Analyzing The Ideological Foundations of Islamic Education at Pondok Pesantren Islamic Center Bin Baz Yogyakarta

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ABSTRACT

Education plays a crucial role in ensuring a nation's continuity, with Islamic education being particularly significant as it derives knowledge from the Qur'an and Hadith, aiming for success in both worldly life and the afterlife. Following Indonesia's reform era, diverse Islamic religious education institutions emerged, each with distinct ideological backgrounds. This research aims to: 1) Analyze the theoretical foundations and application of Islamic values in education; 2) Describe the theoretical foundations of social networks and organizations; 3) Construct the ideological theory of education and its diverse manifestations; 4) Analyze the role of ideological movements in shaping Islamic education and their impacts. Using a qualitative method, the study focuses on the Islamic Education institutions of the Majelis At-Turots Al-Islamy Foundation, specifically Pondok Pesantren Islamic Centre Bin Baz (ICBB) Yogyakarta. Data analysis involves collection, reduction, presentation, and conclusion drawing. Islamic education, rooted in lifelong learning from the Qur'an and Hadith, is driven by juridical and ideological foundations, encompassing Aqidah, Ibadah, and Moral/Akhlak values. Ideological movements in post-reform Indonesia are categorized into Modernist, Traditionalist-Conservative, Transformist, and Fundamentalist Islam.

Keywords: Islamic Education, Ideological Movements, Lifelong Learning, *Qur'an and Hadith, Social Networks.*

A. INTRODUCTION

Islamic Education is an important component within the framework of da'wah activities, drawing on the teachings of the Qur'an and Hadith(Sholihah & Maulida, 2020), which aim to promote Islam and enforce its laws (Zarkasyi, 2020). The primary objective of Islamic education is to instil a sense of devotion in worship that fosters virtuous behaviour and a deep understanding of knowledge, enabling individuals to fulfil their responsibilities as stewards (khalifah) on earth (Syafe'i, 2015). In addition to fostering intelligence, education plays a vital role in nurturing individuals with strong religious beliefs that encompass spiritual relationships both vertically (with the divine) and horizontally (with fellow humans) (Nujuludin, 2013).

Education thus has a significant role as a strategic tool in ensuring the survival of a nation. This awareness was recognised by the architects/founders of the Unitary State of the Republic of Indonesia, who articulated the sentiment of 'educating the nation's life' in the preamble of the 1945 Constitution. Islamic Religious Education in Indonesia was not only managed by the government but also by Islamic institutions prior to Indonesian independence, such as Al-Jamiatul Khairiyah (established in 1905), Muhammadiyah (established in 1912), Al-Irsyad (established in 1913), Persatuan Islam (PERSIS) (established in 1923), and NU (established in 1926) (Sabarudin, 2015). After the reformation era, various new educational institutions emerged, each rooted in a different ideology. This proliferation can be attributed to the reformation period which created opportunities for the proliferation/growth of diverse Islamic ideologies, exemplified by the establishment of religious educational institutions based on certain ideological principles (Hidayat, 2018).

Based on shared beliefs and ideologies, the supporters of this reformist ideology engage in communication and collaboration, forming an interconnected network. These networks have evolved into formal, incorporated organisations that serve as a driving force in the establishment of Islamic religious education institutions, either traditional ponpes or modern integrated Islamic schools (Sarwadi, 2023). These Islamic religious education institutions have introduced innovative curricula aligned with their respective ideological frameworks, such as replacing or supplementing the study of jurisprudence with a focus on the Qur'an and Hadith. Among the ideologies that have flourished in the post-reform era are the Muslim Brotherhood and Salafi transnational Islamic doctrines (Saifullah, 2017).

Given the many ideologies that shape Islamic Religious Education in Indonesia, it is imperative to conduct research on various aspects, namely: 1) Analysing the theoretical foundations and application of Islamic values in Islamic religious education; 2) Describing how the theoretical foundations of social networks and organisations; 3) Constructing how the ideological theory of education and its diverse manifestations; 4) Analysing how the role of ideological movements in shaping Islamic religious education and its impact on Islamic religious education.

