



Exploring the Impact of Religious Policy Analysis within NU on the Continuity of Religious Life in Indonesia

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Abstracts:

This study investigates the impact of religious policy analyses within Nahdlatul Ulama (NU) on the continuity of religious life in Indonesia. Against the backdrop of Indonesia's rich religious plurality, this study provides an in-depth insight into how religious policies analyzed by NU influence religious practice and religious life in the country. The research method used includes qualitative data collection through observation and analysis of documents related to NU's religious policies. The results show that religious policy analysis within NU significantly impacts religious life in Indonesia. Factors such as inclusiveness, assertiveness, and adaptability of NU policies play an important role in supporting religious plurality in Indonesia. Policies that can accommodate the religious needs and aspirations of various community groups have contributed positively to interfaith harmony and social stability in the country. This research also identifies several challenges faced in the implementation of NU's religious policies, including constraints in maintaining a balance between tradition and modernity, as well as efforts to deal with the changing social and political dynamics in Indonesia.

Keywords: *Religious Policy, Nahdlatul Ulama, Religious Survival, Religious Plurality, Indonesia.*

Abstrak:

Penelitian ini menginvestigasi dampak dari analisis kebijakan keagamaan di dalam Nahdlatul Ulama (NU) terhadap kelangsungan hidup beragama di Indonesia. Dengan latar belakang pluralitas agama yang kaya di Indonesia, kajian ini memberikan wawasan mendalam tentang bagaimana kebijakan keagamaan yang dianalisis oleh NU memengaruhi praktik keagamaan dan kelangsungan hidup beragama di negara ini. Metode penelitian yang digunakan meliputi pengumpulan data kualitatif melalui observasi, dan analisis dokumen yang berkaitan dengan kebijakan keagamaan NU.

Hasil penelitian menunjukkan bahwa analisis kebijakan keagamaan di dalam NU memiliki dampak yang signifikan terhadap kelangsungan hidup beragama di Indonesia. Faktor-faktor seperti inklusivitas, ketegasan, dan adaptabilitas kebijakan NU memainkan peran penting dalam mendukung pluralitas agama yang ada di Indonesia. Kebijakan yang mampu mengakomodasi kebutuhan dan aspirasi beragama dari berbagai kelompok masyarakat telah memberikan kontribusi positif terhadap kerukunan antar umat beragama dan stabilitas sosial di negara ini. Penelitian ini juga mengidentifikasi beberapa tantangan yang dihadapi dalam implementasi kebijakan keagamaan NU, termasuk kendala dalam menjaga keseimbangan antara tradisi dan modernitas, serta upaya untuk menghadapi dinamika sosial dan politik yang terus berubah di Indonesia.

Kata kunci: *Kebijakan Keagamaan, Nahdlatul Ulama, Kelangsungan Hidup Beragama, Pluralitas Agama, Indonesia.*

Introduction

In the Indonesian context, religious organizations play a very important role in shaping people's religious identity and practices. Nahdlatul Ulama is one of the largest religious organizations in Indonesia that greatly influences religious life in the country. (Anam, 2010) This research aims to explore the impact of analyzing religious policies within NU on religious survival in Indonesia. The importance of understanding the impact of religious policies within the NU on religious survival in Indonesia cannot be overlooked. Indonesia is a country of diverse religious groups, and the role of NU in representing the interests of Muslims is significant. Therefore, analyzing religious policies in the NU has a far-reaching impact on how religion in Indonesia is influenced and regulated.

In this context, this research will delve deeper into the various religious policies implemented by NU and how these policies affect the daily religious practices of Indonesian society. Through an in-depth understanding of the impact of religious policies, this research is expected to provide a deeper insight into the dynamics of religious diversity in Indonesia and NU's role in the process. By looking at the development of religious policies in NU, this research will also identify significant changes that have occurred over time and their impact on religious survival in Indonesia. (Arifianto & Wanto, 2015; Hefner, 2011)

In addition, this research will also provide a deeper understanding of people's perceptions of religious policies implemented by NU. This research will collect data on how people respond to religious policies implemented by NU and their impact on their religious life. Thus, this research is expected to make a significant contribution to our understanding of NU's role in determining religious policies and their impact on the religious life of the Indonesian people.

