



Ideological Resilience Map of Al Irsyad School in Indonesia

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ABSTRACT

This research aims to obtain a map of the ideological resilience of Al-Irsyad school in Indonesia. This research is survey research conducted in 9 cities involving 806 respondents consisting of Karawang (78 students), Bandung (66 students), Cirebon, (56 students), Purwokerto (214 students), Pemalang (114 students), Surakarta (56 students), Karanganyar (34 students), Bondowoso (68 students) and Banyuwangi (123 students). The instrument for collecting data was the ideological resilience index of Al-Irsyad having guaranteed validity and reliability, and then the collected data were analyzed descriptively quantitatively. The results of this research indicate that Tauhid, Akhlak, and Ukhuwah are the strongest ideological aspects, while knowledge and modernity are the weakest ideological aspects. The strength of the tauhid aspect reveals that the Al-Irsyad school as an ideological agent to purify aqidah and cleanse society from superstition, bida'h, and khurafat is still carrying out its functions properly. The strength of several ideological aspects at SMP Al-Irsyad Al-Islamiyyah Purwokerto recommends the school as a model for internalization and dissemination of ideology for other Al-Irsyad schools.

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INTRODUCTION

The Abduh movement in Indonesia was developed by Ahmad Surkati through his student, Muhammad Rasyid Ridha. His real name is Ahmad Bin Muhammad As-Soorkaty Al-Khazrajiy Al-Anshariy, born in Dunggulah Sudan 1292 H (1874 AD). Surkati's father is Muhammad who is still a descendant of qobilah al-Jabirah who is in the Anshar group, namely Jabir bin Abdullah Al Anshary (Abushouk, 2011).

Ahmad Surkati came to Indonesia in March 1911 AD together with As-Syeikh Muhammad At Thayyib Al Maghribi and As Syeikh Muhammad bin Abdulhamid as-Sudani at the request of the Jami'at Khair association in Jakarta. However, due to differences in principle understanding, finally, Ahmad Surkati left Jami'at Khair and founded the al Irsyad al Islamiyyah school in Jakarta precisely on September 6, 1914. With the encouragement of Umar Manggusy as Arab captain, Jum'iyyah Al-Islah wal al-Irshad Al-Arabiyah was established, and then it changed its name to Jum'iyyah Al Islah wal-Irsyad al-Islamiyyah as the organization that shades Al Irsyad schools (Abushouk, 2014).

The history of Al-Irsyad continues to develop, in 1917 the Al Irsyad branch was opened in areas such as Tegal led by Ahmad Ali Baisa, then in 1918 the Pekalongan branch led by Said Sulaiman Sahaq. In 1919, the Cirebon branch was established led by Ali Awad Bahar, Bumi Ayu Husein Muhammad al Yazidi, and the Surabaya branch led by Muhammad bin Rais bin Talib. Al-Irsyad continued to develop its preaching area, in 1928 there were two more branches, namely al Irsyad Bogor and Bondowos (Mobini-Kesheh, 1999: 81).

In 1939 at the same time as the al Irsyad congress in Surabaya, al Irsyad branches were established in several cities including, Gebang, Indramayu, Sungai Liat, Menggala Lampung, Comal, Semarang, Labuhan Haji, Pamekasan Madura, Telawang Sumbawa, Pemalang, Krian, Jombang, Solo, Bangil and Cibadak, Purwokerto, Sindanglaya, Sepanjang. Several years later, Al-Irsyad branches were still standing in other cities such as Ciledug (1940), Batu Rasa Bangka (1940), Balapulang (1940), Salatiga (1941), Purbalinggo (1941), Kroya (1941) and Cilacap (1941) (Badjerei, 1980: 50).