B. METHOD

The research method used was qualitative (Syaiful Anam, 2023). This type of data is obtained through various data collection methods such as interviews, document surveillance, focus group deliberations, or observations (official profiles, and official websites) (Albi Anggito, 2018). The source of research data as the object of research is obtained from field research of Islamic Education institutions owned by the Majelis At-Turots Al-Islamy Foundation, namely Pondok Pesantren Islamic Centre Bin Baz (ICBB) Yogyakarta, which is located at Jl. Wonosari KM. 10, Karang Gayam, Sitimulyo, Kec. Piyungan, Bantul Regency, Yogyakarta Special Region. Interview with Ustadz Abu Nida' and his students (asatidzah) of

Islamic Centre Bin Baz Islamic Boarding School. Data analysis used includes data collection, data reduction, data presentation and the final step is conclusion drawing and verification.

C. RESULT AND DISCUSSION

Implementation of Islamic Education Theory in Pondok Pesantren Islamic Centre Bin Baz (ICBB) Yogyakarta

The etymological roots of Education can be traced back to the Latin term 'educare' and the Greek word 'paedagogie,' both of which emphasise the concept of guidance and development. The Arabic term, 'tarbiyah,' and the Indonesian, 'didik,' further illustrate the multifaceted nature of Education as a form of moral and intellectual instruction given by adults to children (Thariqah & Vol, 2014). Thus, linguistically, Education embodies guidance aimed at moral improvement, intellectual training, and instruction, essential for the holistic development of the individual (Sholichah, 2018).

In the Islamic context, education is considered a very essential component of a human's life journey, as Islamic teachings emphasise lifelong learning from birth to death for both men and women (Kurniawan, 2019). The importance of approaches and methods in Islamic religious education goes beyond the educational material itself, as reflected in the Arabic proverb 'al-Thariqat Ahamm Min al-Maddah,' which highlights the superiority of methods over materials (Nurjannah, 2015). This perspective is particularly important in understanding Islamic religious education institutions from the lens of transformative education theory, which underscores the importance of quality management, harmonious organisation and a pleasant learning environment. Such environments are designed to actively engage learners, empower critical thinking, and contribute to the improvement of social and economic structures, ultimately fostering a more glorious human civilization (Nasukah & Winarti, 2021).

Basic Concepts of Islamic Education Theory as the Basis of the Movement in Pondok Pesantren Islamic Centre Bin Baz (ICBB) Yogyakarta

The term 'concept' comes from the English word 'concep', which denotes the fundamental idea behind all phenomena and general notions or principles(Firdaus, 2014). The basic concept of Islamic religious education involves a perpetual and unceasing process of education (Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, 2023), in accordance with the universal consensus established by Allah subhanahu wa ta'ala and His Messenger. This is what is referred to as lifelong education or the limitless pursuit of knowledge, exemplified in the Quranic Surah Hijr verse 99, which signifies 'And worship your Lord until it comes to you that which is believed (death).' This concept underlines that the purpose and role of education is to nurture learners who experience continuous and dynamic growth and development from their inception to the end of their lives(Fitriana, 2020). Moreover, Islam places significant emphasis on requiring individuals to actively seek knowledge. The Messenger of Allah (may Allah's peace and blessings be upon him) said, 'Seeking knowledge is an obligation for every Muslim' (Ibn Majah). This hadith serves as a strong encouragement for Muslims to engage in acquiring broad knowledge that includes both religious and secular sciences, recognising that such knowledge can only be achieved through the process of education. The imperative in the hadith is an obligatory duty that must be fulfilled, with violations resulting in sin(Qutub, 2011). It is this basic concept that forms the cornerstone of the movement in establishing the organisation of Islamic religious education, characterised by its obligatory and perpetual nature from the beginning to the final stage of enlightenment.

