Shifting Variants and Ideological Affiliations of Islamic Education Institutions in the Special Region of Yogyakarta

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Abstract

This study aimed to identify and map the development of the variants of Islamic Educational Institutions in Yogyakarta and analyze the map of the ideological affiliation of Islamic educational institutions. This type of research is field research. Data collection techniques are carried out using interviews, observation, and documentation. The data validity test used the source triangulation technique. The process of data analysis is data reduction, transcription, coding, grouping, comparing and contrasting, interpreting, and drawing conclusions. The results of the study indicate that Islamic Educational Institutions in Indonesia has developed and changed very rapidly. These changes and developments influence the variants and ideology of Islamic Educational Institutions in Yogyakarta. The shift in the variants of Islamic Educational Institutions in Yogyakarta can be mapped into four variants, i.e., the Religious Movement Variant, the Political Dakwah Variant, the Business Variant, and the Corporate Variant. Further, the ideological affiliations of Islamic educational institutions in Yogyakarta can be mapped into four, Compromising Ideology, Aswaja-Traditionalist, Modernist-Reformist, and Revivalist.

Keywords: *Variants of Islamic Educational Institutions, Ideological Affiliations, Religious Movements, Integrated Islamic Schools*

Abstrak

Tujuan penelitian ini adalah untuk mengetahui dan mengidentifikasi peta perkembangan varian Lembaga Pendidikan Islam di DIY, dan menganalisis peta afiliasi ideologi kelembagaan lembaga pendidikan Islam. Jenis penelitian ini adalah penelitian lapangan (field reaserch), Teknik pengumpulan data dilakukan dengan menggunakan metode wawancara, observasi, dan dokumentasi. Uji keabsahan data menggunakan teknik triangulasi sumber. Proses analisis data adalah reduksi data, transcript, coding, grouping, comparing dan contrasting, interpreting dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa Lembaga Pendidikan Islam di Indonesia mengalami perkembangan dan perubahan yang sangat pesat. Perubahan dan perkembangan ini mempengaruhi terhadap Varian dan ideologi Lembaga Pendidikan Islam di Yogyakarta. Pergeseran varian Lembaga Pendidikan Islam di Yogyakarta dapat dipetakan menjadi empat yaitu varian gerakan Keagamaan, Varian Dakwah Politik, Varian Bisnis dan Varian Korporasi. Sedangkan afiliasi ideologi lembaga pendidikan Islam di Yogyakarta dapat dipetakkan menjadi empat yaitu, Ideologi Kompromis, Aswaja-Tradisionalis, Modernis-Reformis, dan Revivalis.

Kata Kunci: *Varian Lembaga Pendidikan Islam, Afiliasi Ideologi, Gerakan keagamaan, Sekolah Islam Terpadu.*

Introduction

The social transformation has a significant impact on the ideological shift adopted by community groups. This social transformation occurs because of the development and differences in people's views over time.[1] Fathurrohman[2] stated that internal and external factors are the cause of changing people's mindsets. These factors are cultural, educational, economic, political, historical, psychological, and ideological.

The occurring social transformations are intended to maintain the balance of people's lives geographically, biologically, economically, and culturally. [3] Education is an essential factor in social transformation, and there is a reciprocal relationship between education (pedagogy) and social

[1] Ridwan Idris, "Perubahan Sosial Budaya Dan Ekonomi Indonesia Dan Pengaruhnya Terhadap Pendidikan," *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan* 14, no. 2 (2011): 220.

[2] Muhammad Fathurrohman, "Pendidikan Islam Dan Perubahan Sosial," *TADRIS: Jurnal Pendidikan Islam* 8, no. 2 (2014): 250.

[3] Ni Nyoman Ayu Suciartini, "Urgensi Pendidikan Toleransi Dalam Wajah Pembelajaran Sebagai Upaya Meningkatkan Kualitas Pendidikan," *Jurnal Penjaminan Mutu* 3, no. 1 (2017): 14.

transformation. On the one hand, education will significantly influence the social transformations that will occur in the future, and on the other hand, the occurring social transformations are also very influential on education. In this context, there is an interactive dialogue between educational institutions (schools) as a social structure, with the demands of change and the occurring culture. The theory of Interaction between Islamic Education and Social transformation can analyze changes in the social structure of Islamic education institutions in Yogyakarta. [4] The occurring social transformations and the educational institutions needed to interact and give rise to variants of new Islamic educational institutions that are different from the previous variants of Islamic educational institutions.

Formal educational institutions in Indonesia can be broadly mapped into three variants, i.e., first, there are educational institutions in the form of schools that formally become the national education system. This institution is a form of colonial heritage education that was initially organized to preserve colonialism through three main agendas, i.e., *educatie*, *irrigatie*, and *emigratie* (education, irrigation/land, and transmigration).[5] This educational institution is the embryo of school education institutions in Indonesia.

Second, Islamic educational institutions initiated by socio-religious organizations (generally Muhammadiyah organizations) are modernist Islamic-based schools. The idea of establishing Muhammadiyah educational institutions was based on efforts to modernize Islamic education.[6] Initially, there were two developed models of educational institutions, i.e., the "traditional-native" Islamic education model held in Pesantren with a curriculum that all lessons were religious, and the "secular" education model, which was fully managed by the colonial government and did not provide religious lessons. Based on these two educational models, KH. Ahmad Dahlan then founded the Muhammadiyah educational institution, which was intended

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[4] Seka Andrean Habib Abdillah and Aulia Diana Devi, "Pendidikan Islam Dalam Perspektif Pendekatan Sosiologi," *Al - Azkiya : Jurnal Ilmiah Pendidikan MI/SD* 5, no. 2 (December 1, 2020): 143–49, doi:10.32505/v4i1.1007.

