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NETWORK OF ISLAMIC EDUCATION IDEOLOGY IN ACEH ISLAMIC BOARDING SCHOOLS: A SYSTEMATIC LITERATURE REVIEW

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ABSTRACT

This study reviewed 53 articles on Islamic education ideological networks in Islamic boarding schools in Aceh, Indonesia. This systematic literature review used the PRISMA protocol with the steps of identification, screening, eligibility, inclusion, abstraction, and data analysis assisted by the Publish or Perish 7, Mendeley, VOSviewer, and NVIVO 12 Plus applications. The search results obtained 544 Scopus-indexed articles, then filtered and 53 articles remained. The topic finding were: Islamic education ideology network, Aceh, Islamic boarding school, concept of Islamic education ideology, impact of Islam education ideology, Islam, pesantren, Indonesia, Islamic moderation, dayah, boarding school, which are directly connected, and Indonesian pesantren, anti-Muslim racism, formal religious education, Islamic culture, ISIS, terrorism, inter-religious relationship, Islamic religious college, cyberterrorism, deradicalization, curriculum development,

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curriculum, and dayah scholars. The findings of the articles were analyzed according to the topics defined through NVIVO 12 Plus and the results were described based on the research questions. The research findings explain that the ideology of Islamic education in Islamic boarding schools is a system of values, ideas, beliefs, and culture that is the basis for determining curriculum, teacher management, and learning. The ideological networks of Islamic boarding schools in Aceh are reform-modernist, traditionalist-Ahlussunnah Waljamaah, and Salafi-Wahabi which are developed based on typology, affiliation, characteristics, and curriculum. The ideology of Islamic education in Islamic boarding schools affects teachers, leaders, curriculum, learning, and society.

   Keywords: *Ideological network, Islamic education, Aceh Islamic boarding schools.*

INTRODUCTION

Aceh has the unique characteristics of being a particular and privileged region in Indonesia in the fields of education, religion, culture, and governance. This is realized with the existence of *qanun* (regional regulations), such as Qanun of Aceh Number 9 of 2015 concerning with Implementation of Education and Qanun of Aceh Number 9 of 2018 concerning with Implementation of Dayah Education which has an impact on the ideology of Islamic education that develops in Islamic boarding schools (Ayon, 2022; Eny, 2022). Research on Islamic education ideological networks and educational ideologies in Islamic boarding schools has been conducted in several countries (Muhammad, 2022; Akrim, 2021; Fathurrochman et. al., 2018; Jong & Duyvendak, 2021; Chin, 2022). However, research on the ideological network of Islamic education in Islamic boarding schools in Aceh province, Indonesia, with a systematic literature review in the period 2018-2022 is rarely done (Yusuf et. al., 2021; As'aril et. al., 2020). The findings of Islamic education ideology network research on Islamic boarding schools in Aceh with systematic literature review (SLR), bibliometric, scooping review, meta-analysis, and field research are dominant in the study of traditionalism and modernism of Islamic boarding schools (Arifin, 2022), Multicultural Islamic education in pesantren from the perspective of Nurcholis Madjid (Madakir et. al., 2022), traditional Islamic education management in Aceh Islamic boarding school (Sri, 2022), Islamic boarding school challenges in society 5.0 era (Husni, 2022), student happiness (Rahmad, 2022), learning communication at Dayah Bustanul Huda East Aceh (Basri, 2022), Islamic schools led by women in Aceh after the conflict (Mieke et. al., 2022), design of *dayah* (typical Acehnese boarding school) education in Aceh (Muhammad & Prasetyo, 2022), and Muslim youth migration phenomenon in Aceh (Shafrida & Muhammad, 2022). This motivates the need for a literature review of an ideological network of Islamic education in Islamic boarding schools in Aceh.

