

# The Ideology of Contemporary Islamic Education: Foundations of Thought at 3 Islamic Educational Institutions in Yogyakarta

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## ABSTRACT

**Purpose** – This study aims to discuss the ideological form of contemporary Islamic education in Indonesia. This study investigates the phenomenology of three Yogyakarta school institutions.

**Design/methods/approach** – This study is qualitative with a phenomenological pedagogical approach. This study focuses on three Islamic educational institutions in the Special Region of Yogyakarta: Madrasah Aliyah Unggulan (MAU) Al-Imdad Bantul Yogyakarta, Madrasah Mu'allimin Muhammadiyah (M3) Yogyakarta, and SMAIT Abu Bakar Yogyakarta. Purposive sampling and snowball techniques were used to select the informants.

**Findings** – The study found that Al-Imdad Madrasah Aliyah Unggulan was an educational advancement from Nahdlatul Ulama. The educational ideology of the Al-Imdad Aliyah Madrasah Unggulan is conservative-religious. Madrasah Mu'allimin Muhammadiyah is a Muhammadiyah cadre school with a fundamental conservatism ideology. SMAIT Abu Bakar has a fundamentalist-conservative ideology and a formalistic-revivalist religious attitude.

**Research implications/limitations** – This study only looks at the ideological perspectives of Islamic educational institutions. The results of this study can be used to make recommendations to policymakers, particularly the Ministry of Religion of the Republic of Indonesia, in determining the direction of future development of Islamic educational institutions. However, this study only looks at the aspect of thinking. Further research can concentrate on the managerial aspects of each Islamic educational institution.

**Practical implications** – The results of this study shed light on the various characteristics of Islamic educational institutions in Indonesia. In theory, this research has implications for developing an Islamic thought map regarding existing Islamic educational institutions. This study also provides insight into Indonesia's ideological diversity of Islamic educational institutions.

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## 1. Introduction

Islamic education cannot be separated from the linkage of certain ideologies in classical Islamic history. The relationship between these two things reveals the limitations of ideology's influence on education. Historian Ahmad Syalabi discusses the Nizhamiyah madrasa's role as a university dedicated to dismantling the influence of Shia ideology in the Islamic era (Syalabi, 1954). In addition to universities, Madrasahs established centers for studying theology based on Sunni ideological doctrines. It flourished in Baghdad during the reign of vizier Nizham al-Mulk in order to solidify Sunni ideology (Hitti, 2002).



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The same thing happened in the background of the *Fatimi* dynasty's establishment of a popular Islamic college, Al Azhar University, Egypt, which was used to disseminate Shia ideology (Hitti, 2002).

The same phenomenon has occurred in Islamic educational institutions in Indonesia since before independence and continues to this day. It is reflected in the history of schools, madrasas, and Islamic boarding schools (Saparudin, 2017). From a socio-political standpoint, this existing pattern is a type of Islamic education that plays an important role in Muslim life and civilization. It explains the operations of Islamic educational institutions, which are always influenced by regional political and cultural factors (Machali et al., 2021). It is because the two components have always played an important role in the stability of Muslim education.

The presence of religion is described by William F. O'Neill's educational ideology theory, which explains the educational ideology of conservative groups in fundamentalist education. It impacts the movement of secular education fundamentalism and religious education fundamentalism (O'Neill, 2008, p. 247). Secular fundamentalism and religious fundamentalism share ideological characteristics but differ in their use of religious attributes and terminology in educational implementation in contrast to secular fundamentalism, which tends to use semi-religious attributes and terms (O'Neill, 2008, p. 249).

It is consistent with conservative intellectualism's limits to secular and religious intellectualism. Both points of view agree on the importance of education in recognizing, formulating, preserving, and disseminating the truth. The difference between the ideological perspectives is the value of achieving healthy and sufficient faith and reason without involving intuitive things (O'Neill, 2008, p. 275). Henry Bergson, a French philosopher, pioneered modern intuitionism (Bertens, 2001). In addition to sensory experience, Bergson considers intuition to be the primary source of knowledge in the pursuit of truth (Muslih, 2010).