Meanwhile, from the fundamental aspect of the organization, the ideology of Al Irsyad's struggle also underwent dynamic changes. According to Nadji, the ideology commonly known as mabadi Al-Irsyad has 5 points, namely affirming Allah as cleanly as possible from shirk, doing worship sincerely and asking for help only to Allah, realizing freedom and equality among the Muslims by referring to the Qur'an and Sunnah, eradicating blind taqlid, spreading knowledge and uniting the Muslims and the Arab nation with the will of Allah SWT (Abushouk, 2014; Naji). The ideology of Al Irsyad continues to develop. According to Hoofd Bestuur Vereegening (1938), the principle of al Irshad includes 9 points; believing Allah as the only one and true God (true monotheism), avoiding shirk I'tiqad both in words and deeds, undergoing the pillars of worship, undergoing the Prophet's Sunnah properly, helping each other in kindness, considering the other Muslims as brothers and sisters because there is no difference from one another except because of their knowledge and piety, doing ma'ruf (good deeds) and preventing bad deeds, leaving customs violating Islamic law, maintaining self-respect by submitting to Allah and loving the other Muslims like loving ourself.(Al-Arabijah, 1938: 3)

In 1971, a congress in Bondowoso concluded that the basic principles above were changed into 7 points. This was done because it was revealed that Al-Irsyad's ideology had a weakness in understanding so that there was an attempt to summarize it into a

simpler one. The seven points are understanding the Islamic teachings of the Qur'an and the Sunnah and accepting both of them, having faith in Islamic aqidah based on the Qur'an and shohih Sunnah, believing Allah as the only one and true God by staying away from shirk, superstition and khurafat, worshiping according to the Qur'an and the Prophet's Sunnah by avoiding heretical practices, having good character, expanding and deepening knowledge, enhancing the life of the world and the hereafter by utilizing modernity and staying away from things prohibited in Islam, strengthening ukhuwah Islamiyyah. (H. Badjerei, 1996: 213)

In 2012, the head of Al Irsyad center published the book of mabadi (ideology) al irsyad by including 8 points of mabadi. The eight points were from 7 points taken from the results of the Bondowoso congress and one point, namely Al Musawwa, was the concept of mabadi in 1938 (Al-Islamiyyah, 2012: 4-5; 2018). This is the ideology used by al-Irshad today. Various attempts have been made to internalize this ideology, but no measurement has been made regarding the resilience of this ideology.

Based on literature research, several studies have been found related to ideological resilience such as research by Maharani, Surono, Zubaidi, and Sutarmanto (2019). However, the focus of this research is on Pancasila ideology, not religious ideology (Maharani, Surono, Zubaidi, & Sutarmanto, 2019). Husniyah (2018) has also conducted research on religious ideology at the Darul Atsar al-Islamy Gresik Islamic Boarding School, but the focus point is not Al-Irsyad's ideology. Furthermore, Saparudin (2017) has conducted research on the dissemination of ideology and its contestation in educational settings and Islamic boarding schools which is the focus point is not ideological mapping (Saparudin, 2017). According to the explanation above, this research determines to map the resilience of Al-Irsyad's ideology in Java. Java is the main distribution of Al-Irsyad's ideology, thus the map of Al-Irsyad's ideology in Indonesia.

METHOD

This research was a descriptive quantitative study which was to describe the strengths of each ideological aspect of the al-Irsyad's schools in Indonesia. The research was conducted in 9 cities with 806 respondents. The details were as follows: Karawang (78 students), Bandung (66 students), Cirebon, (56 students), Purwokerto (214 students), Pemalang (114 students), Surakarta (56 students), Karanganyar (34 students), Bondowoso (68 students) and Banyuwangi (123 students). Data were taken from September 2019 to February 2020.

The tool of collecting data employed an index instrument of Al-Irsyad's ideological resilience composed of eight ideological aspects, namely the source of law, tauhid (monotheism), worship, morals, equality, knowledge, modernity, and ukhuwah Islamiyyah (Subando, Kartowagiran, & Munadi, 2020b). According to Subando, Kartowagiran, dan Munadi (2020a) construct of Al-Irsyad's ideology are: (1) legal sources: deciding the source of the law according to the Qur'an and the Sunnah by avoiding fanaticism and blind taqlid; reading, studying, practicing the Qur'an and the

Sunnah, (2) Aqîdah: witnessing the Oneness of Allah by denying things that are myths and imagination, and avoiding acts of syirk (polytheism), (3) worship: basing on the Qur'an and the Sunnah in worship, believing that the practice of bid'ah will be rejected so that a muslim does not do the bid'ah, (4) morality: not saying dirty words, lying, arrogant, prejudice and talking about the disgrace of others and sincere in charity, (5) equality: rejecting tafâdul's view, regarding fellow Muslims as equals, and treat them fairly, (6) science: believing that reason as a source of knowledge is able to prove the existence of God and the Qur'an comes from Allah (God's words), believing that with science the world and the hereafter will be obtained, studying science for the benefit of the worldly and the hereafter lives, (7) modernity: believing that Islam may allow the use of western technology by using it to help deepen and practice Islam, (8) ukhuwwah Islâmiyyah (Islamic brotherhood): feeling siblings and one body, establishing friendly relations, taking care of (ri'âyah) and helping each other.