An Overview of Nahdlatul Ulama and its Religious Policy

NU is one of the largest and most influential Islamic organizations in Indonesia. Founded in 1926 in Jombang, East Java, NU has become an important force in Indonesian society, both politically and religiously. The organization has millions of members across Indonesia, including Pesantren (traditional Islamic religious schools) and mosques in various regions. One of the hallmarks of NU is its moderate and inclusive understanding of Islam. It

adheres to the teachings of *Ahlussunnah Wal Jamaah* (Aswaja), or moderate *Sunni*, which emphasizes the importance of tolerance, harmony, and peace among religious communities. In this context, NU is often regarded as the protector of religious pluralism in Indonesia. (Anam, 2010; Bruinessen, 1994)

NU's religious policies are based on the principles of Islamic teachings that prioritize tolerance, justice, and compassion. It promotes the concept of *Rahmatan lil 'Alamin* (mercy for the universe), which emphasizes that Islam is a religion of mercy for all mankind. As a moderate Islamic organization, NU opposes religious extremism and radicalism. (Fuad, 2020; Ismail, 2011) NU's history is filled with struggles to defend religious freedom and human rights. During the Dutch colonial period, NU was active in resistance against oppression and devoted its attention to Islamic religious education. After Indonesian independence, NU was involved in the state-building process and voiced the interests of Muslims at the national level. (Ismail, 2011; Susanto & Abadi, 2016)

In the field of education, NU has thousands of Pesantren spread throughout Indonesia. These Pesantren not only provide Islamic religious education but also provide general education and skills training to the Santri. NU also established modern schools to expand access to education for the wider community. (Bruinessen, 1995) In terms of politics, the NU often wields significant influence. Although officially a non-partisan organization, it has strong political affiliations and often supports political candidates who are perceived to champion the interests of Muslims and social justice. At the same time, it also promotes democratic principles and freedom of speech. (Arifianto, 2017)

In the religious sphere, NU stresses the importance of interfaith dialogue and interfaith cooperation to create peace and harmony. The organization is active in facilitating interfaith dialogues, seminars, and other activities aimed at strengthening tolerance and interfaith harmony. (Bruinessen, 1994) In recent years, NU has been the subject of international attention for its active role in countering religious extremism and promoting world peace. It has strengthened cooperation with other moderate Islamic organizations around the world and become one of the leaders in efforts to prevent radicalization and religious-based violence. (Barton, 2002) Overall, NU is an important force in religious and political life in Indonesia. Espousing the values of tolerance, harmony, and peace, NU continues to be at the forefront of promoting moderate Islam and fighting for social justice for all Indonesians.

Religious Policy Analysis in NU

First of all, we need to understand that NU has a religious policy framework that is based on moderate and tolerant Islamic teachings. One of the main principles of NU's religious policy is to uphold the values of tolerance, harmony, and peace among religious communities. (Saepulah et al. 2020; Arifianto 2017; Armita 2017) This is reflected in various official statements and organizational policies that emphasize the importance of interfaith dialogue, respecting differences, and promoting social harmony. As a concrete example, NU is actively involved in supporting interfaith dialogue and interfaith interaction programs in Indonesia. The organization is often the initiator and facilitator of interfaith meetings, seminars, and other activities aimed at strengthening tolerance and interfaith harmony. Through these efforts, NU has succeeded in creating space for productive dialogue and building harmonious relations between religious communities in Indonesia. (Hamdi & Muktafi, 2017; Khoiri, 2019)

However, in recent years, NU has also been faced with various challenges in formulating and implementing its religious policies. One of the main challenges is the rise of radicalism and religious extremism in Indonesia. While NU has consistently opposed religious extremism, the organization must continue to work to counter radical ideologies that seek to undermine social harmony and divide society. In addition, the NU is also faced with pressures from various parties, including the government and other Islamic groups, that seek to influence the direction of the organization's religious policies. In this context, NU must maintain its independence as an organization that is politically independent and not tied to any particular interest. (Bakri, 2021; Khoiri, 2019)

The implications of NU's religious policies on religious life in Indonesia are significant. The organization has extensive influence in shaping public opinion about moderate and tolerant Islam. By espousing the values of tolerance, harmony, and peace, the NU has been one of the front liners in countering religious radicalism and promoting a friendly and inclusive Islam. In the political context, NU also plays an important role in supporting democracy and human rights in Indonesia. The organization often mediates in political and social conflicts and champions the interests of Muslims and social justice at the national level. (Amal, 2018) In the face of these challenges, NU must continue to strive to strengthen the values of tolerance, harmony, and peace in its religious policies. The organization also needs to continue adapting to changes in society and the political environment, while maintaining its moderate and inclusive Islamic principles.