There is a distinction between secular conservatism and religious conservatism in the ideology of the three conservative groups, namely the educational ideology of conservatism. In comparison to the ideologies of religious fundamentalism and religious intellectualism, O'Neill sees religious conservatism as less rigid in religious matters and less moralistic (O'Neill, 2008, p. 335). Religious intellectualism is concerned with justifying and comprehending religion's intellectual foundations, whereas religious conservatism is more concerned with channeling established beliefs, such as time-tested moral and religious orthodoxy. They have much in common and agreement with secular conservatism, but what distinguishes them is the belief that spiritual training is a fundamental aspect of established social traditions. According to Komarudin Hidayat, the existence of religion in social life frequently undergoes a process of amalgamation and syncretization. It is due to the global population's influence and mobility to various parts of the globe (Hidayat, 2012).

William F. O'Neill said that religion, or religious liberals, has a place in the liberal educational ideology group. However, in this group, he explains that religious expressions are not as important in the liberal tradition as in the conservative tradition. The only distinction between secular and religious liberals is the explanation of an action closely related to the philosophical preconceptions underpinning it. Ethics in secular liberals, for example, says, "do not steal," The same is true in religious liberals. The difference, however, is in the argumentation and explanation of those arguments, where religious explanations frequently present religious arguments (O'Neill, 2008, pp. 394–396). Emmanuel Kelechi advanced an intriguing argument between religion and morality, arguing that morality is not dependent on religion but can complement each other in the campaign for a good social life (Iwuagwu, 2018).

The last point to mention is the presence of religion in anarchism education ideology as religious anarchism. Riots and other forms of commotion are not considered anarchism in this context. However, anarchism is a point of view that provides a defense against the destruction of all institutional restraints and shackles on human freedom to fully realize the liberated human potential (O'Neill, 2008, p. 482). Religious anarchism is divided into two categories: religious perfectionism and religious separatism.

The religious perfectionism group strives to actualize and propagate religious ideals using anarchistic principles, but they are still a part of global culture. Amid social life, these circles seek spiritual perfection.

Leo Tolstoy, a Christian anarchist, fits into this category (Khan et al., 2019, p. 536). According to Alexandre Christoyannopoulos, Tolstoy's writings have inspired many good Russians, despite their communities' disrepair. Tolstoy's works became extremely popular worldwide due to his dedication to them (Christoyannopoulos, 2016, p. 16). Religious separatists are a group that advocates for isolation from public life, with the belief that evil must be combated with kindness and nonviolence. However, the exclusivity of this group frequently elicits violent reactions from church and government leaders who are religiously opposed to their religious ideas.

It shows that William F. O'Neill considered the existence of schools or educational institutions with religious affiliations. As a result, almost the entire taxonomy of educational ideology he creates is divided into two groups: secular and religious. It is similar to what happened in Indonesia, where religious institutions began actively establishing various educational institutions and even modernizing schools (Saihu, 2018). Not only that, but the following discussion will cover how the network spreads from one person to the next. Furthermore, the stages of the processes will be explained, as well as how an ideology can be formed.

The accumulation of educational history leads to the complexity of educational institutions in Indonesia. The presence of pesantren, schools, and madrasas demonstrates this. Pesantren is acknowledged as an indigenous institution founded by scholars throughout Indonesia's long history (Fadli, 2012, p. 35). Schools are European-style educational institutions built by the Dutch East Indies government as an antithesis to Islamic boarding schools (Fadli, 2012, p. 36). Madrasas result from a progressive reaction to modern, secular Dutch schooling (Sabarudin, 2015). Madrasas are the oldest Islamic educational institutions and have been marginalized and stagnant (Azra, 2012, p. 95).