The instrument used a Likert scale with the answer choices: very often (5), often (4), ever (3), rarely (2), and never (1). The grid and the number of items for each aspect and component of ideology are as follows:

Table 1. The Grid of Index Instrument of Al-Irsyad's Ideological Resilience

No	Aspect	Indicators	Total Item	Sample Question Items
1	Source of Law	Reading, learning, and practicing Al Qur'an and Hadits	3	I read Al Qur'an everyday
2	Tauhid	Staying away from shirk	4	I wear a bracelet/necklace/carnelian/amulet to avoid illness
3	Worship	Leaving the practice of bid'ah	3	I recite my intention by reading the nawaitu ushalli when I'm going to pray
4	Moral	Honest, Tawadhu', Shut off other people's disgrace, Sincerity of charity	4	I spread hoax (lies) to prank my friends
5	Equality	Treating fellow Muslims fairly	3	I hang out only with friends from the same economic background
6	Knowledge	Studying general science for the benefit of the world and the hereafter	4	I study communication skills such as internet use, social media, etc
7	Modernity	Using technology to explore Islam and the welfare of the people	4	I use mysticism rather than medical science for my treatment
8	Ukhuwah Islamiyah	Having a relationship (ta'aluf), Taking care/serving (ri'ayah), Helping (ta'awun)	4	I make donations when there are humanitarian fundraising activities

Sources: Personal data (2021).

The index instrument of the behavioral component of Al-Irsyad's ideological resistance has guaranteed validity and reliability, so it can be used to map the resilience of Al-Irsyad's ideology in Indonesia (see table 2). Convergent validity assurance was indicated by the value of Factor Loading > 0.32 (Tabachnick, Fidell, & Ullman, 2007) and the significant constructor variable indicators, this is indicated by t value > 1.96 (alpha 5%), while reliability assurance was indicated by the value of Composite

Reliability > 0.6 (Munir, 2018; Silaparasetti, Rao, & Khan, 2017). The instrument built from theory was supported by empirical data in the field. This could be seen from the p-value > 0.05, chi-square / df < 2, and RMSEA < 0.08 (Ghozali & Fuad, 2014).

Table 2. Value of Instrument Validity and Reliability

Aspect	FL	T-value	P-value	chi-square/df	RMSEA	CR
Source of Law	>0,43	>0,854	0,60587	0,27	0	0,7489
Tauhid	>0,61	>14,79	0,26348	1,25	0,023	0,8818
Worship	>0,32	>2,42	0,40448	0,69	0,015	0,8341
Moral	>0,34	>6,60	0,92208	0,08	0	0,8337
Equality	>0,71	>17,21	0,80306	0,06	0	0,8094
Knowledge	>0,48	>8,10	0,44065	0,59	0	0,7722
Modernity	>0,30	>3,58	0,21798	1,52	0,033	0,8049
Ukhuwah Islamiyah	>0,32	>5,52	0,67982	0,39	0	0,7140

Sources: Personal data (2021).

The collected respondent score data were then analyzed with descriptive statistics and matched with the criteria table as shown in table 3 to obtain a category determination.

Table 3. Criteria of Ideological Behavior

No	Score	Category
1	1,00 - 1,59	Very bad
2	1,60 - 2,19	Bad
3	2,20 - 2,79	Sufficient
4	2,80 - 3,39	Good
5	3,40 - 4,00	Excellent

Sources: Personal data (2021).