In addition, the efforts to establish Islamic religious education institutions in Indonesia were primarily supported by two basic pillars:
1) Juridical construction

The juridical basis for the organisation of Islamic religious education in Indonesia derives from the social ethos of Indonesian society, epitomised by Pancasila, with its central tenet of 'Belief in God Almighty'. This underscores the imperative for all Indonesians to profess faith in the Almighty Creator. As stipulated in MPR Decree No. II/MPR/1978 on Religious Education (Eka Prasetia Pancakarsa), recognition of the Almighty Divinity reflects the respect that Indonesians have for the Supreme God, fostering a culture in which Indonesians uphold their respective religious beliefs in line with the principles of equality and civilisation(Firmansyah, 2019).

Another juridical foundation is enshrined in the 1945 Constitution, Chapter IX, Article 29, paragraph 2, which states: (a) The State is based on the One True God, and (b) The State guarantees the freedom of every individual to practice the religion of their choice and to perform religious rituals in accordance with their faith. This serves as the operational framework that guides the implementation of Islamic religious education throughout Indonesia (Sritama, 2019).

 2) Ideological construction

The basic foundation of Islamic religious education lies in a comprehensive understanding of the Islamic way of life as outlined in the Quran and as-Sunnah, which then serves as the foundation for setting the goals and implementation of Islamic religious education. According to Abidin Ibn Ruslan, there are many important principles in the main sources of Islamic teachings that form the basis of Islamic religious education, including: a). Aqidah, b). Morality, c). Rationality, d). Humanity, e). Balance, and f). Mercy lil'alamin. The basic concept of Islamic religious education basically reflects the original mission of the Prophet (may Allah's peace and blessings be upon him), as originally stated by Allah in Surah al-Alaq verses 1-5:

ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِي خَلَقَ .خَلَقَ ٱلْإِنسَـٰنَ مِنْ عَلَقٍ .ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ .ٱلَّذِي عَلَّمَ بِٱلْقَلَمِ .عَلَّمَ ٱلْإِنسَـٰنَ مَا لَمْ يَعْلَمْ

(1) Recite in the name of your Lord who created (2) Created man from a clinging substance (3) Recite, and your Lord is the most Generous (4) Who taught by the pen (5) Taught man that which he knew not.

The divine command instructing mankind, through the medium of writing, to impart knowledge previously unknown to them, highlights the crucial role of education and scientific learning in human progress (Zuhriyandi & Malik Alfannajah, 2023).

Furthermore, another Quranic verse serves as the foundation of education, namely Surah Al-Nahl verse 64:

وَمَآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَـٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ ٱلَّذِى ٱخْتَلَفُوا۟ فِيهِ ۙ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

"We have revealed to you the Book only to clarify for them what they differed about, and as a guide and mercy for those who believe".

In the sentence above there is the clause 'إِلَّا لِتُبَيِّنَ لَهُمُ ٱلَّذِى ٱخْتَلَفُوا۟ فِيه' which underlines that through the correct method and transmission of Quranic knowledge (education) it can bridge or explain the differences that exist between them, foster inner peace, submission, and adherence to the inherent truth (Al-Irsyadiyah, 2023).

Regarding the ideological underpinnings of hadith that illustrate the importance of education in Islam, notable examples include: 1). The hadith narrated by Ibn Majah: 'Seeking knowledge is an obligation for every Muslim.' (Hadith narrated by Ibn Majah). 'O Aba Dhar, teaching a verse from the Book of Allah is better for you than praying a hundred voluntary

prayers, and teaching a chapter of knowledge, whether performed or not, is more meritorious than praying a thousand voluntary prayers.' (HR Ibn Majah); 2). A hadith narrated by Abu Dawud: 'The superiority of a scholar over a devotee is like the full moon over the stars.' (HR. Abu Dawud). 'Whoever is asked about knowledge and conceals it, he will come on the Day of Judgement with a bridle of fire.'(HR Abu Dawud); and 3). Hadith narrated by Imam Muslim: 'Whoever seeks knowledge, Allah will make the way to Paradise easy for him.' (HR Muslim) (Abdullah et al., 2019)