[5] Ismail Faisal, "Paradigma Pendidikan Islam: Analisis Historis, Kebijakan, Dan Keilmuan," *Bandung: Remaja Rosdakarya*, 2017.

[6] Hasyimsyah Nasution et al., "The Contribution of Abdur Rozak Fachruddin in Muhammadiyah Education," *Research, Society and Development* 9, no. 12 (December 27, 2020): e40991211358–e40991211358, doi:10.33448/rsd-v9i12.11358.

to combine and integrate religious education with the general public so that it was not dichotomous.[7]

Third, Islamic educational institutions initiated by the NU (Nahdlatul Ulama) are generally in the form of Madrasah. Madrasah educational institutions further develop pesantren, which teach 30% religious subjects and 70% general subjects.[8] Madrasah is also a manifestation of efforts to reform Islamic education by Indonesian Muslim scholars at the beginning of the 20th century who viewed that "traditional-pesantren" Islamic educational institutions were no longer in line with the demands and developments of the time.[9] Therefore, madrasah educational institutions were formed that adopted a school system with more religious content. The purpose of establishing a madrasah for the first time was to transmit Islamic values and meet the needs of modernizing education as an answer or response in the face of colonialism and "Christianization." In addition, the establishment of Madrasah was also aimed at preventing the fading of the religious spirit of the population due to the expansion of colonial educational institutions "schools" at that time.[10]

In the last two decades, the three variants of educational institutions mentioned above seem to be no longer relevant because several variants of other educational institutions outside of the mainstream—Schools, Islamic Schools, and Madrasah—developed previously. Several Islamic educational institutions form a new variant, which is different from the previous one. The emergence of Integrated Islamic School (SIT) models such as SDIT, SMPIT, SMAIT, International Islamic Outlook Schools (SIBI), and International Islamic Schools (Intis School) is clear evidence that there is a new variant in Islamic Educational Institutions.[11]

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[7] Faisal, "Paradigma Pendidikan Islam: Analisis Historis, Kebijakan, Dan Keilmuan."

[8] Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia* (LP3ES, 2011).

[9] Imam Machali and Ara Hidayat, *The Handbooks of Education Management: Teori Dan Praktik Pengelolaan Sekolah/Madrasah Di Indonesia* (Jakarta: Prenamedia Group, 2018), 229.

[10] M Amin Haedari and Abdullah Hanif, *Masa Depan Pesantren: Dalam Tantangan Modernitas Dan Tantangan Kompleksitas Global* (Ird Press, 2006).

[11] Imam Machali Machali, "Rethingking Marketing Madrasah Menimbang Pola Dan Strategi Pemasaran Jasa Pendidikan Madrasah," *Edukasi* 13, no. 1 (April 30, 2015): 294544, doi:10.32729/edukasi.v13i1.230.

Therefore, studies on the development of variants of Islamic educational institutions are needed. It is intended to identify and analyze the development of new variant forms (typologies) and distinguishing elements from previous Islamic educational institutions. Then, this study also looks for the affiliation of the new variant educational institution in terms of ideology and movement.

This study differs from previous studies, which only photographed educational institutions in Indonesia, both religious and non-religious, such as Karel Steenbrink's research on Pesantren, Madrasah, Schools, and Islamic Education Modern Period.[12] Suyatno's study captures the new trend of Islamic Education in Indonesia, and the Integrated Islamic School (SIT) is a new trend of Islamic Education in Indonesia initiated by the activists of the ITB and UI Campus Mosques. This school emphasizes the cultivation of *par excellent* religious, moral values and modern education at this time. This school also provides a new style regarding the re-Islamization of the Indonesian Muslim middle-class.[13]

Nurhaidi Hasan's study discusses how Salafi madrasah developed in Indonesia and what factors contributed to their development. Domestic and transnational levels focus on analyzing three aspects: physical appearance, curriculum, and student background. These three aspects will clarify the peculiarities of this Madrasah and even be compared to similar puritan Madrasah. The discussion then examines the madrasah network, which has emphasized their transnational relations with the Middle East.[14]

In contrast to the studies above, this study portrays variant forms of Islamic educational institutions, new variants of Islamic educational institutions, and ideological affiliations. Furthermore, through this study, the symbolic interaction between variants of Islamic educational institutions in Yogyakarta will be seen with other institutions to know ideological affiliations, both religious and political ideologies.

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[12] Karel A. Steenbrink, *Pesantren, Madrasah, Sekolah* (Jakarta: LP3ES, 1986).
[13] Suyatno, "Sekolah Islam Terpadu; Filsafat, Ideologi, Dan Tren Baru Pendidikan Islam Di Indonesia," *Jurnal Pendidikan Islam* 2, no. 2 (2013): 355–77.
[14] Noorhaidi Hasan, *Salafi Madrasas and Islamic Radicalism in Post-New Order Indonesia* (Malaysia: Yayasan Ilmu, 2011).

This study was conducted in Yogyakarta because Yogyakarta became the initiator of the movement and the development of Islamic Educational Institutions. Yogyakarta is also a place for the growth and development of various variants of these Islamic educational institutions.

This study falls under the field research type with the focus of study on the shift invariants and ideological affiliations of Islamic educational institutions in Yogyakarta. Data collection techniques were carried out using interviews, observation, and documentation. The validity test of the data used the source triangulation technique. The data analysis used the following activities: data reduction, transcription, coding, grouping, comparing and contrasting, and interpreting and drawing conclusions.