FINDINGS

The ideological behavior of students at SMP (Junior High School) of Al-Irsyad al-Islamiyyah Purwokerto is the highest average score of 3.43 with excellent criteria. Aspects of excellent criteria include sources of law (3.97), monotheism (tauhid) (3.52), worship (3.48), equality (3.47). Meanwhile, aspects of good criteria are morals (3.04), knowledge (3.31), modernity (3.37) and, ukhuwah (3.25).

The next sequence is SMP Al-Irsyad Cirebon with an average score of 3.09 and followed by MTs Bondowoso and SMPIT Al-Irsyad Karawang with the same average score of 3.03. Those three schools are schools with good ideological behavior. The results of the assessment of the ideological behavior of students at SMP Al-Irsyad Cirebon, the aspect of excellent criteria is monotheism (3.97), the aspects of good criteria are worship (3.01), morals (3.11) modernity (3.07), ukhuwah (3.23), the aspects of sufficient criteria are behavior related to sources of law (2.63), knowledge (2.38). The aspect of tauhid, both from the point of view and the behavior is on excellent criteria, see table 4. This cannot be separated from the strong understanding

of the teacher's understanding of Al-Irsyad's educational ideology, especially regarding superstition, bid'ah, and khurafat. This is also supported by the LPP program and the school's mission to improve school human resources that are clean from the three things mentioned above. Students' views regarding the sources of law in Islam, namely Al-Qur'an and Sunnah are good meaning that the students believe the resources as guidelines for life. But from the behavior aspect, they are categorized as sufficient, meaning that the habit of reading, studying, and practicing both of them has not yet as the students' habit. This is also reflected in the aspect of knowledge, meaning that studying science, both religious and general sciences, is still in the sufficient category, a stronger push is needed to make the students like it.

MTs Al Irsyad Bondowoso is categorized as good with a score of 3.03. Excellent aspects include monotheism (3.47), worship (3.55), while good aspects namely sources of law (3.28), morals (3.4), ukhuwah (3.23). Sufficient behavior reflecting Al-Irsyad's ideology is equality (2.52) and modernity (2.73). SMPIT Al-Irsyad Karawang has a good behavior assessment with a mean score of 3.03; excellent behavior is monotheism (3.470), worship (3.55), good behavior includes aspects resources (3.28), morals (3.4), ukhuwah (3.23), sufficient behavior reflecting ideology include equality (2.52) and modernity (2.73).

Table 4. The Resilience of Al-Irsyad's Ideology in Indonesia

ASPECT	SMP/MTs AL-IRSYAD							
	A	B	C	D	E	F	G	H
Source of Law	2.63	3.97	2.42	3.28	3.28	2.77	2.56	2.43
Tauhid	3.97	3.52	3.48	3.47	3.47	3.04	3.37	3.25
Worship	3.01	3.48	2.89	3.55	3.55	2.33	2.79	2.18
Moral	3.11	3.04	3.17	3.4	3.4	3.12	3.06	3.36
Equality	3.3	3.47	2.23	2.52	2.52	2.74	2.32	2.39
Knowledge	2.38	3.31	1.91	2.09	2.09	2.38	2.03	1.96
Modernity	3.07	3.37	2.64	2.73	2.73	2.8	2.58	2.61
Ukhuwah Islamiyah	3.23	3.25	2.72	3.23	3.23	3.1	2.64	3.08
Average	3.09	3.43	2.68	3.03	3.03	2.79	2.67	2.66
Category	Good	Excellent	Sufficient	Good	Good	Sufficient	Sufficient	Sufficient
A: Cirebon	C: Surakarta	E: Bondowoso	G: Karangpandan	Karanganyar				
B: Purwokerto	D: Karawang	F: Banyuwangi	H: Pematang					

Sources: Personal data (2021).

The assessment of students' ideological behavior categorized as sufficient is SMP Al-Irsyad Surakarta, SMP Al-Irsyad Banyuwangi, Pematang, and Tawangmangu. SMP Al-Irsyad Surakarta is categorized as sufficient with an average score of 2.68. An Aspect of excellent criteria is monotheism (3.48), aspects of good criteria are worship (2.89), morals (3.17), aspects of sufficient criteria include sources of law (2.42), equality (2.23), modernity (2.64), ukhuwah (2.72), while the bad aspect is knowledge (1.91).