Every Islamic education institution such as Islamic boarding schools and Islamic schools in Indonesia has an ideology that is embraced, developed, and implemented according to its culture, and management institution (Muhalim, 2022; Kayane, 2022). In the context of Aceh, the ideology and values of Islamic law applied in Islamic education have clashed with local traditions (Sylvia et. al., 2022; Abubakar et. al., 2022; Salim, 2021). The mandate of the Qanun of Aceh concerning the Implementation of Education and the Implementation of Dayah Education requires all Islamic educational institutions to have an ideology and Ahlussunah Waljamaah which is moderate, tolerant, and plural by the teachings of Islam *rahmatalillalamin* (mercy for all nature) (Salim, 2010; Samadi & Sugito, 2022; Nur et. al., 2022; Islamiyah, 2022; Mawardi, 2022). However, of the six thousand Islamic education institutions in Aceh, not all of them have carried out the

mandate of the *qanun* because of the development of ideologies and ideological networks such as liberalism, neoliberalism, secularism, radicalism, ikhwanul muslimin, Salafi-Wahabi, and transnational ideologies through several community organizations, management institutions, and teachers in Islamic boarding schools (Syafitri, 2022; Sanusi et. al., 2022; Nirzalin & Yogi, 2022; Saada, 2020).

The ideology of Islamic education here is referred to the understanding or belief of an Islamic group in Islamic education that refers to Islamic sources, namely the Al-Quran and Assunnah, which are different from educational ideology in general (Ali, 2018; Muhammad & Ahmad, 2022; Necati & Oguz, 2015; Umi & Zulhannan, 2023). The findings of the literature state that Islamic boarding schools consisting of integrated Islamic schools, boarding public schools, dayahs, and madrasas experience the phenomenon of conservatism because the Islamic education ideology adopted is purely based on the Al-Quran and Assunnah alone, even though the Acehnese scholars who founded *dayah* have long implemented Islamic law without leaving the elements of nationality and local wisdom (Aulia et. al., 2022; Muntasir, 2022). Some managers have an idealism that the understanding, management, curriculum, and activities in Islamic boarding schools must be returned to the Al-Quran and Assunnah without accommodating culture, local wisdom, nationalism, and Pancasila as the ideology of the Indonesian nation (Suharto, 2017; Syafieh & Noviandy, 2022; Kamaluddin et. al., 2022; Turgay, 2020), and transnationalism in education which is counterproductive to the ideology of the Indonesian nation which is essentially by Islamic law (Agustian, 2022). This has created a stigma in society that radicalism and terrorism are attached to Islamic educational institutions such as Islamic boarding schools (Malik, 2017; Acep et. al., 2022), even though the *qanun*, *Abu* (*dayah* scholars), founders, and fighters of Aceh mandated that Islamic boarding schools have a tolerant, moderate ideology, combining religion and nationalism (Zaenal et. al., 2022; Zuly et. al., 2022).

In the Indonesian context, Islamic educational institutions cannot only refer to the Al-Quran and Assunnah, but the learning pattern must be contextualized with geographical conditions, culture, and local wisdom, because Islam and nationalism are one breath (Subchi et al., 2022; Ahmad, 2019; Hamidulloh et. al., 2022). The spirit of religion and the state must run in harmony without having to clash. The Islamist movement and the imposition of a return to the Quran and Assunnah have proven to give birth to radical movements in educational institutions. They use the guise of religion and ultimately damage Islam itself (Ibda & Sofanudin, 2021; Ahwan et. al., 2021). The pattern of da'wah through Islamic education in Indonesia has always been carried out by scholars, guardians, and spreaders of Islam in Indonesia in a polite, democratic, accommodating, inclusive, and culture-based manner without eliminating the substance of Islam (Intan & Bangun, 2022; Sirry, 2020). In Indonesia, a trend of pedagogy of peace and religious moderation has recently emerged, which is believed to be able to fortify the radicalism that has emerged in Islamic educational institutions that cut the verses of the Koran for the benefit of their groups by monopolizing the truth (Amrullah, 2022; Ibda & Indriyana, 2019; Jubba et al., 2022; Ishola, 2022). If mapped, each ideology of Islamic education in Islamic boarding schools has a network according to the figures who pioneered and developed it (Kurniawati, 2022).