Variants of Islamic Educational Institutions in Yogyakarta

The variants of Islamic educational institutions in Yogyakarta can be mapped into four variants, i.e., the religious movement variant, the Dakwah-Politics variant, the business variant, and the corporate variant. The variants of this Islamic Education Institution in Yogyakarta can be described as follows:
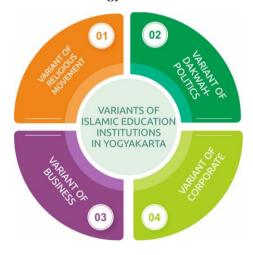

Figure 1
Variants of Islamic Educational Institutions in Yogyakarta

1. A Variant of Religious Movement

Educational institutions under the management of religious organizations—Muhammadiyah, Nahdlatul Ulama, an Ahmadiyah—are included in the variant of this religious movement. Religious movements have ample enough space in the reform era. The struggle between Islamic education, democracy, and social transformation is the new face of the religious movement. Religious movements gave birth to locality responses to Indonesia, Muhammadiyah (modernist-eclectic), Nahdlatul Ulama (traditional-NU), and also transnational religious movements such as Ahmadiyah, Tarbiyah movement (PKS and *Ikhwanul Muslimin*), and Salafi-Wahhabi groups.[15] These movements are united by the perception that education is a strategic place to strengthen and develop their existence, both formal and non-formal. Educational institutions are also a forum for affirming ideological identity. Because in understanding Islamic educational institutions, the community examines the religious ideology of each mass organization and its organizing group.

Whether in Madrasah or Islamic schools, every Islamic educational institution must be based on the ideology it believes in. The role of Muhammadiyah and Nahdlatul Ulama (NU) as Islamic community organizations in developing education in Indonesia is enormous. In general, Muhammadiyah and Nahdlatul Ulama have their characters in coloring national education. The spirit of Islamic education brought by the two organizations has diaspora throughout the archipelago, along with the times[16]—including in Yogyakarta.

a. Muhammadiyah

Muhammadiyah, as a religious movement in Indonesia, was founded on 18 November 1912 in Yogyakarta by K.H. Ahmad Dahlan.

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[15] Saparudin, "Gerakan Keagamaan Dan Peta Afiliasi Ideologis Pendidikan Islam Di Lombok," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* XLII, no. 1 (2018): 220–41, doi:10.30821/miqot.v42i1.506.

[16] Ratih Kusuma Ningtias, "Modernisasi Sistem Pembelajaran Pendidikan Agama Islam di Lembaga Pendidikan Islam Muhammadiyah dan Nahdlatul Ulama: Studi di Pondok Pesantren Karangasem Muhammadiyah dan Pondok Pesantren Sunan Drajat Kecamatan Paciran Kabupaten Lamongan," *Tadrib: Jurnal Pendidikan Agama Islam* 3, no. 2 (February 15, 2018): 217, doi:10.19109/Tadrib.v3i2.1794.

Muhammadiyah organization is the second-largest organization after Nahdlatul Ulama in Indonesia. The purpose and objective of the Muhammadiyah organization are to uphold and support the religion of Islam to achieve the realization of an actual Islamic society. One of the efforts to achieve this goal, Muhammadiyah established educational institutions in Indonesia.[17]

Muhammadiyah Educational Institutions have experienced significant developments, both in terms of quality and quantity, in Indonesia. This Islamic Education Institution under the Muhammadiyah organization spreads throughout Indonesia, starting from the primary, secondary, and higher education levels.

In Yogyakarta, there are 400 Islamic educational institutions affiliated with the Muhammadiyah religious movement. These are divided into different levels, 237 Islamic educational institutions for primary education, 88 Islamic education institutions for junior secondary level, 72 Islamic education institutions for upper secondary level, and 3 are tertiary institutions.

b. Nahdlatul Ulama (NU)

Nahdlatul Ulama was founded on 16 Rajab 1344/31 January 1926 by KH Hasyim Asy'ari and KH Abdul Wahab Chasbullah. Ahlus Sunnah wal Jamaah annahdliyah became the spirit of their religious movement. Islam and nationalism are the basis of the nation and state so that all citizens can live in harmony, side by side, within the framework of nationality and the Unitary State of the Republic of Indonesia. This national spirit makes NU have its charisma and charm so that NU continues to grow and become the most prominent Islamic mass organization in Indonesia.[18]

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[17] Wahyu Lenggono, "Lembaga Pendidikan Muhammadiyah (Telaah Pemikiran KH Ahmad Dahlan Tentang Pembaruan Pendidikan Islam Di Indonesia)," *Islamadina: Jurnal Pemikiran Islam* 19, no. 1 (2018): 43–62.

[18] Wasisto Raharjo Jati, "Ulama Dan Pesantren Dalam Dinamika Politik Dan Kultur Nahdlatul Ulama," *ULUL ALBAB Jurnal Studi Islam* 13, no. 1 (2012): 95–111, doi:10.18860/ua.v0i0.2377.