Previous Studies on Religious Policy Analysis and its Impact

Previous studies that have been conducted provide a comprehensive picture of religious policy analysis and its impact on Indonesia. Ruswan in the journal "Islamic Review" discusses the Appropriation of NU Universities in the Reformation Era. This research highlights the centralization of management in NU Universities by the NU Executive Board as well as the increase in general study programs and demographic changes on campus. (Ruswan, 2023) Meanwhile, Siregar and Sahrul in their article published in the journal "Theological Studies" explored the special relationship between the state and NU in post-Suharto Indonesia. They found that the politics of religious compromise can strengthen national identity and protect against the infiltration of external doctrines. (Siregar & Sahrul, 2022)

Furthermore, Permana also discussed the Problems and Prospects of Interfaith Relations in Indonesia during the New Order in the journal "Historia Madania: Journal of Historical Sciences." This research reveals that the New Order government in Indonesia has a two-way policy towards religious communities and develops exclusive and centralized policies at the ideological-political level. (Permana, 2022) Kosim also in his article published in the journal "Cogent Education" observed the dynamics of Islamic education policy in Indonesia. They noted a shift from domestication to an accommodation approach in Islamic education policy as well as factors that influence accommodative policies in Indonesia. (Kosim et al., 2023)

In addition, Asaddudin explained the Implementation of Religious Policies in Indonesia in the Context of History and Its Dynamics in the journal "International Journal of Scientific Research and Management". This research describes the history and dynamics of religious policy implementation in Indonesia, including religious policies implemented during the COVID-19 pandemic. (Asaddudin, 2022) Meanwhile, Supawi in his article published in the

journal "Mukadimah" discusses Islamic Politics in Indonesia: The Ideology of the Old Order Masyumi Party and the Reformation Period National Awakening Party (PKB). Although this article does not address previous studies on the analysis of NU's religious policies in Indonesia and their impact, the author highlights the Masyumi Party which was an Islamic party during the Old Order, and the PKB which was established during the Reformation Era. (Supawi, 2023)

Fauzi discussed the Ideological Interests of the State and NU in the Dissolution of Hizbut Tahrir Indonesia in the journal "Journal of Social and Political Science Innovation (JISoP)." They found conflicting interests between the state, HTI, and NU in the dissolution of HTI and NU's success in pushing the government due to its political relevance and structure. (A. I. Fauzi & Kosandi, 2022) In addition, Daulay discussed the Modernisation of Islamic Education in Indonesia (Comparative Experiences of Muhammadiyah and Nahdlatul Ulama Organisations) in the journal "Fitrah." highlighting Muhammadiyah's focus on the unwavering teachings of Islam, while NU emphasizes the balance between religion and science and both organizations incorporate science into their curriculum. (Daulay & Dalimunthe, 2022) Shobirin discussed the Analysis of the Presence of Islamic Education in the National Education System in the Aspects of Education Financing Policy in Indonesia in the journal "Journal of Educational Management, Leadership, and Supervision." They found that the presence of Islamic education in the national education system requires reconstruction and the need to balance the education budget to ensure equality for Islamic education. (Shobirin & Fauzi, 2021)

Method

1. Research Design

This research design is designed to adopt a qualitative approach that focuses on literature analysis to explore the impact of religious policy analysis within NU on religious survival in Indonesia. The qualitative approach was chosen because it can provide an in-depth and holistic understanding of the complexity of religious issues, as well as allow researchers to explore various perspectives, contexts, and dynamics related to this research topic. Literature analysis will be the main foundation of this research. The literature search process will cover various relevant sources of information, such as journal articles, books, research reports, NU official documents, and online materials related to NU's religious policies. The literature search will be conducted systematically and thoroughly to ensure that all relevant aspects of the research topic are well understood.

Furthermore, the literature analysis will be conducted in a structured and organized approach. The collected data will be organized and grouped based on the main themes that emerge from the researched literature. The researcher will evaluate the evidence presented in the literature, consider the arguments put forward by the authors, and synthesize the key findings relevant to the research objectives. In addition, this research will take into account the historical, social, and cultural context within which NU and Indonesian society in general operate. This will enable the researcher to understand the changes that have occurred in NU's religious policies over time, as well as their implications and impact on religious practice and religious identity in Indonesia. This qualitative approach will allow the researcher to gain a deep and comprehensive insight into NU's role in shaping religious practice and religious identity in Indonesia. By utilizing careful and systematic literature analysis, this research is

expected to make a significant contribution to understanding the complexity of religious issues and promoting interfaith harmony and tolerance in Indonesia.