In the context of Aceh, this is interesting to explore because after the conflict of The Free Aceh Movement (GAM), and the tsunami there were ideological fragments from outside the Ahlussunnah Waljamaah ideology in Aceh that affected Islamic education there (Akmal & Heru, 2021). The dominance of members of the Aceh People's Representative Council (DPRA) by parties formed by former GAM activists also had an

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impact on ideology and political movements in Aceh which were the background for the making and implementation of the Qanun of Aceh concerning Education and Dayah Education which implicitly became the embryo for the birth of Islamic education ideology and ideological networks (Marzuki, 2011; Arfiansyah, 2022; Abiyanti, 2021; Ichwan et. al., 2020). In Aceh, Islamic educational institutions with a nationalist-religious, nationalist ideology have developed (Akmal & Heru, 2021), moderates who apply the concept of *Wasatiyyah Islam* (moderate Islam) (Islamiyah, 2022), radical, Salafi-Wahabi (Subhani et. al., 2017) which seeks to Islamize, returning all concepts, curricula, and subject matter to the Quran and Sunnah (Sartika & Rika, 2022). Islamic education institutions in Aceh include madrasas, Islamic boarding schools, dayah, and public schools with dormitories (Akhiruddin, 2015; Septian, 2022), integrated Islamic boarding schools (Khairudin & Nuriza, 2022), including Islamic religious universities (Munthe, 2022). The *qanun* mandate expects all Islamic educational institutions to have a moderate Ahlussunnah Waljamaah ideology, but in reality, this is not the case because the Sunnah and Salafi-Wahabi ideologies were secretly born, which tend to be extreme left and extreme right (Nirzalin et. al., 2021; Syarifuddin, 2021; Syafieh, 2022).

How important it is to study the ideological network of Islamic education in Islamic boarding schools in Aceh with a systematic literature review because it is still rarely done. This background generally explores the description of the ideological network of Islamic education in Islamic boarding schools in Aceh which will be analyzed using a systematic literature review method. The results of this research are expected to provide an overview of studying the ideological network of Islamic education in Islamic boarding schools in Aceh. The researcher asked three research questions; i) how is the concept of Islamic education ideology in Islamic boarding schools? ii) how is the Islamic education ideology network in Islamic boarding school in Aceh? iii) how is the impact of Islamic education ideology in Islamic boarding school in Aceh?

RESEARCH METHOD

This study uses the SLR method to present a description and analysis of the concept, network, and impact of Islamic education ideology on Islamic boarding schools in Aceh (Awal et. al., 2022; Karla, 2022; Geng, 2022; Sithas & Surangi, 2021; Hartanto et al., 2023). This study applies the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) technique to identify, screen, and test feasibility, including data, analyze, and present in the narrative form related to the ideological network of Islamic education in Islamic boarding schools in Aceh (David et. al., 2009). Based on the results of the data reviewed in restricted articles published in 2018-2022 that are relevant to the specified topic, then identify, filter, and test eligibility and inclusion objectively (Nurzahirah, 2022; Tahir et. al., 2022).

In this stage, five steps were taken. First, the articles reviewed were peer-reviewed scientific articles and conference proceedings, while dissertations, theses, theses, papers, and book chapters were not used. Second, the literature was searched according to the topic of Islamic education ideology network in Islamic boarding schools in Aceh, and according to the three research questions asked. Third, the articles reviewed were indexed by Scopus databases. Fourth, articles were limited to being published in the period 2018-2022 and English, while outside English was not used. Fifth, the search on the Scopus database uses the help of the Publish or Perish 7 application by entering the Scopus API Key technique to get articles according to the topic.

At this stage, researchers screened and assessed Scopus-indexed articles through the Publish or Perish 7 application on November 22, 2022. Screening is limited by the

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criteria of title, abstract, and specific keywords to facilitate searches that are relevant to the topic. Determination of articles based on relevance to the topic and research question. From this screening and assessment, 544 articles were found according to the specified keywords as shown in Table 1.

Table 1 Findings of articles from Scopus databases through Publish or Perish 7.