NU is committed to teaching and spreading Islamic teachings based on the understanding of *Ahlusunnah wal Jamaah* (Aswaja) through Islamic educational institutions in the form of Madrasah, schools, and Pesantren.[19] Islamic Education Institutions under the coordination of NU are united in a division called the "Maarif Nahdlatul Ulama Educational Institution" (LP Maarif NU). This institution was established in the context of implementing NU's policies in education, both at the branch and senior management levels.[20]

In the Special Region of Yogyakarta, several Nahdlatul Ulama schools range from elementary to tertiary education levels. There are 62 Islamic educational institutions affiliated with the Nahdlatul Ulama religious movement in DIY, i.e., five primary education institutions, 18 junior secondary education institutions, 35 senior secondary education institutions, and four higher education institutions.

c. Ahmadiyah

The founder of the Ahmadiyah Movement was Mirza Ghulam Ahmad in 1889, under the name al-Jama'ah al-Islamiyah al-Ahmadiyah (Jamaah Islam Ahmadiyah). At that time, Ghulam Ahmad founded an educational institution called Ta'limul Islam High School in Qadian.[21]

The entry of the Ahmadiyah Movement into Indonesia began with the arrival of Maulana Rahmat Ali in Tapaktuan, Sumatra, on the orders of the Son of Mirza Ghulam Ahmad on 2 October 1925. His arrival was based on a request from young Indonesians studying at the

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[19] Mahrus As'ad, "Pembaruan Pendidikan Islam Nahdlatul Ulama," *Nizham Journal of Islamic Studies* 2, no. 2 (September 25, 2017): 51–86.

[20] Ali Rahim, "Nahdatul Ulama (Peranan Dan Sistem Pendidikannya)," *Al-Hikmah Journal for Religious Studies* 14, no. 2 (2013): 158–67.

[21] Achmad Afifuddin, "Sejarah Masuknya Jemaat Ahmadiyah Di Kelurahan Sidokumpul Kecamatan Gresik Kabupaten Gresik" (undergraduate, UIN Sunan Ampel Surabaya, 2014), http://digilib.uinsby.ac.id/201/.

Ahmadiyah Movement Center in Qadian, India, who asked the son of the founder of the Ahmadiyah Community to visit Indonesia.[22]

On December 25-26, 1935, 13 Ahmadiyah leaders gathered and formed a large committee in Batavia or Jakarta with Anjuman Ahmadiyah Qadian Department of Indonesia (AAQDI). Then, after Indonesia's independence, the Anjuman Ahmadiyah Qadian of the Indonesian Department changed to the Indonesian Ahmadiyah Congregation, officially incorporated on 13 March 1953.

In education, the Indonesian Ahmadiyah Community established two schools, i.e., public schools and religious schools.[23] In 1947, the Republic of Indonesia Islamic Education Institution (PIRI) was established, and it was inaugurated as a Foundation in 1959. This Islamic College of the Republic of Indonesia (PIRI) became the official foundation for Ahmadiyah's charitable efforts in education.

The Islamic College of the Republic of Indonesia (PIRI) entered Yogyakarta in 1947, spearheaded by Minhadjurrahman Djojoseogito, the chairman of the Yogyakarta Ahmadiyah Branch. Until now, in 2021, there are 4 Islamic educational institutions under the coordination of PIRI, i.e., 1 Islamic education institution at the elementary school level, 1 Islamic education institution at the junior high secondary level, and 2 Islamic Education institutions at the senior high secondary level.[24]

2. Variant of Dakwah-Politics

Islamic Educational Institutions included in the dakwah-politics variant are educational institutions members of the Integrated Islamic School Network (JSIT). This variant of dakwah-politics believes that politics is a dakwah movement, and politics is a medium of dakwah.[25] In

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[22] Ibid., 44.

[23] Ibid., 52.

[24] "Yayasan Piri," *Yayasan Piri*, accessed September 10, 2021, https://yayasanpiri.wordpress.com/.

[25] Cecep Suryana, "Politik Sebagai Dakwah: Komunikasi Politik Partai Keadilan Sejahtera (PKS)," *Communicatus: Jurnal Ilmu Komunikasi* 5, no. 1 (2021), https://journal.uinsgd.ac.id/index.php/cjik/article/view/12646.

Yogyakarta, the Integrated Islamic School (SIT) is proliferating and has become the identity of a middle-class Muslim school. The middle-class Muslim community has its views or perceptions regarding this integrated Islamic school. For them, sending their children to an Integrated Islamic School is oriented to the quality and quality of learning and identity, lifestyle, and determines one's class position.

Politically, the Integrated Islamic School has ties to the Prosperous Justice Party (PKS). PKS is a political party formed by several key figures from the Tarbiyah movement, which is 1998 after Suharto fell formed a political party, i.e., the Justice Party (PK), which is now the Prosperous Justice Party (PKS). The tarbiyah movement was heavily inspired by the ideas of the *Ikhwanul Muslimin* movement founded by Hasan al-Banna.[26]

Imaduddin Abdurrahim popularized the Tarbiyah movement through intensive discussions organized by the *Lembaga Dakwah Kampus*/Campus Dakwah Institute (LDK), which uses the Salman Mosque, Bandung Institute of Technology (ITB) as the center of its activities. The peak of maturity of the Tarbiyah movement in Indonesia began to be seen in the early 90s. At that time, Tarbiyah activists practically controlled intra-campus organizations in the most prestigious universities in the country.[27]

From the Tarbiyah Movement on campuses of public universities such as ITB, UI, IPB, UGM, UB, this is the history of the emergence of an integrated Islamic school. The emergence of SIT was motivated by the strong desire of these dawah activists to send their children to quality Islamic schools.[28]

This tarbiyah movement has the same goal as Islamic movements in Indonesia, such as NU, Muhammadiyah, and other Islamic movements, i.e., wanting to practice Islamic values in an Indonesian frame that is in

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[26] Rubaidi Rubaidi, "Variasi Gerakan Radikal Islam di Indonesia," *Analisis: Jurnal Studi Keislaman* 11, no. 1 (2011): 33–52, doi:10.24042/ajsk.v11i1.607.

[27] Ibid.