SMP Al Irsyad Banyuwangi receives a sufficient rating with an average score of 2.79; good aspects include monotheism (3.04), morals (3.12), ukhuwah (3.1), sufficient

aspects include legal sources (2.77), worship (2.33), equality (2,74), knowledge (2.38), and modernity (2.8). Students' behavior reflecting the ideology of Al-Irsyad at SMP Al-Irsyad Tawangmangu is categorized sufficient with an average score of 2.67; aspects of good behavior are monotheism (3.37), morals (3.06), sufficient aspects are worship (2.79), equality (2.32), modernity (2.58), ukhuwah (2.64), while the bad aspect is knowledge (2.03). Students' behavior on sufficient criteria reflects Al -Irsyad's ideology with a mean score of 2.66. Good behavior criteria appear in the aspects of monotheism (3.25), morals (3.36), ukhuwah (3.08), sufficient behavior are shown in the aspects of legal sources (2.43), equality (2.39), modernity (2.61), while the bad behavior is shown in the aspect of worship (2.18). The behavior diagram reflecting the ideology of Al Irsyad is seen in diagram 1 below:

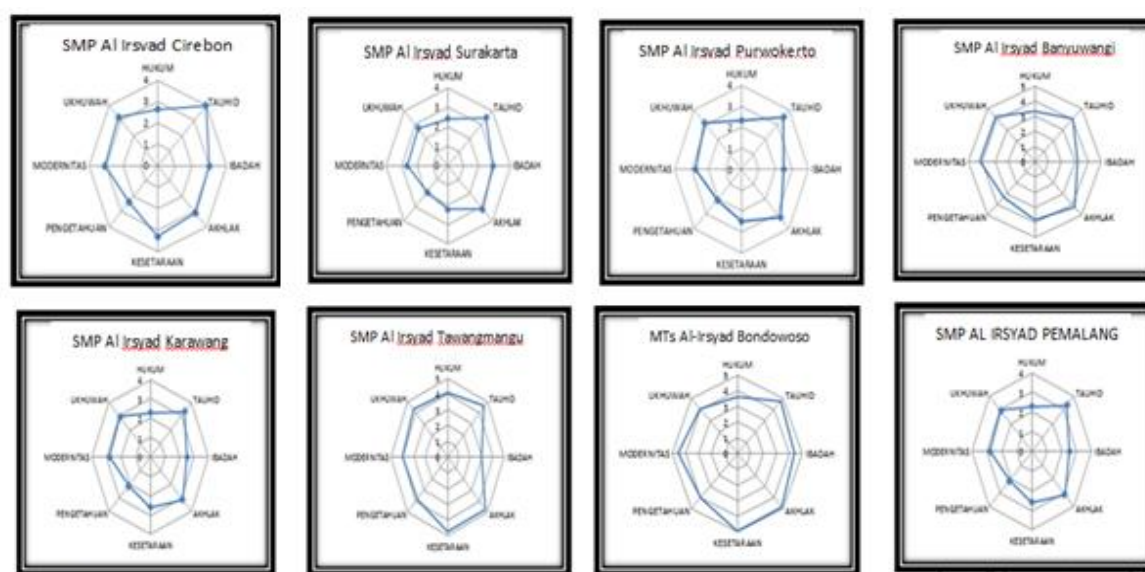


Figure 1. Ideological Resilience Map of Al Irsyad In Indonesia

Based on the ideological aspect, the Al-Irsyad school with the strongest legal source aspect is SMP Al-Irsyad al-Islamiyyah in Purwokerto (3.97), the tauhid aspect is SMP Al-Irsyad of Cirebon (3.97), the worship aspect is SMPIT Al-Irsyad Al-Islamiyyah Karawang, the moral aspect is MTs Al-Irsyad Al-Islamiyyah Bondowoso (3.4), the equality aspect is SMP Al-Irsyad Al-Islamiyyah Purwokerto (3.47), the knowledge aspects is SMP Al-Irsyad al-Islamiyyah Purwokerto (3.31), the modernity aspect of SMP Al-Irsyad al-Islamiyyah Purwokerto (3.37), the ukhuwah aspect is SMP Al-Irsyad Al-Islamiyyah Purwokerto (3.25). In conclusion, SMP Al-Irsyad Al-Islamiyyah Purwokerto dominates the ideological aspects in terms of sources of law, equality, knowledge, modernity and ukhuwah Islamiyyah.