The emergence of Islamic schools marked a shift in the process of "*santrization*" of Indonesian Muslim society. This school is frequently referred to as an elite institution. It is due to strict and competitive student admissions and teacher recruitment. Another reason is that the school has a superior infrastructure compared to other schools. Based on this information, this school assigns a high rate to students (Azra, 2012, pp. 84–87). These are schools that are linked to Integrated Islamic Schools. This school group discussed the system's shortcomings in developing generations of learning science and technology (science and technology) in public schools, madrasas, and Islamic boarding schools (Suyatno, 2016, p. 4). This school network supplements a wide range of solid religious knowledge. In this context, understanding the Integrated Islamic School in national education implies ideological motivation.

On the other hand, the presence of Integrated Islamic Schools is frequently attacked by negative stigma. It is about establishing a school with the help of the Islamic organization Jamaah Tarbiyah. The Salafi movement has a rigid formalistic-revivalist religious understanding. Jamaah Tarbiyah has historical and ideological ties to the Egyptian Muslim Brotherhood network, which has been linked to non-mainstream Indonesian Islamic movements since the reformation period (Suyatno, 2016).

The moderate Islamic discourse is beginning to take on a new hue. This concept introduced madrasas and Islamic boarding schools into modern education. This momentum is a manifestation of the institutionalization of Indonesian Islamic education (Qodir, 2018, p. 444). The Ministry of Religion is an appropriate forum to empower and advance madrasas and Islamic boarding schools. It validates Azyumardi Azra's perspective on the madrasa transformation and modernization of Islamic boarding school education (Azra, 2012, p. 98).

All Islamic educational institutions, including madrasas, pesantren, and Integrated Islamic Schools, play a role in the development of Indonesian Islamic education. Conflicts between groups, on

the other hand, pose potential problems in the development and renewal of thought. It can explain the case of an article written by a Muhammadiyah member about the practice of ideological deviations in santri behavior in religious practice (Qodir, 2014, p. 77). It has the potential to jeopardize religious harmony as well as the Indonesian nation's integrity. Based on this issue, the study of the ideology of Indonesian Islamic educational institutions must repeat the mapping of the frame of understanding Indonesian Islam. This image depicts the current state of Islamic Educational Institutions in development. This ideological study aims to broaden horizons and strengthen vigilance in caring for diversity, harmony, and national integrity within the Republic of Indonesia.

This study aims to map the educational ideology that has led to the establishment of Islamic educational institutions, particularly in Yogyakarta. This study adds to the understanding of potential ideological clashes between Islamic educational institutions. This study discovered three ideologies underlying Islamic Education Institutions. The first is MAU AI-religious Imdad's conservatism ideology. MAM (Madrasah Mu'allimin Muhammadiyah) Yogyakarta represents the two fundamental conservative ideologies. SMAIT Abu Bakar Yogyakarta represents each of the three ideologies.

## 2. Methods

It is a qualitative study with a phenomenological pedagogical approach. This study focuses on three Islamic educational institutions in Yogyakarta's Special Region: Madrasah Aliyah Unggulan (MAU) AI-Imdad Bantul Yogyakarta, Madrasah Mu'allimin Muhammadiyah (M3) Yogyakarta, and SMAIT Abu Bakar Yogyakarta. The three institutions in question are Islamic educational institutions with varying affiliations to Islamic organizations. MAU AI-Imdad Bantul Yogyakarta is run by the Islamic organization Nahdlatul Ulama in Bantul. The Mu'allimin Muhammadiyah Madrasah is overseen and controlled by the Muhammadiyah Central Executive. Meanwhile, SMAIT Abu Bakar Yogyakarta is primarily driven by the Jamaah Tarbiyah community, some of whose administrators are also active in the PKS party agenda. The researcher is the primary instrument for data collection through observation and interviews. The researcher used triangulation, peer discussion, and member checks to ensure the validity of the data. Purposive sampling and snowball techniques were used to select research subjects or informants. While data analysis is carried out, the following steps are taken: data organization, data classification, synthesis, arrangement of relationship patterns between categories (domains), determining what is important and what has been learned, and concluding.