According to Imam Al-Ghazali, the essence of education should culminate in one's servile relationship with God, leading to the purification of humanity, with the ultimate goal being the attainment of happiness both in this life and in the hereafter. It can be said that closeness to God and knowledge can be achieved solely through the path of education(Suja'i, 2018). Ibn Khaldun, in contrast, argued that Islamic religious teaching (Nashihin & Purnama, 2023) serves as a continuous effort and procedure intended to foster an enduring interaction between educator and learner, ultimately striving for the cultivation of virtuous behaviour by inculcating Islamic principles. Therefore, Islamic Religious Education can be described as an academic discipline rooted in Islamic principles, thus necessitating that Islamic pedagogy is based on the teachings of the Quran and the Hadith of the Prophet (ṣallallāhu 'alaihi wa sallam).(Firmansyah et al., 2023) Islamic religious education, encompasses the holistic development of individuals, encompassing their intellect, emotions, spirituality, physical, ethical values, and practical abilities (Siddik, 2022).

Implementation of Islamic Values in the Education System in Pondok Pesantren Islamic Centre Bin Baz (ICBB) Yogyakarta

Value is an abstract concept, with defined attributes and related to various aspects. The study of value is known as Axiology, derived from the Greek terms 'axios' which signifies value, worth, and 'logos' which signifies science/ knowledge(Rahmadani et al., 2021). Value, in the Islamic context, is articulated through two Arabic terms, namely 'fadilah' and 'qimah'. Fadilah is mostly associated with moral values, while Qimah is used to denote values in the context of economics and issues related to property(Hidayah, 2019).

In Islam, the education system has a significant position in the incorporation and application of values, especially moral values as the core teachings of the Islamic faith rooted in the Quran and Hadith. According to the Prophet Muhammad's hadith, 'The most perfect person in faith is the one with the best character.' Likewise, another hadith highlights the mission/purpose of the Prophet to perfect human morals. The main objective of value education lies in the development of morals or character(Imelda, 2018).

The Islamic education system integrates three basic values derived from the Quran and Hadith: Aqidah Education, Worship Education, and Moral Education(Hidayah, 2019). These values are interconnected and form a cohesive unit where each component loses its essence when separated. A strong foundation in tawhid or aqidah results in the practice of devout worship, which in turn fosters good morals. Furthermore, moral behaviour in Islam encompasses interactions in three areas: with Allah ta'ala, with fellow human beings, and with other living creatures. The Quran and Sunnah serve as the primary references for evaluating morality, categorising actions that are aligned with these sources as morally good, and vice versa(Choli, 2019).

The purpose of integrating values into Islamic religious education includes various aspects. Firstly, it aims for students to realise obedient servitude to Allah subhanahu wa ta'ala. Secondly, it aims to imbue learners with strong Islamic principles in harmony with their innate dispositions. Thirdly, it seeks to nurture the potential, talents and intelligence of children to facilitate their realisation as devout Muslim individuals(Jempa, 2018). Lastly, it seeks to broaden the perspective on life and enhance learners' scientific acumen, both at the

individual and societal levels. In Islamic teachings, the noble values epitomised in the behaviour of Prophet Muhammad -ṣallallāhu 'alaihi wa sallam- are well recognised and deeply embedded. These include traits such as shidiq, amanah, fathanah, and tabligh. In addition, the Prophet -ṣallallāhu 'alaihi wa sallam- is also renowned for the virtues of patience, endurance, and diverse morality(Muthoharoh, 2021). Regarding the values of moral education in Islam, they include virtues such as truthfulness, justice, wisdom, helpfulness, honesty, trustworthiness, humility, compassion, forgiveness, self-care, modesty, and willingness to sacrifice(Choli, 2019).