No	Keyword	Quantity
1	Islamic Education Ideology	63 articles
2	Education Ideology	200 articles
3	Ideology of Islamic Education in Indonesia	14 articles
4	Islamic Boarding School	200 articles
5	Concept of Islamic Education Ideology	10 articles
6	Islamic Education Ideology Network	2 articles
7	Islamic Boarding School in Aceh	22 articles
8	Dayah in Aceh	22 articles
9	Pesantren in Aceh	7 articles
10	Ideology of Islamic Boarding School in Aceh	1 article
11	Impact of Islamic Education Ideology	3 articles
	Quantity	544 articles

The 544 articles were not all used but were selected and assessed according to relevance to the topic and 53 articles remained, then the pdf article file was entered into Mendeley, then saved in RIS format, and then entered into the VOSviewer application version 1.6.17 to map the initial network of theme relevance. The technique for entering files into VOSviewer has six steps. First, the researcher opens the application and selects the create a map based on the bibliographic data menu. Second, read data from the reference manager file. Third, select a file from the folder. Fourth, choose the type of analysis and counting method, namely type of analysis: co-occurrence, unit of analysis: keywords, and counting method: full counting. Fifth, verify selected keywords. Sixth, finish.

***PRISMA Flow Diagram.* The search stages with the PRISMA flowchart are described in figure 1 below**
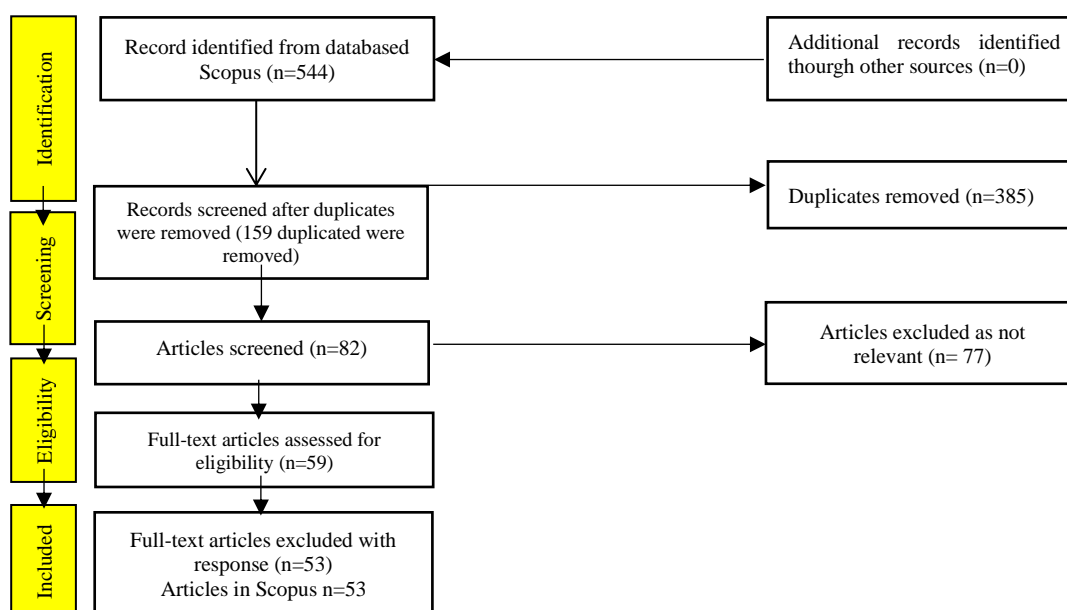

Figure 1. PRISMA Flow Diagram for Systematic Review (Marlyn & Wisnu, 2022; Kusmaryono & Dyana, 2022).

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In Figure 1 above, it can be explained that 554 articles were found in the Scopus database assisted by the Publish or Perish 7 application. Researchers checked the same articles according to keywords and 159 articles remained, while 385 of the same articles were not used. In searching for articles here because only in the Scopus database, the similarity is reviewed based on the keywords used. Of the 159 articles, 77 articles were discarded, and the remaining 82 articles, then 59 full-text articles were selected, and the remaining 53 articles were selected according to the research question in terms of title, abstract, keywords, and overall article substance. The next step is that the article files are entered into Mendeley, then saved in RIS format, then entered into the NVIVO 12 Plus application to be analyzed, reviewed, and the results are presented according to the three research questions.