## 3. Results

### 3.1. *The ideology of religious conservatism Madrasah Aliyah Unggulan AI-Imdad Bantul Yogyakarta*

MAU AI-Imdad is an Islamic educational institution founded by Nahdhatul Ulama figures. MAU AI-Imdad is inextricably linked to NUs. MAU AI-Imdad strongly feels for NU traditionalists in school activities combined with pesantren. Pesantren owners of the NU organization use the jargon "Islam Nusantara" (Sirait, 2016, p. 135). It is reflected in the Kyai at MUA AI-Imdad. As an Islamic organization, NU and the kyai at MUA AI-Imdad are synonymous with maintaining orthodoxy under the motto *al-Muhafazhah 'ala al-Qadim al-Shalih wa al-Akhdz al-Jadid al-Ashlah*. This motto remains a driving force in contextualizing Islamic values and modernity's treasures. It reflects the MUA AI-Imdad in the NU line, constantly in a state of flux between tradition and modernity (Arifi, 2009, p. 191). Characteristics of NU at MUA AI-Imdad Bantul Yogyakarta maintain orthodoxy with a learning tradition. It is evident from the fundamental elements of Islamic boarding schools that arose earlier in the AI-Imdad environment in the face of pesantren. This pattern can be seen in Kyai Humam Bajuri's independent pesantren leadership structure, which he shares with his wife

and closest family. Generations of Kyai descendants then carried on the struggle. The pattern of continuation in the learning process of classical books (*Kitab kuning*) at MUA Al-Imdad. The third is a very strict and well-established value system that cannot be separated from the conditions of the larger community (Umar, 2014, p. 7).

MAU Al-Imdad provides skills for public life. It gave birth to the MUA Al-Imdad curriculum, which focuses on body care, environmental care with *Ro'an*, and basic knowledge of fiqh in the community. The portrait also confirms that the curriculum at MAU Al-Imdad is oriented toward all knowledge products for social benefits concerning noble traditional values. It is an inherited heritage of the Islamic world. The MAU Al-Imdad curriculum has the advantage of not being closed off to modernity's changes. As NU's basic adage goes, several corners of the curriculum have contributed to modernizing technological developments and changing times (Baso, 2017, p. 22). It informs prospective students and guardians that the Islamic educational institution Al-Imdad is affiliated with NU. It is a consideration for students applying for New Student Admission. Before proceeding to the New Student Admission test stage, prospective students' Islamic backgrounds are considered. It becomes pragmatic so that students have no difficulty adjusting to the Al-Imdad MUA environment.

### 3.2. *Madrasah Mu'allimin Muhammadiyah Yogyakarta's fundamental conservatism ideology*

Madrasah Mu'allimin Muhammadiyah is a special educational facility designed to become a Muhammadiyah cadre school. It is the context for M3's educational objectives. It is the primary reason for the school's existence. Muhammadiyah has a platform for *da'wah* and *tajdid*. In progressive education, Muhammadiyah's educational direction has a religious and social mission. Muhammadiyah aims to produce scholarly output capable of solving various community problems. Muhammadiyah people are humanists who have independent and dynamic experiences (Ali, 2016, pp. 48–54). Muhammadiyah is a historical romance about reviving the Muhammadiyah movement. It explains the organizational consolidation pattern and the revitalization of ideals (Pimpinan Pusat Muhammadiyah, 2019, p. 496).

The Director of Madrasah Mu'allimin Muhammadiyah Yogyakarta explained K.H. Ahmad Dahlan's idea as the basic foundation for establishing Mu'allimin as an educational forum for Muhammadiyah's successor cadres. It was inspired by educational reforms instituted by Muslim revivalist figures (Tharaba & Mukhibat, 2020, pp. 131–132). Madrasah Mu'allimin Muhammadiyah Yogyakarta creates a vision for alumni as cadres of scholars, leaders, and educators (interview with Ali Aulia, President Director of Madrasah Mu'allimin Muhammadiyah Yogyakarta, on February 1, 2021). The three visions' estuaries help to realize Muhammadiyah's goals of "upholding Islam's religion so that a truly Islamic society can be realized" (Pimpinan Pusat Muhammadiyah, 2019, p. xxix). It explains Mu'allimin's status as a Muhammadiyah educational institution under the supervision of the Central Executive. It accomplishes Muhammadiyah's main goal of providing superior Islamic boarding school education in the cadre of superior scholars, leaders, and educators.