The conceptual framework of network formation theory is rooted in the inherent sociability of humans, who engage in continuous interactions from birth. These interactions give rise to specific configurations known as networks. In network theory, the entities involved can be either individual or collective, as the focus includes both micro and macro structures. Consequently, networks are interpreted as social frameworks that emerge from interactions between individuals or groups.

As long as humans are alive, they will never be separated from the process of communication and interaction with others. During this process, human behaviour and traits are determined by the environment and the people with whom they interact, whether they are aware of it or not. The intertwining process of communication and interaction in human life forms a social network. Basically, social networks are formed through mutual understanding, mutual information, mutual reminders and mutual assistance in doing or overcoming something. Furthermore, the network itself can be formed from relationships between individuals, between individuals and organisations, and networks between organisations. Meanwhile, social networks are one area that may require the support of the other two aspects, because cooperation or social networks cannot be achieved without relying on shared norms and beliefs.

From the description above, what is meant by Social Network is a pattern of human relationships both personal, group and other collective groups that communicate, interact, trust each other and cooperate; whose nature and character are influenced by people in the social environment.

Organisational Network Theory in Pondok Pesantren Islamic Centre Bin Baz (ICBB) Yogyakarta

Network Theory is defined as a social structure created through communication between a number of individuals and groups. When people communicate with others, links are created which are lines of communication within the organisation. Some of these links are "formal networks" formed by organisational rules, such as organisational structures. In addition, there is also an "informal network" (emergent network) which is a non-formal communication channel formed through contact or interaction that occurs between members of the organisation every day. Humans tend to communicate more often with other members of the organisation so that a group network is formed. Organisations usually consist of smaller group networks that are interconnected in larger groups in organisational networks.

From the above references, the Organisational Network Theory can be mapped in the following chart:
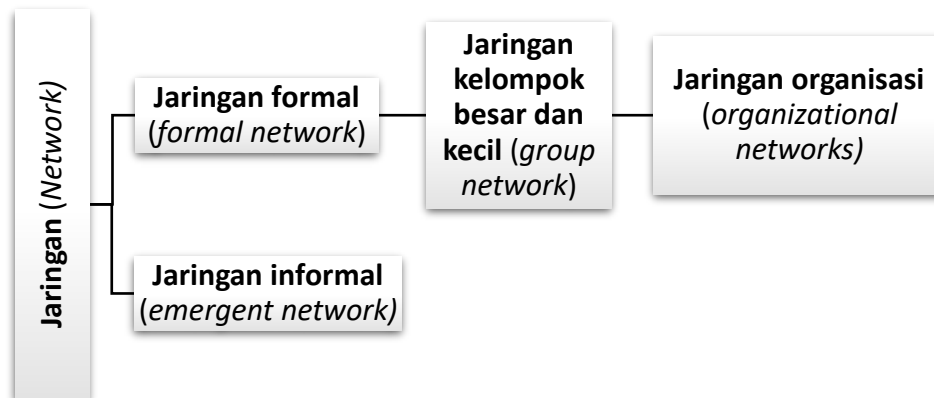

Figure 1. Organisational networks theory chart

The term "ideology" comes from the English word "ideology", which is assimilated from the Greek words "ide" (idea) and "logos" (study, science). Ideology, then, can be defined as the scientific study of an idea or concept. Over time, ideology has evolved to represent a framework of ideas that includes philosophical, economic, political and social beliefs and principles. The term "education" comes from two closely related Greek terms, "paedagogie" (education) and "pedagogics" (the science of education). Lengeveld suggests that pedagogy originally referred to the process of nurturing or guiding a child towards maturity, suggesting that education is a process undertaken by adults to civilise young individuals.

The correlation between ideology and education can be summarised through a few key points. Initially, ideology serves to validate educational endeavours in a general sense. Secondly, ideology serves as a cognitive framework in educational discourse, assisting individuals in deriving meaning and directing their actions. Thirdly, there are perspectives that suggest that ideologies can influence human behaviour, while humans may not always have control over their ideologies. Finally, in the context of education, it is argued that all decisions relating to education are inherently ideological choices. Educational ideologies embody the standards or value systems that underpin the definition, significance, goals, and methods used to achieve educational goals.