2. Data Collection Methods

The data collection method that will be applied in this research will focus on literature analysis as the main approach. In literature analysis, the research will involve searching and reviewing literature sources relevant to the research topic, which include journal articles, books, research reports, as well as official NU documents related to religious policies. This approach was chosen for its ability to provide a comprehensive understanding of the religious issues faced by NU and their impact on Indonesian society as a whole. The literature search process will be conducted systematically and methodically. The initial step will involve the identification of relevant keywords and an effective search strategy to find the literature most relevant to the research topic. The literature search will involve academic databases such as Google Scholar, and PubMed, as well as official databases of NU and related institutions. In addition, the research will also search for literature from reliable online sources, such as NU's official website, publications of religious organizations, and research repositories.

Once the relevant literature has been identified, the next step is to evaluate the trustworthiness and reliability of the sources. This will ensure that the data used in the research is of good quality and reliable. The research will check whether the literature sources are from publications reviewed by experts in the field, published by trusted publishers, and have a strong research methodology that is relevant to the research topic. Furthermore, the collected data will be arranged and analyzed systematically. The research will use a content analysis approach to collate key findings from the literature that has been researched. These findings will then be synthesized into an in-depth understanding of the religious issues faced by NU and their impact on Indonesian society. This process will involve identifying significant patterns, trends, and findings in the reviewed literature, and substantiating these findings with appropriate references and strong arguments.

By applying this data collection method, the research is expected to produce an in-depth and comprehensive understanding of NU's role in shaping religious policy and its impact on religious survival in Indonesia. The results of this literature analysis are expected to provide valuable insights for policy development and subsequent actions in promoting interfaith harmony in Indonesia.

3. Data Analysis Procedure

The data analysis procedure in this research will be conducted in a careful and structured manner, following systematic steps to ensure a deep understanding of the impact of analyzing religious policies within NU on religious survival in Indonesia. The following are further details on the data analysis procedures that will be applied:

a. Identification and Listing of Relevant Literature

The first step in the data analysis procedure is to identify and record literature relevant to the research topic. Data collected from various literature sources, including journal articles, books, research reports, and NU official documents related to religious policies, will be carefully recorded. Each piece of literature will be critically analyzed to determine its relevance to the research objectives.

b. *Synthesis of Key Findings:*

The collected data will be synthesized to identify key findings that emerge from the reviewed literature. These findings will be divided into themes or categories that reflect important aspects of the impact of religious policy analysis in NU on Indonesian society. Each theme or category will be analyzed separately to gain a comprehensive understanding.

c. *Review of Key Findings:*

Once the key findings have been identified, the researcher will conduct an in-depth examination of each of the findings. This involves careful analysis of the context, evidence, and arguments contained in the relevant literature. This review will help ensure the accuracy and validity of the key findings generated from the literature analysis.

d. *Formation of Deep Understanding:*

Based on the analysis of key findings, the research will form an in-depth understanding of the impact of religious policy analysis within NU on religious survival in Indonesia. This involves linking the key findings to the broader context, as well as identifying the implications and consequences of the findings for Indonesian society.

e. *Evaluation and Inference:*

The results of the analysis will be critically evaluated to ensure their reliability, validity, and relevance to the research objectives. After that, conclusions will be drawn based on the understanding that has been formed from the data analysis process. This conclusion will summarise the main findings and their implications, and provide an in-depth insight into the impact of religious policy analysis within NU on religious survival in Indonesia.

By applying this careful and structured data analysis procedure, the research is expected to produce meaningful and reliable findings, as well as make a significant contribution to the understanding of NU's role in the religious context in Indonesia.

Result and Discussion

1. Historical Overview of NU Religious Policy

As one of the largest Islamic organizations in Indonesia, NU has played an important role in shaping religious policies that influence religious life in Indonesia. The history of NU is characterized by the evolution of religious policies that are responsive to social, political, and cultural changes in society. (Barton & Fealy, 1996) In this overview, we will trace the history of NU's religious policies from its inception to the present day, while providing concrete examples to strengthen understanding. NU was founded in 1926 in Jombang, East Java, as a response to the modernization of Islam promoted by other Islamic organizations, such as Muhammadiyah. In its efforts to maintain traditional and cultural Islamic teachings, the NU implemented a religious policy that emphasized established Islamic religious traditions. One concrete example of this policy is the establishment of traditional Islamic boarding schools in various regions, which aim to preserve and spread the teachings of Islam taught by previous scholars. (Anam, 2010)

However, over time, NU has also adapted to the changing times and demands of society. In the era of Indonesian independence, NU was involved in the process of state formation and contributed to drafting a state foundation that reflected moderate Islamic values. One example of religious policy adopted by NU at that time was its support for Pancasila as the foundation of the state, which affirms the principles of humanity, divinity, social justice, democracy, and unity. (Bruinessen, 1994)