RESULT AND DISCUSSION

Based on the results of the initial analysis of thematic associations on the theme of the Islamic education ideology network at Islamic boarding schools in Aceh, a total of 190 keywords were found in VOSviewer with details of *Islamic education ideology network* 25 keywords, *Aceh* 24 keywords, *Islamic boarding school* 23 keywords, *concept of Islamic education ideology* 18 keywords, *impact of Islamic education ideology* 18 keywords, *Islam* 5 keywords, *pesantren* 6 keywords, *Indonesia* 4 keywords, *Islamic moderation* 4 keywords, *dayah* 3 keywords, *boarding school* 3 keywords, *radicalism* 3 keywords, *education* 3 keywords, *moral education* 3 keywords, and the others only 1 and 2 keywords. The thematic association of these themes shows a very complex association pattern in Figure 2, and the visualization of the distribution of articles based on keywords in the VOSviewer application can be seen in Figure 3 below.
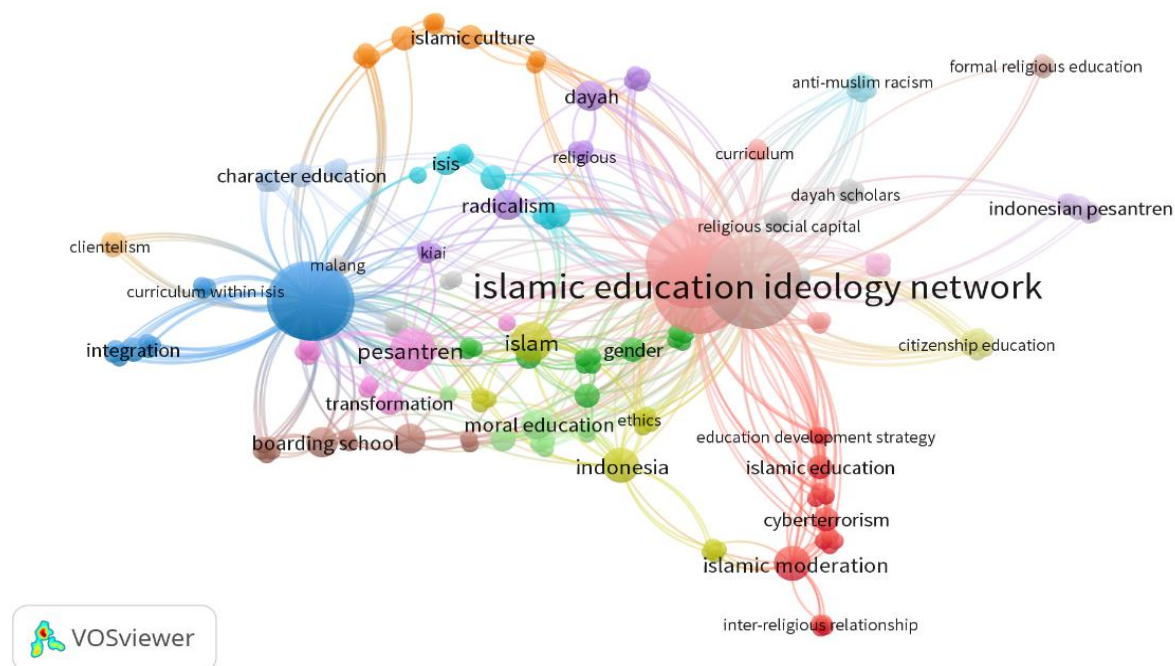