Types of Education Ideologies in Pondok Pesantren Islamic Centre Bin Baz (ICBB) Yogyakarta

O'Neil categorises educational ideologies into two main groups: Conservative ideologies and Liberal ideologies. Within Conservative educational ideologies, further subdivisions include Fundamentalism, Intellectualism, and Conservatism. Similarly, Liberal educational ideologies are segmented into Liberalism, Liberationism, and Anarchism. Fundamentalist ideology based on its characteristics can be classified into Religious Fundamentalism and Secular Fundamentalism.

The structural framework of Educational Ideologies, according to O'Neil, can be visualised through the chart provided below:

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                                                    ┌─── Religius
                                    ┌─ Fundamentalisme ─┤
                    ┌─ Konservatif ─┼─ Intelektualisme   └─── Sekuler
                    │               └─ Konservatisme
 Education Ideology ─┤
                    │               ┌─ Liberalisme
                    └─── Liberal ───┼─ Liberasionisme
                                    └─ Anarkisme
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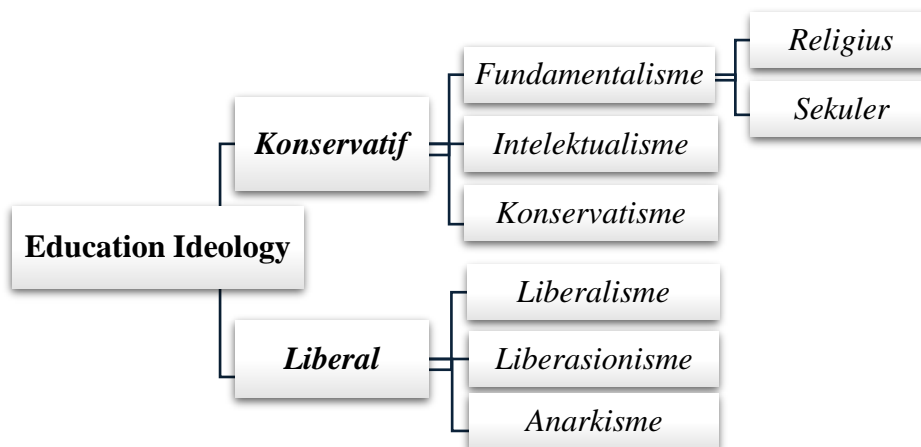
Figure 2: William F. O'Neil's Ideological Structure of Education

The term "conservative" is of English origin, derived from the Latin word "conservare," signifying the idea of caring, preserving, and practising, which later found its way into the Indonesian language. Conservatism, as a political philosophy, is characterised by the preservation and upholding of traditional values. Conservative Education ideology, on the other hand, is rooted in the belief that social change cannot be planned or influenced by society itself in principle. It states that only God has the capacity to plan and determine the condition of society, being the only omniscient entity. O'Neil categorises this ideology into three main streams. Firstly, Fundamentalist Education Ideology, which bases its moral concepts in the scriptures. Second, Intellectual Education Ideology, which relies on specific philosophical and ethical considerations based on reason. Finally, the Conservative Educational Ideology, which harbours a tendency towards scepticism regarding abstract theories and intellectual speculation. Adherents of this trend view the purpose of education as the preservation and perpetuation of existing social norms and traditions.