[28] Akhsanul Fuadi, "Model Pendidikan Sekolah Islam Terpadu" (doctoral, UIN Sunan Kalijaga Yogyakarta, 2019), http://digilib.uin-suka.ac.id/id/eprint/34292/.

line with unity in diversity/*Bhinneka tunggal ika*. However, between these movements, there are also different views on education and politics.[29]

3. Variant of Business

Educational services have become commercial services that can be traded internationally. The General Agreement of Trade in Services (GATS) has also drafted the rules concerning the liberalization of international trade in the service sector, including the education services sector, which includes primary education services, secondary education services, and higher non-formal education services, and other education services.[30]

On this basis, capital owners compete with each other in establishing Islamic educational institutions. It is because education is one of the most profitable public sectors in the business sector. [31] This educational institution offers a model and guarantees a good quality of learning and complete and luxurious facilities and infrastructure. The target market for this educational institution is the upper-middle-class and upper class. With facilities and services by the needs of the "market," the fees paid are also costly compared to other Islamic educational institutions.

In Yogyakarta, this type of Islamic Education institution grows and develops starting from elementary school (SD), junior high school (SMP), and senior high school (SMA). The variants of this type of Islamic educational institution are divided into two groups, i.e., the first is the franchise business variant, and the second is the independent business variant.

The franchise business variant is a business model in education using an existing name, brand, logo, curriculum, and learning system. Educational institutions that become franchises are educational

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[29] Ibid.

[30] Miguna Astuti and Husnah Nur Laela Ermaya, "Keunggulan Bersaing Bisnis Pendidikan Non-Formal Di Jakarta," *ISEI Business and Management Review* 1, no. 2 (2017): 64–72, doi:10.36217/ibmr.v1i2.17.

[31] Nurtanio Agus Purwanto, "Strategi Bersaing dalam Bisnis Pendidikan," no. 01 (2011): 8.

institutions that have been established and become best practices in the management of education. The franchisor is a business entity or individual that gives rights to another party—the franchisee—to utilize and use the rights to a brand and all systems related to the brand. These franchise model educational institutions include the Khalifah Kindergarten, the Al-Azhar Islamic School, the Al Azhar Cairo School, and the Global Independent School.

Meanwhile, the independent business variant is a model or type of business in education by designing, establishing, and building its system to become an educational institution with its characteristics. This kind of variant is generally built together and networked between groups with the same idea to develop and spread in various regions quickly.

These independent educational institutions include the Integrated Islamic School under the guidance of the Bina Anak Sholeh Foundation (BIAS), the Integrated Islamic School under the Silaturrahmi Pencinta Anak Foundation (SPI), the International Islamic School (Intis School), Alifa Kids, Kesatuan Bangsa Bilingual Boarding School Yogyakarta, and Olifant School Yogyakarta.

4. Variant of Corporate

The meaning of a corporation here is a family company, or a family established and managed educational institution. An educational institution is called a corporation if the majority of the family owns the institution's ownership. In the management of educational institutions, the family has real influence and authority in determining the management control of the institution. In Yogyakarta, schools that fall into the corporate category are schools under the Salman Alfarisi Foundation and Budi Mulia Dua.

Ideological affiliations of Islamic Educational Institutions in Yogyakarta

The ideological affiliations of Islamic Educational Institutions in Yogyakarta can be mapped into four parts, i.e., the ideological affiliations of the Compromise, Aswaja-Traditionalist, Modernist-Reformist, and Revivalist ideologies. These affiliations are shown in the following picture:

Figure 2
Ideological Affiliations of Islamic Educational Institutions

1. The Ideology of Compromise Islamic Educational Institutions

    The ideology of compromise Islamic educational institutions seeks to reconcile or synthesize conflicting principles and practices. [32] The educational institution included in this ideology is the Ahmadiyah. Ahmadiyah is the name of the teachings and movements pioneered by Mirza Gulam Ahmad (1839-1908) in Qadian, India. Ahmadiyah is a Messianic movement. This movement is one of the most active and controversial movements since its birth in India during British colonial rule in 1889. It has maintained its activities for more than a century and is unrivalled in spreading the faith.

    Ahmadiyah is dedicated to spreading Islam in general and its version of Islam through publishing writings, organization, community development, and dealing with Sunni clerics, Christian missionaries, and Hindu reformers.[33] For Ahmadiyah, publishing is not only a strategy to

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[32] I. Ketut Jirnaya, "Sinkretisme Hindu-Islam dalam Mantra: Sebuah Kasus dalam Teks Usada Manak," *Adabiyyāt: Jurnal Bahasa dan Sastra* 14, no. 2 (December 19, 2015): 282–300, doi:10.14421/ajbs.2015.14206.

[33] Afifuddin, "Sejarah Masuknya Jemaat Ahmadiyah Di Kelurahan Sidokumpul Kecamatan Gresik Kabupaten Gresik."

spread religion but is also a religious obligation. They became the implementation of the obligation to carry out a peaceful jihad.[34]

Ahmadis have lived relatively peacefully with their Muslim counterparts in Indonesia since they arrived in the 1920s. The disagreements of Muslim leaders over the Ahmadiyah Teachings began in the late 1920s.[35] Then, the MUI Fatwa was issued. Although the MUI fatwa may have some links to the increasing political intolerance and increasing violence against the Ahmadiyah, it was only after the fall of the New Order regime in 1999 that severe violence and intimidation occurred. The last fatwa in 2005 has strongly reinforced this trend, making political intolerance and violent attacks against Ahmadi one of Indonesia's most serious problems.[36] There are several reasons for this. Ahmadiyah is one of the largest groups that are considered 'deviant' in Indonesia. In addition, Ahmadiyah is a global movement with an international network. Most of the 'deviant' groups convicted of blasphemy exist only in Indonesia. It quickly became an international issue of concern.[37]