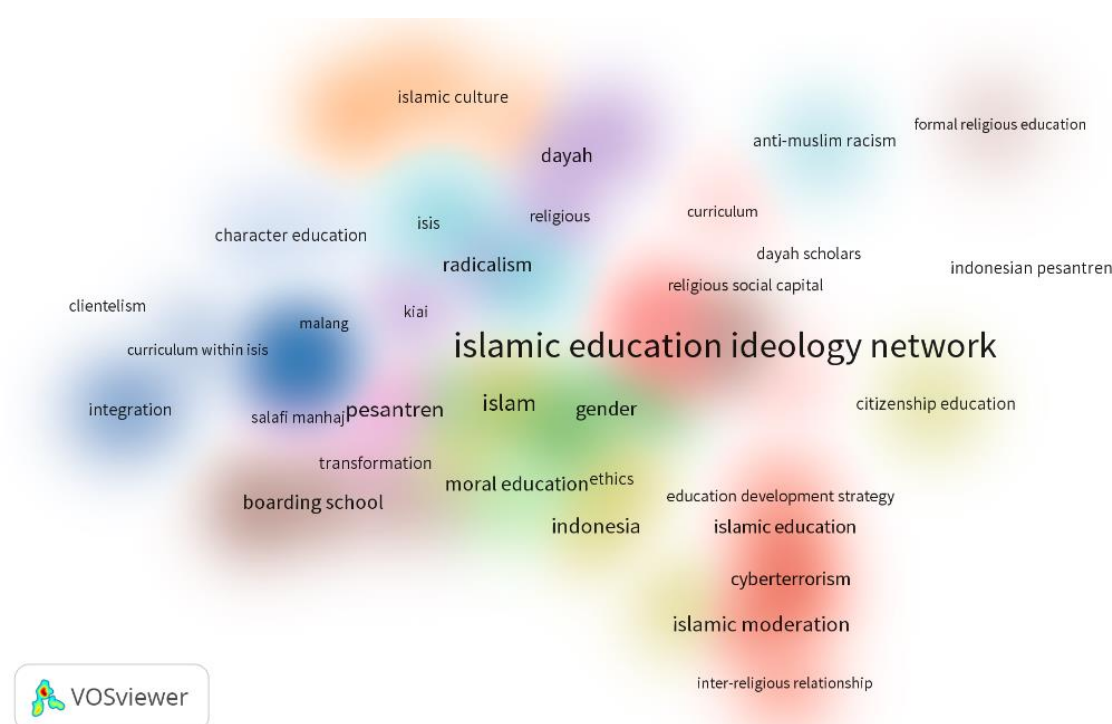Figure. 2 Initial network visualization.

Figure. 3 Visualization of article distribution based on keywords.

Figure 2 and Figure 3 show that studies related to the ideological network of Islamic education in Islamic boarding schools in Aceh are very close to several other study themes such as *Aceh, Islamic boarding school, concept of Islamic education ideology, impact of Islamic education ideology, Islam, Pesantren, Indonesia, Islamic moderation, dayah,* and *boarding school.* While keywords that have a distant connection to the theme of the study are *Indonesian pesantren, anti-muslim racism, formal religious education, Islamic culture, ISIS, terrorism, inter-religious relationship, Islamic religious college, cyberterrorism, deradicalization, curriculum development, curriculum,* and *dayah scholars*.

Before presenting the findings of the analysis of 53 articles, it is necessary to first present 53 articles according to journals/proceedings (name, volume, edition, year, and author), methodology, country, and relevance to research questions (RQ) 3.1 the concept of Islamic education ideology in Islamic boarding schools, 3.2 the network of Islamic education ideology in Islamic boarding schools in Aceh, and 3.3 on the impact of Islamic education ideology on Islamic boarding schools in Aceh in Table 2.

Table 2 Findings of 53 selected articles from Scopus databases.

No	Journals / Proceedings	Methodology	Country	RQ
1	Pertanika Journal of Social Sciences & Humanities Vol. 26 (T) 2018 (Sauri et al., 2018)	A qualitative and descriptive study	Indonesia	3.1
2	Gender and Education 2018 (Lopes & Srimulyani, 2018)	Qualitative	Indonesia	3.3
3	International Journal of Human Rights in Healthcare Vol. 11 (1) 2018 (Hanafiah, 2018)	Qualitative Phenomenology	Indonesia	3.2
4	The Islamic quarterly Vol. 62 (4) 2018 (Muazza et al., 2018)	Qualitative cross-case study	Indonesia	3.1