The term "liberal" and its derivatives such as liberty, libertarian, and libertine trace their origins back to the Latin word "liber," which denotes freedom or independence. Liberalism, as an ideology, philosophy, and political tradition, places great importance on the values of freedom and equal rights. Liberal Education ideology, in turn, is based on liberal principles in education. These include the idea that all knowledge comes from personal experience (empiricism), with personal experience representing the mutual interaction between the organism and its physical and social environment. O'Neil identifies three types of Liberal ideology in education. Firstly, Liberal Education Ideology teaches students effective problem-solving skills in their personal lives. Secondly, Liberationism Education Ideology advocates immediate large-scale reforms in the political order of society to increase individual freedom and promote the realisation of personal potential. Lastly, the Educational Ideology of Anarchism, similar to liberalism and liberationism in education, accepts open empirical research within the framework of scientific principles supported by evidence. However, anarchism in education emphasises the removal of institutional barriers to individual action (Hadisi et al., 2023), aiming to free society from institutionalisation. Third, the educational ideology of anarchism is broadly similar to liberalism and liberationism in education, which are ideologies that accept an open system of empirical enquiry within the theoretical principles of science through evidence. However, anarchism in education emphasises the removal of institutional barriers to individual action, so that people can free themselves from institutions (deinstitutionalisation) of society.

Identifying the ideologies that shape Islamic Education

Identifying the ideologies that shape Islamic Education has been a focus in the Islamic perspective, considering education as a process that began with the creation of the world by Allah Rabb 'al-Alamin, and then continued by prophets and messengers to educate humanity. Experts in Islamic religious education seek to adapt the concept of Islamic religious education to the context of their times, by leading to the understanding, appreciation, and practice of Islamic religious values in the lives of individuals, communities, and the natural environment. Islamic Education is formulated as a process of changing individual behaviour in personal life, society and the natural environment, with the aim of being able to better understand, live, and practice Islamic religious values. Education labelled "Islamic" takes its source from the teachings of Islam (al-Qur'an and as-Sunnah), while those "not labelled Islamic" come from rational and empirical thinking in accordance with the philosophy of life of a nation. This difference in ideological sources reflects differences in the curriculum and learning methods of Islamic Religious Education.

Education in the Qur'an and Hadith is found in three terms, namely: Rabba (tarbiyah), allama (ta'lim), and addaba (ta'dib). The three terms have their respective meanings, namely: 1) Tarbiyyah means developing, growing, maturing, improving, beautifying, managing, maintaining the preservation of its existence; 2) Ta'lim, which is a learning process limited to the transmission of knowledge, how students can master the values that have been transferred in terms of their awareness; and 3) Ta'dib, which is an educational process that focuses more on training, developing and perfecting the morals or behaviour of students. The philosophical concept of Islamic Religious Education includes individual relationships with God, relationships between humans, and human relationships with the natural environment, all of which aim to carry out the role as khalifah according to God's will. In the Qur'an and Hadith, education is emphasised through three terms: Rabba (tarbiyah), allama (ta'lim), and addaba (ta'dib), each of which refers to individual development, transmission of knowledge, and moral formation.

Islamic Education in Indonesia varies in ideological background, which can be recognised through its historical aspects. The ideology of Islamic education has existed since the entry of Islam into the archipelago, initially known by terms such as Pesantren, Dayah, Surau, and Langgar, all of which have conservative characteristics. After the reform era, Indonesia became a battlefield of ideologies, including leftist movements and Islamism, which had an impact on the formation of Islamic Education in various ideological variants such as modernism, traditionalist-conservative, transformism, and fundamentalism.

After the reformation era, Indonesia became a battleground for ideological movements. Starting from the ideology of the left movement and the ideology of the right movement (Islamism) imported from abroad (transnational). The ideology of Islamism after the reform era which has become the shaper of Islamic Education is identified in 4 variants, namely: a). Modernist Islamic ideology. The main characteristic of modernist Islamic ideology is that it seeks to advance Islam through the development of ideas of rationalism, liberalism and modernism. There are two variants of modernist Islam, namely liberal and radical. b). Traditionalist-Conservative Islamic ideology. This is a conservative type of Islamist ideology, although politically it may take modern or fundamentalist forms. This is the mainstream type of Islam on which large socio-religious organisations, such as Muhammadiyah and NU, are based. c). The ideology of Islamic Transformism. The influence of leftist thinking/ideology within Islam emerged in Indonesia under the umbrella of Islamic Transformism. In their view, Islam should be a progressive and transformative force with a primary mission to uphold justice, defend marginalised and oppressed sectors of society, and fight injustice in politics and economics. d). Fundamentalist Islamic Ideology. The ideological sources of fundamentalism in Islam are very diverse. They are also often referred