Based on the school, SMP Al-Irsyad Cirebon has a weak ideological aspect in terms of knowledge (2.38) and a strong aspect in terms of monotheism (3.97). SMP Al-Irsyad Al-Islamiyyah Purwokerto has a strong ideological aspect in terms of sources law (3.97) and a weak aspect in moral (3.04). SMP Al-Irsyad Surakarta has a strong ideological aspect in terms of monotheism (3.48) and a weak ideological aspect in terms of knowledge (1.91). SMPIT Al-Irsyad Al-Islamiyyah Karawang has a strong

ideological aspect in terms of worship (3.55) and a weak ideological aspect in terms of knowledge (2.09). MTs Al-Irsyad Al-Islamiyyah Bondowoso has a strong ideological aspect in terms of worship (3.55) and a weak ideological aspect in terms of knowledge (2.09). SMP Al-Irsyad Banyuwangi has a strong ideological aspect in terms of morals (3.12) and a weak ideological aspect in terms of worship (2.33). SMP Al-Irsyad Tawangmangu Karanganyar has a strong ideological aspect in terms of tauhid, (3.37) and a weak aspect in terms of knowledge (2.03). SMP Al-Irsyad Pemalang has a strong ideological aspect in terms of morals (3.36) and a weak aspect in terms of knowledge (1.96). Of the 8 ideological aspects studied, 3 aspects are strong in all schools. Those aspects are monotheism, morals, ukhuwah, while the 2 weakest aspects are knowledge and modernity.

DISCUSSION

Tauhid, morals, and ukhuwah are the strongest ideological aspects among other aspects. This is in line with the findings of Faizal (2020), which states that the religious values embedded in students' learning of SMP Al-Irsyad Al-Islamiyyah Purwokerto are divine values (tauhid) and human values (morals and ukhuwah) (Faizal, 2020). This statement is similar to Anggy Maulana's (2019) that the values appearing in Al-Irsyad students are attitudes towards Allah SWT (tauhid), teachers, parents, and other students (morals and ukhuwah).

The concept of Al-Irsyad education is based on the Qur'an and Sunnah with the understanding of As-salafussalih purposing to try to restore the purity of Islam (Nursanti, 2019; Syarif, 2017). The Al-Irsyad movement is a religious movement focusing on eradicating deviant practices from Islam such as bid'ah, superstition, and khurafat (Abushouk, 2014; Hidayat & Supriadi, 2019; Soekarba & Rosyidah, 2020). Based on reality, tauhid is the strongest aspect of ideology, the Al-Irsyad school as part of the reform movement still performs its function as an ideological agent or ideological apparatus (Kang, 2018).

Tawhid education in Al-Irsyad school is based on the thoughts of Sheikh Ahmad Surkati which focuses on three main problems, namely the issue of ijtihaad and taqlid, sunnah and heresy and grave pilgrimage and relying on prophets and guardians. Planting about ijtihaad and taqlid is done through habituation and including it in Fiqh learning materials, planting understanding of sunnah and heresy through Fiqh learning materials and habituation carried out in the school environment, while habituation to practice things that are sunnah is done through worship, such as dhuha prayer, sunnah rowatib prayer and various other worship practices. The planting of the grave pilgrimage understanding and mindfulness to the prophets and guardians in the education of Tawhid is done by building awareness that the pilgrimage of the grave is sunnah if it is done unforcefully to remember the death that can increase faith, but the pilgrimage of the grave will become shirk if there is an attempt to ask barakah from the dead (Shobron and Widyantoro 2020).