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5	Emerald Reach Proceedings Series Vol. 1 2018 (Subhani et al., 2018)	Qualitative approach and phenomenological method	Indonesia	3.2
6	IOP Conf. Series: Earth and Environmental Science Vol.175 (1) 2018 (Supriyatno, 2018)	qualitative and quantitative approaches	Indonesia	3.1
7	Opción Vol. 35 (21) 2019 (Fajri et. al., 2019)	Comparative qualitative research methods	Indonesia	3.3
8	Religions Vol.10 (429) 2019 (Ashraf, 2019)	Qualitative methods	Pakistan	3.1
9	Opcion Vol.35 (89) 2019 (Rusli et al., 2019)	Qualitative methods	Indonesia	3.1
10	Journal of Entrepreneurship Education Vol. 22 (2) 2019 (Ilyas et. al., 2019)	Field survey	Indonesia	3.2
11	HAU: Journal of Ethnographic Theory Vol.9 (2) 2019 (Daniel, 2019)	Analyzes	Indonesia	3.2
12	Journal of Physics: Conf. Series Vol.1175 (2019) (N. Usman et al., 2019)	Descriptive qualitative	Indonesia	3.3
13	Journal for the Education of Gifted Young Scientists Vol.7 (4) 2019 (Anam et al., 2019)	Qualitative case study	Indonesia	3.1
14	Academy of Strategic Management Journal Vol.18 (5) 2019 (Syamsuar et. al., 2019)	Qualitative methods	Indonesia	3.3
15	International Journal of Innovation, Creativity and Change Vol.9 (4) 2019 (Had, 2019)	Qualitative methods	Malaysia	3.1
16	Political Psychology 2019 (Scull et al., 2019)	Qualitative Examination	Kuwait	3.1
17	Discourse: Studies in the Cultural Politics of Education Vol.43 (2) 2020 (Sen, 2020)	Report and analysis method	Turkey	3.1
18	Race Ethnicity and Education 2020 (Thoma, 2020)	Biographical research	Austria	3.1
19	Religions Vol.11 (8) 2020 (Rahman et al., 2020)	Qualitative study	Malaysia	3.1
20	Utopia y Praxis Latinoamericana Vol.25 2020 (Muhamad et. al., 2020)	Questionnaire research	Indonesia	3.1
21	Jurnal Ilmu Sosial dan Ilmu Politik Vol.23 (3) 2020 (Nirzalin & Febriandi, 2020)	Live-in method, observation, in-depth interviews	Indonesia	3.3
22	Open Access Macedonian Journal of Medical Sciences Vol.19 (8) 2020 (Ismail et al., 2020)	The qualitative descriptive phenomenological method	Indonesia	3.3
23	Journal of Islamic Architecture Vol.6 (3) 2021 (Bakri, 2021)	Descriptive qualitative	Indonesia	3.3
24	International Journal of Instruction Vol.14 (4) 2021 (Umar et. al., 2021)	Qualitative and phenomenological approach	Indonesia	3.1
25	Journal of Social Studies Education Research Vol.12 (2) 2021 (Roqib, 2021)	Ethnographic method	Indonesia	3.1
26	International Journal of Evaluation and Research in Education Vol.10 (4) 2021 (Samsu et al., 2021)	Quantitative research	Indonesia	3.3
27	Eurasian Journal of Educational Research Vol.94 (2021) (Yaqin et al., 2021)	Quantitative study	Indonesia	3.3