to as neo-revivalist groups, because they aim to revive the hegemony of the Islamic world. This group rejects secularisation, westernisation and even modernisation. They also tend to reject democracy, and thus move underground and are very politically orientated with an exclusive congregational base.

From the above references, the ideology of Islamic education is a system of ideas about Islamic religious education which includes tarbiyah, ta'lim and ta'dib with basic references based on the Qur'an and as-Sunnah whose implementation is to maintain and develop human nature and the potential that exists in him so that a complete human being is formed (insan kamil) in accordance with Islamic norms and values. When associated with O'neil's theoretical approach, most of the Islamic Education Ideologies in Indonesia can be categorised into Religious Fundamentalist Conservative Education.

The Influence of Ideology in Islamic Religious Education in Pondok Pesantren Islamic Centre Bin Baz (ICBB) Yogyakarta

The influence of ideology in Islamic Religious Education is very significant, because education is a key factor in the moral development of society. Ideology affects who is the target of education, the purpose of education, as well as learning models and methods. Scientific and religious traditions in Islamic religious education institutions or pesantren are influenced by the ideology of the kyaya, and variations in ideology affect the implementation of education.

In addition, the influence of ideology in Islamic Religious Education according to Saparudin's research that religious ideology is disseminated through and in various aspects of education, both in the school curriculum and hidden curriculum, extracurricular activities, educational subjects (leadership, teachers, students, leaders of mass organisations), regulations, as well as various religious activities in schools and madrasahs, shows that ideological infiltration still occurs in formal educational institutions. Under such conditions, madrasas and Islamic schools become what Althusser calls ideological apparatuses, where the process of regeneration of individuals within an ideological framework is initiated and reproduced. It is no exaggeration to say that Islamic religious education, in many ways, tends to represent the expectations of religious ideological groups more than professional and academic education such as scientific institutions.

Education in Islam is not only for life in this world, but also for the afterlife, which is referred to as lifelong education. With education, a society or nation can be elevated in dignity. Educational ideologies can be categorised into conservative and liberal types, each of which has variations such as Fundamentalism and Liberalism. Post-reform era, educational ideologies in Indonesia can be categorised into four types, most of which fall under the Religious Fundamentalist Conservative Educational Ideology when viewed from O'Neil's theory.

D. CONCLUSION

The basic concept of Islamic Religious Education is rooted in the Qur'an and Hadith, aiming for both worldly and afterlife success, embodying lifelong education. The ideological movement shaping Islamic educational institutions in Indonesia is based on two primary aspects: juridical and ideological. The implementation of Islamic values in religious education encompasses three core elements: Aqidah (faith) education, Ibadah (worship) education, and Moral/Akhlak (ethics) education.

According to Social Network and Organizational Network theories, groups sharing the same ideology communicate, interact, and cooperate, forming formal or informal ideological networks, eventually manifesting as educational institutions. O'Neil's theory divides educational ideologies into Conservative and Liberal. Conservative ideology includes Fundamentalism, Intellectualism, and Conservatism, while Liberal ideology comprises Liberalism, Liberationism, and Anarchism. In post-reform Indonesia, the ideologies shaping Islamic Religious Education can be categorized into Modernist Islam, Traditionalist-Conservative Islam, Transformist Islam, and Fundamentalist Islam. Predominantly, these align with O'Neil's Religious Fundamentalist Conservative education ideology. Islamic educational institutions or pesantrens are influenced by their leaders' ideologies, affecting their vision, mission, goals, curriculum, and teaching methods, leading to competition among institutions to strengthen their ideological bases.

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