According to the ideology of compromise Islamic educational institutions, the curriculum is nothing more than a lesson plan at school. What lessons students must take in school is the curriculum. At the same time, the modern view considers the curriculum to be more than just a lesson plan. The curriculum here is considered as something that happens in the educational process at school.[38] One of the schools developed by the

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[34] Ahmad Najib Burhani, "Ahmadiyah and Islamic Revivalism in Twentieth-Century Java, Indonesia: A Neglected Contribution," *Alternative Voices in Muslim Southeast Asia*, 2019, 199–220, doi:10.1355/9789814843812-014.

[35] Sitti Sani Nurhayati, "Contested Identities: Tuan Guru And Ahmadiyah In The Redrawing Of Post-1998 Sasak-Muslim Boundary Lines In Lombok," *Victoria University of Wellington* 2020.

[36] Dadi Darmadi, "The Meccan Fatwas and the Globalized Discourse of Exclussion: The Case of Anti-Ahmadiyah Movements in Indonesia," *International Journal of Religious Literature and Heritage* 2, no. 1 (2013): 23–50.

[37] Melissa Crouch, "Asia-Pacific:Ahmadiyah in Indonesia: A History of Religious Tolerance under Threat?," *Alternative Law Journal* 36, no. 1 (2011): 56–57, doi:10.1177/1037969X1103600115.

[38] Muhammad Takrip, "Pengembangan Kurikulum Ahmadiyah Di SMA PIRI Yogyakarta," *Edudeena: Journal of Islamic Religious Education* II, no. 1 (2018): 21–40.

Ahmadiyah movement, a compromise Islamic educational institution, is the PIRI school.

The PIRI Foundation is headquartered in the city of Yogyakarta. PIRI has goals and objectives in the social and religious fields. Since the issuance of the 1958 congress decision and notarial deed no. Three dated 3-2-1959, PIRI has become an autonomous, independent organization.[39] The Indonesian Ahmadiyah Movement (GAI), known as the Lahore Ahmadiyah, is one of the Islamic reform movements in Indonesia that is contemporaneous with Muhammadiyah and NU. The beginning of the Lahore Ahmadiyah movement in Indonesia was marked by two teachers from India i.e., Maulana Ahmad and Mirza Wali Ahmad Baig, in Yogyakarta in 1924.

PIRI school experienced its heyday in Yogyakarta in 1980 – 2000, even becoming a favorite private school before developing private schools under Muhammadiyah. This PIRI school continues to exist today, despite experiencing ups and downs due to competition between educational institutions and socio-political factors due to its affiliation with the Lahore Ahmadiyah.[40]

Although SMA PIRI I Yogyakarta is an Islamic-based school, this school accepts non-Muslim teachers and students in practice. Furthermore, the teachers who teach the subject of Islamic Religious Education have diverse backgrounds. Some have Muhammadiyah backgrounds, some are NU, and some do not have religious organization backgrounds. In PIRI schools, various religious ritual traditions are acceptable because these traditions are seen as a mentality construction process to sharpen life orientation.[41] The word "peace" becomes the basic foundation for all educational activities at PIRI schools by placing Islamic

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[39] Husen Hasan Basri, "Perguruan Islam Republik Indonesia Yogyakarta Dan Transmisi Pengetahuan Gerakan Ahmadiyah Indonesia," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 12, no. 2 (2014): 157–70, doi:10.32729/edukasi.v12i2.79.

[40] Rezza Maulana, "Pendidikan Dan Pendidikan Sejarah Di Perguruan Islam Republik Indonesia Yogyakarta 1947-2005," *Abad: Jurnal Sejarah* 03, no. 1 (2019): 43–56.

[41] Anis Farikhatin, "Membangun Keberagaman Inklusif-Dialogis Di SMA PIRI 1 Yogyakarta," *Jurnal Maarif: Arus Pemikiran Islam Dan Sosial* 8, no. 1 (2013): 109.

Religious Education (PAI) as the basis of education.[42] An understanding of the Qur'an on the concept of peace is sought to be carried out with an intense pattern of interaction between them. Public service activities become public spaces to provide emotional bonds between people, which can reduce destructive conflicts.[43]

2. The Ideology of the Aswaja-Traditionalist Islamic Education Institution

Aswaja stands for *Ahlussunnah wa al-Jama'ah*. It is then pinned to the religious organization Nahdlatul Ulama (NU) becoming Ahlussunnah wa al-Jama'ah Annahdliyah, i.e., someone who follows one of the four mazhab (Hanafi, Maliki, Shafi'i and Hanbali) in the field of Fiqh, following Imam al-Asy'ari and Maturidi in the field of *akidah*, and following al-Junaydi and al-Ghazali in the field of *tasawwuf*. Meanwhile, the traditionalist movement makes tradition the foothold and root of the movement in making changes.

Thus, the purpose of the Aswaja-Traditionalist Islamic Education ideology is an educational paradigm based on Aswaja teachings, as a method of thinking (*manhajul fikr*) that makes tradition the root of a dynamic movement. Therefore, it has a strong power of progressivism. This Islamic Education Institution with the Aswaja-Traditionalist paradigm is an educational institution affiliated with Nahdlatul Ulama (NU). They are generally under the coordination of the Maarif NU Educational Institution division (LP Maarif NU).