During the New Order period under the leadership of President Soeharto, NU faced new challenges in shaping religious policies. Although the organization was suppressed by the New Order regime, the NU still sought to maintain a moderate Islamic identity and respond to emerging religious and political issues. For example, the NU supported the establishment of the Indonesian Ulema Council (MUI) in 1975 as an authoritative institution in issuing religious fatwas, which was expected to provide direction and guidance for Muslims in Indonesia. (Bruinessen, 1994, 1995) A significant change in NU's religious policy occurred in the post-New Order reform era. With the development of democracy and freedom of speech, NU became more open to pluralism and different views in society. The organization began to expand the reach of its religious policies to include issues such as human rights, gender, and the environment. One clear example of this policy is the NU's support for the protection of the rights of religious minorities and efforts to establish interfaith dialogue to strengthen social harmony. (Barton, 2002)

In addition, NU is also involved in national and global political issues related to Islam, such as the role of Islam in democracy, terrorism, and radicalism. The organization actively opposes religious extremism and seeks to promote a moderate and tolerant face of Islam in Indonesia. A concrete example of this policy is NU's official statement condemning acts of terrorism and supporting efforts to build peace and tolerance at the national and international levels. (Firdaus, 2018; Saenong, 2021) Through a historical review of NU's religious policies, it can be concluded that the organization has undergone significant evolution in response to social, political, and cultural changes in Indonesia. From the establishment of traditional Pesantren to the support of democracy and human rights, NU continues to play an important role in shaping an inclusive and moderate religious foundation for Indonesian society. (Latif et al. 2023)

2. An Examination of the Current Religious Policy Framework

Today, the religious policy framework in Indonesia is undergoing significant transformation in response to evolving social, political, and cultural dynamics. An examination of the current religious policy framework involves an analysis of the various regulations, policies, and initiatives issued by the government, religious organizations, and civil society institutions. (Madarik & Puadi, 2022) The following is a brief overview of some key aspects of the current religious policy framework in Indonesia:

a. Religious Pluralism and Tolerance Policy

In the context of Indonesia's multicultural and multireligious society, current religious policies emphasize the importance of religious pluralism and tolerance. The Indonesian government officially embraces the principle of Unity in Diversity ("Different but still one") as a foundation for the diversity of religions and beliefs. Various policies and programs have been introduced to promote interfaith dialogue, strengthen interfaith harmony, and protect the rights of religious minorities. (Fauzi et al. 2017; Fitriasisari et al. 2020)

b. Religious Education Policy

Religious education has an important role in shaping the character and religious values of society. The Indonesian government implements a religious education policy in public and private schools, giving students the option to choose a religion according to their beliefs. In addition, religious institutions are also active in providing religious education that promotes a tolerant and inclusive understanding of various beliefs. (Mahfudh, 2012)

c. *Human Rights and Religious Freedom Protection Policy*

The protection of human rights, including religious freedom, is an integral part of the current religious policy framework. The Indonesian government has issued various regulations to protect the rights of religious minorities, respect religious freedom, and prevent religious discrimination. Efforts are made to ensure that all Indonesian citizens can practice their religious beliefs without fear of oppression or persecution. (Armita, 2017; Kawangung, 2019; Nusantara, 2017)

d. *Policies to Counter Religious Extremism and Radicalism*

In facing the challenges of religious extremism and radicalism, the Indonesian government has adopted various policies to prevent and tackle the threat. These include measures such as the establishment of the National Counterterrorism Agency (BNPT) and the implementation of deradicalization programs to prevent the spread of radical ideologies in society. (Bakri, 2021; Firdaus, 2018)

e. *Social and Human Development Policy*

Religious policies today also include aspects of social and humanitarian development, with a focus on community empowerment, poverty reduction, and improving the welfare of the people. Religious organizations and charitable institutions play an important role in providing social assistance, education, and health services to people in need, regardless of religious background or beliefs. (Firdaus, 2018)

An examination of the current religious policy framework reflects the commitment of the Indonesian government and society to build an inclusive, tolerant, and equitable society for all citizens. By continuing to adapt these policies to the demands of the times, it is hoped that Indonesia can continue to serve as an example to other countries in managing religious diversity and promoting interfaith peace and harmony.