### 3.3. *The formalistic–revivalist ideology of SMAIT Abu Bakar Yogyakarta*

SMAIT Abu Bakar is a part of the JSIT education system (Network of Integrated Islamic Schools). The organization has ties to Pesantren Terpadu. The Integrated Islamic School is a school that incorporates Islamic values and teachings into the model of school administration (Tim JSIT Indonesia, 2017, p. 7). In the 1990s, the first integrated Islamic schools appeared. This school arose due to a group of education observers' disappointment with the state of Indonesian education at the time. This group believes that education in Indonesia has not been adequately practiced in



the past. JSIT criticizes Indonesian education for separating religious knowledge from general science. Indonesian education has not been able to integrate science with solid Islamic values. The Integrated Islamic School provides an integrated educational model combining religious and general education (Suyatno, 2016, p. 4).

The historical romance that has sprouted behind the gleaming vision of the Integrated Islamic School. is reflected in Ali Said Damanik, one of the early generation leaders who helped pioneer the Integrated Islamic School (SDIT). His reasoning explains that the SDIT concept is quite strict in its incarnation in the presentation of the best education with the development of Islamic values (Damanik, 2003, p. 157). It explains how SDIT's history evolved from secular to Islamic education (Suyatno, 2013, p. 388). The Integrated Islamic Boarding School is the educational model available. This model is a school where Islamic values are incorporated into the curriculum. The Integrated Islamic School integrates knowledge into curriculum development. In terms of application, this model school is a school that combines general education and religious education into a single curriculum package. In addition, the Integrated Islamic School combines three types of education: *aqliyyah*, *ruhiyyah*, and *jasadiyyah*. This term refers to active involvement and participation in various aspects of the learning environment at school, home, and community (Suyatno, 2013, p. 364).

#### 4. Discussion

Several studies have shown that socio-religious institutions strongly influence the development of Islamic education in Indonesia (Huda et al., 2020; Mardiana & Anggraini, 2019; Suyatno et al., 2022). These institutions compete for the image of Islam (Maemonah et al., 2022; Saihu, 2018). Religious schools, as upstream institutions in the building of society, become a space for religious and social institutions to build the foundation for the existence of these religious institutions (Hidayat, 2012; Iwuagwu, 2018). Religious schools, on the other hand, have an ideological basis closely related to their host institution's religious philosophy. This study aims to map the educational ideologies of the three religious schools.

According to this study, each religious school has a different ideological style, but they all share the same religious philosophy as their host institution. MAU Al-Imdad, as a strong holder of the *Ahl al-Sunnah wa al-Jama'ah* tradition, is a means of transforming Nahdhiyin traditions as well as acting as the guardian of the Salaf al-Salih ulama tradition. This description emphasizes the salaf tradition in coloring the academic climate at MAU Al-Imdad. Teachers, *asatid*, and *ustadat* are chosen from pesantren who adhere strongly to the salaf tradition, with the *Kitab kuning* tradition serving as the primary source of Islamic practice. MAU Al-Imdad continues to uphold the traditions of *bandongan*, *wetonan*, *lalaran*, *mudzakarah*, *bahtsul masa'il*, *khidmah*, *musabaqoh*, and other NU traditions. Not only has MUA Al-Imdad established a strong academic tradition in pesantren, but he has also established a strong tradition of polite manners in pesantren. The students are quite strong in upholding the salaf tradition while also adapting to modernity in changing times. This madrasa is still working hard to uphold the kiyai tradition. It reads MAU Al-Imdad in the ideology of religious conservatism with a vision of education on the development of religious teachings affiliated with moderate religious organizations.