This ideology becomes a perspective in Islam which is taught through Aswaja An Nahdliyah subjects. These Aswaja lessons are included in local content lessons, i.e., educational programs whose content and delivery are related to the natural, social, cultural, and regional environments. It also must be studied by students in the area. Because it

[42] Anis Farikhatin, *Berhadapan Dengan Prasangka: Merespons Isu Sesat Ahmadiyah Terhadap Sekolah PIRI I Yogyakarta, CRCS (Center for Religious and Cross-Cultural Studies)*, Cetakan Pe (Yogyakarta: CRCS (Center for Religious and Cross-cultural Studies) Progam Studi Agama dan Lintas Budaya Sekolah Pascasarjana, Universitas Gadjah Mada Jl. Teknika Utara, Pogung, 2016).

[43] Adrika Fithrotul Aini, "Religious Harmony Within Ahmadiyah Community: (Study of Living Qur'an and the Peace Construction in the Village of Gondrong Kenanga)," *Al-Albab* 6, no. 2 (2017): 215–28, doi:10.24260/alalbab.v6i2.725.

is local content and is not part of the National Standard Final Semester Examination (UASBN) test, [44] Aswaja is taught to follow the educational concepts of experimentalism and behaviorism.[45]

Aswaja subject is taught theoretically and practically. Theoretical learning instills student understanding and practice as an ideological implementation of the Aswaja An Nahdliyah movement, such as lessons in faith, Syariah, Akhlak, society, social, politics, culture, and various other fields. Through this kind of explanation, the students increasingly understand and know the functional characteristics of Aswaja so that it becomes the ideological basis of the movement.

In this way, as the most prominent religious and social organization, NU can continue to contribute to Islamic education and thought [46] without leaving its traditional roots.

3. The Ideology of Modernist-Reformist Islamic Education Institutions

The Islamic modernist or reformist movement emerged as an answer to the developmental challenges faced by Muslims. In the 19th and early 20th centuries, Indonesian Muslims were faced with several challenges. First, there are political challenges in the form of problems the people face to free themselves from Western colonialism. Second, there are cultural challenges in the entry of new values due to the progress of modern Western science. Third, society faced socio-economic challenges in efforts to eradicate the ignorance and poverty of the people. Fourth, there are also religious challenges in increasing religious knowledge and encouraging people to understand religious teachings independently.

The socio-religious organization of Muhammadiyah through its educational movement encourages the rise of Indonesian Muslims to be

[44] Endang Suhilmiati, "Urgensi Mata Pelajaran Aswaja Dalam Kegiatan Pembelajaran Di Sekolah," *AL-WIJDÁN: Journal of Islamic Education Studies* 2, no. 2 (November 8, 2017): 79–86.

[45] Yoyok Amirudin, "Pendidikan Karakter Berbasis Nilai-Nilai Aswaja," *Vicratina: Jurnal Pendidikan Islam* 2, no. 2 (October 18, 2019): 109–20.

[46] Robin Bush and Greg Fealy, "The Political Decline of Traditional Ulama in Indonesia: The State, Umma and Nahdlatul Ulama," *Asian Journal of Social Science* 42, no. 5 (2014): 536–60, doi:10.1163/15685314-04205004.

broad-minded, educated, modern, and responsive to changes and developments. This modernist movement views education as the most crucial program. The function of education is to eliminate illiteracy and play a role in spreading the ideas of renewal. Educational institutions under the coordination of the Muhammadiyah organization are included in this ideology.

The Muhammadiyah modernism movement is different from the Islamic modernism movement or the Islamic revival movement in the Islamic world, referring to the Salafiyah ideology or rigid Islamic revivalism. The Muhammadiyah Modernism Movement has moderate nature and character or what they called the Salafiyah Wasathiyah.

Schools under Muhammadiyah are managed with good management. The vision, mission, and school programs are designed based on needs analysis. [47] So that they are well planned, measured, and monitored. Four hundred twenty-eight schools consist of elementary, secondary, and high school levels.

4. The Ideology of Revivalist Islamic Educational Institutions

In the Islamic renewal movement, Fazlur Rahman makes several movement categories, i.e., Traditionalist, Revivalist, Modernist, Neo-Revivalist, and Neo-Modernist movements. The revivalist movement is a movement of reformers that emerged in the pre-modernist era. [48] The revivalist movement is a movement that encapsulates various styles from moderate to radical, from apolitical to political. Contemporary Islamic revivalist movements are the fruit of previous 18th-century revivalist roots, i.e., Wahhabis in Saudi Arabia, al-Sanusiyah in North Africa, al-Mahdi in Sudan, and al-Dihlawi in India. Until the mid-20th century, this notion was

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[47] Sadam Fajar Shodiq et al., "Towards Better Management of Private Education in Indonesia: Lessons Learned From Muhammadiyah Schools," *Humanities and Social Sciences Reviews* 7, no. 2 (2019): 146–55, doi:10.18510/hssr.2019.7215.