3. Factors Affecting Religious Policy Development in NU

Religious policy development in NU is influenced by various complex factors, which include internal aspects of the organization, external socio-political dynamics, as well as the religious values and principles held by NU as the largest Islamic organization in Indonesia. To understand the process of religious policy development in NU, it is important to carefully review the factors that influence the process. First of all, NU's internal factors play a key role in religious policy formation. As a Pesantren-based Islamic organization, religious traditions and Islamic teachings taught in Pesantren become the main foundation for policy-making. The ulama and kiai, who have strong religious authority in NU, are often the main decision-makers in formulating religious policies. The religious views and interpretations conveyed by the ulama and Kiai in their recitations and sermons play an important role in shaping the direction of NU's religious policies. (Mahfudh, 2012; Ramdhan, 2018)

In addition, NU's organizational structure also influences the process of religious policy development. NU has an organizational hierarchy consisting of various levels, from the local to the central level. Each level of the organization has its roles and responsibilities in policy formation. The Syuro Council as NU's legislative body is responsible for strategic policy-making and determining the long-term direction of the organization. On the other hand, Majelis Ta'lim and Majelis Wakil Cabang (MWC) act as forums for discussion and policy formulation at the local level, according to the needs and conditions of the local community. (Saepulah et al. 2020; Wahid 2010) Furthermore, external factors also significantly influence the development of religious policies in NU. Socio-political dynamics, including changes in

the political order and government, can affect NU's policy priorities. For example, in an unstable political situation or under pressure from the government, the NU may respond by changing or adjusting its religious policies. In addition, the development of information and communication technology has also influenced the way NU interacts with its members and the wider public in delivering religious messages and formulating policies. (Hamdi & Muktafi, 2017; Mahatma, 2017)

Cultural aspects and traditions also influence the development of religious policies in NU. Indonesia as a country with a rich diversity of cultures and customs provides its colour in NU's religious practice. Local values and customary traditions are often integrated into the formation of religious policies, reflecting the harmony between Islamic teachings and local culture. For example, religious practices such as *tahlilan* and *selamatan* are still widely practiced in NU communities as part of the cultural heritage and religious traditions passed down from generation to generation. (Aminuddin & Ulfah, 2021; Ramdhan, 2018) In the context of globalization and modern challenges, NU also continues to adapt to changing times and consider external factors related to global issues. For example, issues such as climate change, world peace, and human rights are increasingly becoming concerns for NU in formulating its religious policies. It also engages in interfaith dialogue and cross-cultural interaction as part of its efforts to promote tolerance and interfaith harmony. (Fealy, 2007)

4. Implications for Religious Survival in Indonesia

a. Impact on Religious Practices and Beliefs

The religious policies adopted by NU have a significant impact on the religious practices and beliefs of Muslims in Indonesia. Through the implementation of these policies, the NU seeks to influence the way Muslims practice their religion and strengthen their belief in Islamic teachings. In this review, we will explore some of the main impacts of NU policies on Muslims' religious practices and beliefs. Firstly, NU policies influence Muslims' religious practices by promoting and providing access to religious education. The NU has an extensive network of Pesantren across Indonesia, which are traditional religious education institutions. Through this Pesantren, the NU provides comprehensive religious education to thousands of Santri each year. NU Pesantren not only teaches correct religious understanding but also shapes the character and morality of Santri through the moderate Islamic values espoused by NU. (Azizah, 2021; Suyadi, 2019)

In addition, NU policies also influence religious practice through moral direction and guidance provided by NU ulama and Kiai. NU ulama and kiai have strong religious authority in society, and they often provide teachings and advice to Muslims on how to live a life according to Islamic teachings. Through their lectures, sermons, and religious writings, NU ulama and Kiai provide practical guidance on how to integrate Islamic teachings into daily life. (Saepulah et al. 2020) Thus, NU's policy of supporting the role of ulama and kiai in providing moral guidance impacts Muslims' religious practices by strengthening their understanding of and commitment to Islamic teachings.

Furthermore, NU policies also impact Muslims' religious beliefs by promoting moderate and tolerant Islamic values. NU teaches Islamic teachings that value diversity and respect interfaith differences. Through interfaith dialogue, anti-extremism campaigns, and efforts to strengthen interfaith harmony, the NU strives to build an inclusive and tolerant society in Indonesia. By emphasizing the importance of peace, tolerance, and interfaith harmony in

Islamic teachings, NU policies shape Muslims' belief that Islam is a peaceful and tolerant religion, that promotes good relations between fellow human beings, regardless of differences in beliefs. (Amal, 2018; Ramdhan, 2018)

In addition, NU policies also influence Muslims' religious practices and beliefs through its support for community empowerment and social welfare. NU has various social programs, such as providing assistance to the poor, developing local economies, and building social infrastructure. Through these programs, the NU seeks to improve the welfare of Muslims and society as a whole, by Islamic teachings on social care and justice. Thus, NU policies in support of community development and social welfare impact Muslims' religious practices and beliefs by shaping the understanding that Islam encourages doing good to others and contributing to the common welfare. (Saepulah et al. 2020)

b. *Contribution to Religious Tolerance and Pluralism*

NU, the largest Islamic organization in Indonesia, has a significant role in promoting religious tolerance and pluralism in the country. Through the policies it adopts, the NU has made a valuable contribution to building a society that is inclusive and respectful of religious diversity. In this analysis, we will explore NU's main contributions to religious tolerance and pluralism, as well as its impact on social and political dynamics in Indonesia. (Feillard & Dharwis, 2010; Wahid, 2010)