Related to morals, according to Wiyani (2015) the success of moral education in Al-Irsyad due to the measurable management of moral education programs (PPA). This program includes moral education to God, to his fellow man and himself. Morality to Allah includes aspects of Thoharoh, prayer, pray and dhikr and tadarus qur'an. Morals to humans include dutiful to parents, teachers, friends and environment. Moral to self includes soft skills such as communication skills, personality, thinking skills, skill tools including fornd of reading, Arabic, English, computer global insight, academic covering the Qur'an, Islamic religious education, scientific work, and general education from the ministry of Education and culture. Each of these moral aspects has established its quality assurance and related activities. The implementation of thoharoh and prayer is done through toilet training to new students in the school, the implementation of courtesy in the bathroom through strengthening in Fiqh lessons, morals in parents indicated by saying good bye when going with tausiyah, respect for parents with cheerful morning as scheduled. Appreciation to friends is indicated by sharing with friends through personal reinforcement of students. In order to create a disciplined, responsible, honest and confident characteristic, it is supported by habituation programs, tausiyah, strengthening in learning, and workshops. Moral Education (PPA) in addition to strengthening the morality of students is also able to strengthen the relationship among Al-Irsyad students.

Related to the weak aspects of knowledge and modernity in Al-Irsyad schools, Tabrani (2013) argues that it is due to the epistemological problem in the school curriculum, namely the tug of war between theology and philosophy. It is not only the Al-Irsyad school, but all schools with the ideology of fundamentalism education have anti-intellectual characters or characteristics and are more accepting of things that are anti-criticism, namely revelation (Wisarja & Sudarsana, 2017). The current curriculum materials have very strong theological nuances, while the philosophical nuances are very weak. This is in accordance with the opinion of Oneil (2015) who states that schools with fundamentalism ideology (such as Al Irsyad) have a tendency to minimize philosophical and or intellectual considerations and form a basis on the consideration of revelation or the opinions of prophets or people who are considered holy. This ideology considers that education is faced with moral decline so that the main direction of education is aimed at moral improvement. This understanding considers that students are not enlightened enough to develop their own abilities so that they must be under the guidance of the teacher. Teachers become ideal figures who deserve to be imitated with the most dominant learning activities by using memorization method.

Meanwhile, Al-Irsyad Education is currently carried away in following the trend of tahfidz learning. Almost all Al Irsyad schools have tahfidz programs and make tahfidz as the flagship program (Maulana, 2019; Khasanah, 2016; Imaduddin, 2020). This is different from Muhammad Abduh, as a reformer and inspirator of the Al-Irsyad movement who does not like students to do memorizing but to think. Abduh emphasizes more the concept of education with jargon rationality in thinking, so comprehensive knowledge is needed (Abbas, 2014: Pohan, 2019). Because the focus on tahfidz is what causes the portion of rationality development and mastery of

technologies such as robotics to be reduced. It is not odd if aspects of knowledge and modernity of Al-Irsyad's ideology are weakened. However, in Mabadi's notes, Al-Irsyad wants to continue to advance knowledge and modernity, so the solution is integration and interconnection between subjects in the curriculum (Tabrani, 2013).

Al-Irsyad Al Islamiyyah Purwokerto Junior High School is the school that has the strongest ideology among the other Al-Irsyad schools. So it is not strange that since 2015, the curriculum of Al-Irsyad Purwokerto is used as a model curriculum of Al-Irsyad schools nationally (Subando, 2021). The strong ideology in Al-Irsyad Purwokerto can happen because the curriculum design supports the strengthening of Al-Irsyad ideology, there is also the process of strengthening ideology through the interaction of teachers and students in order to form attitudes and behaviors that reflect the ideology of Al-Irsyad (Subando, 2020; Subando, Kartawagiran, and Munadi, 2020).

CONCLUSION

Based on the research results and discussion, it can be concluded that the strongest ideological aspects in Al-Irsyad schools are monotheistic (tauhid), morals and ukhuwah, while the weak aspects are knowledge and modernity. The strength of the monotheistic aspect indicates that the Al-Irsyad school as an agent of ideology and ideological apparatus still performs its function properly. The purpose of establishing Al-Irsyad is to purify aqidah and cleanse society from deviant behavior such as superstition bid'ah and khurafat. Weak aspects of knowledge and modernity are due to the problem of the epistemology of science, namely the tug of war between theological and philosophical concepts in the curriculum. The solution is integration and interconnection between subjects in the curriculum. SMP Al-Irsyad Al-Islamiyyah Purwokerto is a school that has the strongest ideological dominance in many aspects. Thus, the school can be used as a model in the internalization and dissemination of ideology for other al-Irsyad schools.

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