[48] Suarni, "Pembaharuan Pemikiran Keagamaan: Studi Terhadap Pemikiran Keagamaan Fazlur Rahman," *Substantia* 18, no. April (2016): 101–8.

refined into a revivalist ideology pioneered by Hasan al-Banna, continued by Sayyid Qutub of the *Ikhwanul Muslimin* in Egypt.[49]

Islamic Revivalism in Indonesia is not new, but it has started since the struggle for independence. Evidence of the development of the Islamic revivalist movement in Indonesia can be seen from the various influences that occur in society. Prosperous Justice Party (PKS) is among the Islamic revivalist movements in Indonesia. PKS Islamic revivalist movement intends to build an egalitarian, democratic Indonesian political system and applies Islamic values.[50]

PKS was founded by Jamaah Tarbiyah cadres. In addition to establishing a political party, Jamaah Tarbiyah also pioneered the establishment of an integrated Islamic school (SIT) and the Integrated Islamic School Network (JSIT) as forums for consolidating its movement. Thus, it is not surprising that Integrated Islamic Schools, under the coordination of the Integrated Islamic School Network, become a political machine to increase the electability of certain political parties.[51]

As an educational institution with an Islamic ideology (Revivalist), SIT adopts Islamic values in the Qur'an and Hadith as the foundation of its educational philosophy, including its curriculum philosophy. Identical to PKS, SIT views Islam as a teaching system that covers all aspects of life (Islam kaffah).[52] At the ideological level, Hasan Al-Banna's thoughts became the ideological foundation of education in integrated Islamic schools. Meanwhile, Hasan Al-Banna's thoughts are implemented in

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[49] Syafii, "Membaca Ideologi Kaum Revivalis Islam Dalam Perspektif Jender," *Musawa* 9, no. 2 (2010): 279–96.

[50] Gonda Yumitro, "Peluang Dan Tantangan Gerakan Revivalisme Islam Di Indonesia Pascareformasi," *Tsaqafah: Jurnal Peradaban Islam* 14, no. 1 (2018): 55–72, doi:10.21111/tsaqafah.v14i1.2296.

[51] Ahmad Wahyu Hidayat, "Ideologi Pendidikan Islam Dalam Kurikulum (Studi Kasus SMA IT Abu Bakar Yogyakarta)" (UIN Sunan Kalijaga, 2019).

[52] Magdalena, "Konstruksi Muslim Kaffah Dalam Kurikulum Terpadu Di Sekolah Islam Terpadu," *PROCEEDING IAIN Batusangkar* 1, no. 1 (2017): 475–88.

educational practice and the curriculum used in integrated Islamic schools at the applicative level. [53]

Integrated Islamic schools apply ten concepts of muwasafat (ten characteristics of Muslim personality). These ten Muwasafat are characteristic of the educational goals of the Integrated Islamic School, which were adopted from the ten Muwasafat of the *Ikhwanul Muslimin* and the Jamaah Tarbiyah. These ten educational goals show that the Integrated Islamic School has educational goals as outlined by Hasan al-Banna.[54] It is also in line with the scope of the PKS study, which also carries ten concepts of Muwasafat as essential attributes that must be developed among party members.[55]

In the context of instilling their ideology to the students of the Integrated Islamic School, JSIT organizes a scouting program which is the mainstay and specialty of the Integrated Islamic School. This program became a very ideological program. It can be seen from the mottos taught by the scouting teachers to students, i.e., Allahu Ghayatuna (Allah is our goal); Rasul Qudwatuna (Prophet Muhammad is our role model); al-Qur'an Syir'atuna (Qur'an is our law), al-Jihad Sabiluna (jihad is the way of our struggle); as-Shahadah Umniyatuna (martyrdom is our goal). The slogan taught to the scouting program students is the same as the slogan used by Hasan al-Banna in Egypt in order to form the loyalty of movement activists to the *Ikhwanul Muslimin*. [56]

Islamic Education Institutions in Yogyakarta, networked with the Integrated Islamic School Network (JSIT), are flourishing. These schools

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[53] Yunizar Ramadhani, "Ideologi Keagamaan, Partai Politik, Dan Pendidikan Islam: Refleksi Pemikiran Hasan Al-Banna Di Sekolah Islam Terpadu Ukhuwah Banjarmasin," *NALAR: Jurnal Peradaban Dan Pemikiran Islam* 5, no. 1 (2021): 78–92, doi:10.23971/njppi.v5i1.2455.

[54] Suyatno, "Sekolah Islam Terpadu; Filsafat, Ideologi, Dan Tren Baru Pendidikan Islam Di Indonesia."

[55] Farish A. Noor, "The Partai Keadilan Sejahtera (PKS) in the Landscape of Indonesian Islamist Politics : Cadre-Training as Mode of Preventive Radicalisation ?," *Nanyang Technological University, Singapore*, no. 231 (2011).

[56] Suyatno, "Sekolah Islam Terpadu; Filsafat, Ideologi, Dan Tren Baru Pendidikan Islam Di Indonesia."

have an affiliation with the Ideology of the Islamic Revivalist Movement, both revivalist-politics and revivalist-non politics.

Conclusion

Islamic Educational Institutions in Indonesia are experiencing very rapid development and change. These developments and changes influence the variants and ideologies of Islamic Educational Institutions in Yogyakarta. The shift of variants of Islamic Educational Institutions can be mapped into the following four categories: first, the Religious Movement Variant based on religious, social organizations in Indonesia; second, the Dakwah-Politics Variant which makes politics a way of Dakwah; third, the Business Variant that uses business principles to manage education for profit; and fourth, the Corporate Variant, i.e., the management of Islamic Educational Institutions based on family ties.

Further, the ideological affiliations of Islamic educational institutions in Yogyakarta can be mapped into the following four ideological variants: first, the Ideology of the Compromise Islamic Education Institute, which seeks to compromise and synthesize the practice of education management; second, the ideology of the Aswaja-Traditionalist Islamic Education Institute, which applies Aswaja as a method of thinking that makes tradition the root of a dynamic movement; third, the ideology of the Modernist-Reformist Islamic Education Institute, which encourages the modernization of Islamic Education; and fourth, the ideology of revivalist Islamic Education Institutions which makes education a part of the political movement.

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