Firstly, NU has made a major contribution to religious tolerance and pluralism through its inclusive approach to Islamic teachings. It teaches an Islam that respects different beliefs and advocates interfaith harmony. As an Islamic organization that adheres to the teachings of *Ablus Sunnah Wal Jamaah* (Aswaja), NU emphasizes the importance of maintaining social harmony and interfaith cooperation in daily life. Thus, the inclusive approach to Islamic teachings adopted by NU provides a strong foundation for religious tolerance and pluralism in Indonesia. (Saenong, 2021)

Furthermore, NU also contributes to religious tolerance and pluralism through its support for interfaith dialogue. NU is actively involved in various interfaith dialogue initiatives, at the local, national, and international levels. The organization opens space for discussion and cooperation between religious leaders from various religious traditions, to build mutual understanding, respect differences, and find solutions to conflicts that may arise. Through interfaith dialogue, NU promotes a culture of mutual respect and understanding among religious communities, which is an important foundation for religious tolerance and pluralism. (Aminuddin & Ulfah, 2021; Hamdi & Muktafi, 2017)

In addition, NU also contributes to religious tolerance and pluralism through its support for religious freedom. NU affirms the importance of every individual's right to choose and practice their religious beliefs without fear of discrimination or oppression. The organization opposes all forms of religious intolerance and discrimination and is committed to protecting the rights of religious minorities in Indonesia. By defending religious freedom, NU plays an important role in shaping a society that is inclusive and values religious diversity. (Hamdi & Muktafi, 2017)

Furthermore, NU also contributes to religious tolerance and pluralism through its practical approach to promoting interfaith harmony in society. The organization conducts various social, cultural, and religious activities involving various religious groups, such as gathering events, joint celebrations, and social cooperation programs. Through these activities,

the NU builds bridges between religious communities, reduces tensions between faiths, and increases mutual understanding of universal human values. In doing so, NU helps strengthen religious harmony and diversity in Indonesia. (Firdaus 2018; Jubba et al. 2021)

Finally, NU also contributes to religious tolerance and pluralism through its consistent stance against religious extremism and radicalism. The organization emphasizes the importance of maintaining social peace and stability and opposes all forms of violence and extremism in the name of religion. By setting an example of moderation and tolerance, the NU plays an important role in reducing interfaith conflicts and promoting peace in a religiously diverse society.

5. Role in Determining Social Norms and Values

NU plays an important role in determining social norms and values in Indonesia. As the largest Islamic organization in the country, NU not only plays a role in spreading the teachings of Islam but also shapes the norms and values that serve as the foundation for people's social lives. In this review, we will explore NU's role in determining social norms and values and its impact on social and cultural dynamics in Indonesia. First of all, NU has a great influence in determining social norms through the teaching and dissemination of Islamic teachings. As an Islamic organization that follows the teachings of *Ablus Sunnah Wal Jamaah* (Aswaja), the NU adopts a moderate and tolerant approach to Islam. Through its Pesantren and other religious education institutions, the NU spreads Islamic teachings that emphasize the importance of tolerance, peace, and justice. The NU's kiai and ulama act as intellectual leaders who provide direction and guidance for Muslims in living their daily lives following Islamic teachings. Thus, NU forms social norms rooted in moderate and tolerant Islamic values. (Asmani, 2014)

Furthermore, NU also has a role in determining social values through its participation in social and cultural activities. The organization is active in conducting various social activities, such as providing assistance to the poor, building social infrastructure, and organizing religious and cultural events. Through these activities, NU not only spreads the teachings of Islam, but also shapes values such as solidarity, gotong royong, and mutual respect. For example, through gathering events and joint celebrations, NU builds strong social ties among members and the wider community, which shapes values of togetherness and unity. (Asmani, 2014)

Furthermore, NU also has a role in determining social norms and values through its participation in community development and economic empowerment. The organization is involved in various local economic development programs, such as agricultural development, micro-enterprises, and cooperatives. Through these programs, NU seeks to improve community welfare and reduce socioeconomic disparities. By promoting values such as justice, togetherness, and social responsibility, NU forms a social norm that sees the importance of helping and supporting each other in building a just and prosperous society. (Sopiyan et al., 2022)