The emerging Islamic moderation in Indonesia offers a broad understanding of Islam and culture. On the other hand, Islamic moderation provides a better direction for inter-religious relations (Helmy et al., 2021). The Islamic Boarding School system in institutions such as MAU Al-Imdad is thought to have contributed to the formation of moderate Islamic character in its students. Nonetheless, the ideology of religious conservatism in the MAU al-Imdad school focuses on channeling established beliefs, including time-tested moral and religious orthodoxy (O'Neill, 2008).

Yogyakarta M3 Education's ideology on conservative fundamentalists with a substantial-traditionalist religious attitude is strengthened. The Mu'allimin Muhammadiyah Madrasah, on the other hand, has a fundamentalist conservative bent. The school's goal in the pattern of moral excellence for students to be like salafussalih demonstrates this. From a scientific standpoint, knowledge becomes an important project in curriculum development in the M3 Yogyakarta environment. It necessitates that students receive adequate education in Islamic sciences and general science. When looking at M3 Yogyakarta schools, on the other hand, scientific integration is highlighted. Four levels must be integrated into the integration process: philosophical, methodological, material, and strategic (Nasir et al., 2020). The integration process is carried out methodically, with good communication patterns between schools and students (Hastasari et al., 2022).

In another light, the Integrated Islamic School's concept of Integrated Islam leads to Islamization and Islamization of knowledge (Farida, 2014, pp. 216–217). The JSIT includes SMAIT Abu Bakar Yogyakarta (Integrated Islamic School Network). JSIT is an institution with religious exclusivism characteristics (Yusup, 2017). As a result, SMAIT Abu Bakar Yogyakarta has a conservative bent. According to SMAIT Abu Bakar Yogyakarta, the concept of Integrated Islam adheres to various ideas of Muslim intellectual figures (interview with Ustadzah Nur Kasanah as the Principal of SMAIT Abu Bakar on March 18, 2021). It can also be studied concerning the overall goal of Islamic education at SMAIT Abu Bakar Yogyakarta. The type of moral teaching curriculum is one of the curriculum characteristics of SMAIT Abu Bakar Yogyakarta. It has become one of the defining characteristics of all conservative educational ideologies. Teachers sometimes discuss morality, adab, and ethics more (Tafsir, 2017, pp. 118–119). The curriculum at SMAIT Abu Bakar Yogyakarta is based on the ideology of fundamental conservatism education and a formalistic-revivalist religious attitude. Fundamental conservatism became the ideology of SMAIT Abu Bakar Yogyakarta, with a nationalist foundation (observation results of SMAIT Abu Bakar Yogyakarta on January 2, 2021).

Fundamental conservatism emerged due to puritan Muslim communities demonstrating Islamic identity politics (Pribadi, 2019). In Indonesia, the ideology of fundamental conservatism is emerging in the Muslim middle class. Fundamental conservatism attempts to pursue "true Islam" by viewing Islam through a literalist lens. Islam is seen as formalistic, so its meaning cannot be fully embodied. Islamic Salafism promotes the radicalization of fundamental conservatism, which is destructive.

## 5. Conclusion

The ideological evolution of contemporary Islamic education in Indonesia. The ideological variants of Islamic education in Indonesia today are reflected at the MAU Al-Imdad school, Madrasah Mu'allimin Muhammadiyah (M3), and SMAIT Abu Bakar. Nadlatul Ulama's MAU Al-Imdad is a new educational development. This institution has a religious conservatism educational ideology. M3 is a Muhammadiyah cadre school with a fundamental conservative ideological typology. In the pattern of fundamental conservatism, SMAIT Abu Bakar shares ideological similarities with M3 Yogyakarta. The religious practice of the two institutions differs. M3 has a substantial-traditionalist style and religious attitude, whereas SMAIT Abu Bakar has a formalistic-revivalist tradition and religious attitude.

## Declarations

### *Author contribution statement*

Ali Sodik conceived the presented idea. Shaleh was the data taker. Maragustam Siregar and Maksudin developed the theory of Ideology of Contemporary Islamic Education. All authors discussed the results and contributed to the final manuscript.

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### **Data availability statement**

The datasets generated during and/or analyzed during the current study are available from the corresponding author upon reasonable request.

### **Declaration of interests statement**

The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper.

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