Furthermore, NU has a role in determining social norms and values through its participation in political and governmental activities. As an Islamic organization with considerable political influence, NU plays a role in shaping public policy and maintaining political stability in Indonesia. Its Ulama and Kiai often serve as political advisors to state leaders and parliamentarians and are involved in making laws and regulations relating to people's social lives. By promoting values such as justice, togetherness, and public interest, NU

forms a social norm that sees the importance of maintaining justice and political stability in building a democratic and equitable state. (Saepulah et al. 2020)

6. Potential in Conflict Resolution and Peacebuilding

NU has significant potential in conflict resolution and peacebuilding in the country. With its broad base and considerable influence in society, NU can play a crucial role in reducing tensions, mediating conflicts, and promoting peace in a diverse society. In this analysis, we will explore NU's potential in conflict resolution and peacebuilding and the efforts it has made to realize these goals. Firstly, NU has the potential for conflict resolution due to its respected position as an authoritative religious institution among Muslims in Indonesia. As an organization that has a strong mass base in various regions in Indonesia, NU has wide access and influence in society, including among political elites and community leaders. NU's respected position as a representative of moderate and tolerant Islam gives it great legitimacy in intervening in conflicts and mediating disputes between various parties. (Saepulah et al. 2020)

Furthermore, NU has the potential for conflict resolution due to the extensive social network it has in the community. NU has thousands of Pesantren, majelis ta'lim, and other religious institutions spread across Indonesia. NU can provide a space for interfaith dialogue, harmony building, and the dissemination of peace messages through this network. NU's Ulama and Kiai, who serve as religious leaders in the community, can also play an important role in teaching the values of tolerance, educating the public about the importance of peace, and guiding Muslims to live a harmonious life with their fellow human beings. By utilizing its extensive social networks, NU has the potential to create a conducive environment for conflict resolution and peacebuilding in Indonesia. (Kawangung, 2019)

In addition, NU has the potential for conflict resolution due to its commitment to Islamic teachings that value peace and interfaith harmony. As an organization that adheres to the teachings of *Ahlus Sunnah Wal Jamaah* (Aswaja) Islam, NU emphasizes the importance of maintaining good relations with fellow humans, regardless of differences in beliefs and backgrounds. NU asserts that Islam is a religion of peace and tolerance, which rejects all forms of violence and extremism. By promoting the moderate and tolerant teachings of Islam, NU has the potential to become a strong agent of peace in Indonesian society, as well as influence the attitudes and behavior of Muslims in building harmonious relationships with others. (Firdaus, 2018)

Furthermore, NU has potential in conflict resolution due to its experience and history in handling conflicts in the past. As an organization that has been established since the early 20th century, NU has faced various challenges and conflicts in its history. The organization has been involved in resolving local and national conflicts, including religious, political, and social conflicts. Through these experiences, NU has acquired the knowledge and skills necessary to address conflicts effectively and sustainably. By utilizing its experience and history in addressing conflict, NU has the potential to become a leader in mediating conflict and building peace in Indonesia. (Saepulah et al. 2020)

To realize this potential, NU has made various efforts to strengthen its role and contribution to conflict resolution and peacebuilding in Indonesia. The organization has conducted various programs and activities to promote peace, including interfaith dialogues, peace training, and anti-violence campaigns. NU is also involved in various conflict resolution

initiatives, both at the local and national levels, by mediating disputes between various parties. As such, NU actively plays a role in creating an environment conducive to peace and harmony in Indonesia.

Conclusion

Based on the research "Exploring the Impact of Religious Policy Analysis within NU on Religious Survival in Indonesia", it can be concluded that NU has a very significant role in influencing religious survival in Indonesia through its religious policy analysis. Firstly, NU makes an important contribution to shaping inclusive and moderate religious policies, which accommodate the needs and aspirations of various community groups. This policy not only creates a conducive environment for diverse religious practices but also promotes tolerance and interfaith harmony. Secondly, the religious policy analysis conducted by NU helps in identifying issues faced by Muslims and society at large related to religious freedom and the rights of religious minorities. Thus, NU can act as an advocate to fight for religious rights and religious freedom in Indonesia. Third, NU plays a role in providing direction and guidance for Muslims in living a religious life that is by the moderate and tolerant teachings of Islam. Through teaching, training, and coaching, NU helps Muslims understand religious values that are important in maintaining social harmony and harmony. Fourth, NU has a role in facilitating interfaith dialogue and building good relations between Muslims and non-Muslims. This helps in strengthening interfaith harmony and reducing the potential for religious conflict in Indonesia.

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