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28	Cypriot Journal of Educational Science Vol.16 (6) 2021 (Muhammad et al., 2021)	Qualitative method	Indonesia	3.3
29	IJIMS: Indonesian Journal of Islam and Muslim Societies Vol.11 (2) 2021 (Mujahid, 2021)	Qualitative research	Indonesia	3.2
30	Qudus International Journal of Islamic Studies Vol. 9 (1) 2021 (Ihsan & Fatah, 2021)	Qualitative approach	Indonesia	3.1
31	Al-Ihkam: Jurnal Hukum dan Pranata Sosial Vol.16 (1) 2021 (Latif et al., 2021)	Qualitative method	Indonesia	3.2
32	Samarah:Jurnal Hukum Keluarga dan Hukum Islam Vol. 5 (1) 2021 (Muthalib et al., 2021)	Empirical juridicial study	Indonesia	3.3
33	Sex Education 2021(Naeimi & Kjaran, 2021)	Content Analysis	Iran	3.1
34	Religion, State & Society 2021 (Permana, 2021)	Qualitative research	Indonesia	3.2
35	SAGE Open Vol. 11 (3) 2021 (J. Usman et al., 2021)	Qualitative by nature	Indonesia	3.3
36	HTS Teologiese Studies/Theological Studies Vol. 77 (4) 2021 (Kanafi et al., 2021)	Qualitative approach	Indonesia	3.2
37	Journal of Management Information and Decision Sciences Vol. 24 (S1) 2021 (Ritonga et al., 2021)	Qualitative approach	Indonesia	3.1
38	HTS Teologiese Studies/Theological Studies Vol. 77 (4) 2021 (Ahmad et al., 2021)	Qualitative method	Indonesia	3.2
39	Indonesian Journal of Islam and Muslim Societies Vol. 11 (2) 2021 (Helmy et al., 2021)	Library research on hadith and research on living hadith	Indonesia	3.1
40	Jurnal Pendidikan Islam Vol.8 (1) 2022 (Sadiah, 2022)	Qualitative approach	Indonesia	3.1
41	American Ethnologist Vol.49 (3) 2022 (Hefner, 2022)	Qualitative method	Indonesia	3.2
42	Porta Linguarum Vol. 37, January 2022 (Tafazoli & Egan, 2022)	Qualitative visual content analysis	Iran	3.1
43	International Journal of Public Health Science Vol.11 (1) 2022 (Hidayati et al., 2022)	Descriptive analysis	Indonesia	3.1
44	Al-Jāmi'ah: Journal of Islamic Studies Vol.60 (1) 2022 (Jamhari, 2022)	Literature Review	Indonesia	3.2
45	PLoS ONE Vol.17 (4) 2022 (Marion et. al., 2022)	Content analysis	Canada and France	3.1
46	HTS Teologiese Studies/Theological Studies Vol.78 (4) 2022 (Irawan, 2022)	Qualitative method	Indonesia	3.2
47	Religions Vol.13 (565) 2022 (Igboin, 2022)	Qualitative method	Nigerian	3.1
48	Studia Islamika: Indonesian Journal for Islamic Studies Vol.29 (1) 2022 (Nurtawab & Wahyudi, 2022)	Qualitative method	Indonesia	3.1
49	Studies in Conflict and Terrorism 2022 (Arvisais et al., 2022)	Transdisciplinary research method	Canada	3.1
50	Heliyon Vol.8 (1) 2022 (Chatia & Benni, 2022)	Qualitative Descriptive	Indonesia	3.2
51	International Journal of Evaluation and Research in Education Vol. 11 (1) 2022 (Naim et al., 2022)	Qualitative with a symbolic interactionalism approach	Indonesia	3.1

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52	The Islamic quarterly Vol.65 (3) 2022 (Jubba et al., 2022)	Qualitative research	Indonesia	3.2
53	Indonesian Journal of Islam and Muslim Societies Vol.12 (1) 2022 (Rahman, 2022)	Qualitative design	Indonesia	3.2

A. Concept of Islamic education ideology in Islamic boarding school

The Islamic education ideology applied by Islamic boarding schools is a system of values, ideas, beliefs, and cultures that underlie the concept of curriculum, teacher management, lessons, and books, to educate *santri* (students in *dayah*). There are two dominating ideologies, namely radical and moderate ideologies (Muazza et al., 2018; Sadiah, 2022). The ideology of Islamic education in moderate Islamic boarding schools in Indonesia refers to the values of Islam *rahmatalillalamin*, national values by integrating philosophy, theology, Arabic language, aesthetics, teleology, the development of the ongoing era managed by *Kiai* (Muslim clerics) through the main curriculum of the *Kitab kuning* (classic book of yellow color). (Sauri et al., 2018; Ritonga et al., 2021), local wisdom, peace pedagogy (Supriyatno, 2018), center, and is the opposite of radical ideology. Moderate characteristics are neither extreme right (liberal), nor extreme left (conservative) (Rusli et al., 2019), and integrate the science of tawhid, Al-Quran, Assunnah, and natural science (Rahman et al., 2020).

Moderate ideology is an ideology that spreads teachings, beliefs, and human values sourced from the Quran and Assunnah which are often misunderstood and twisted by radical groups (Helmy et al., 2021). Islamic boarding schools in Indonesia strongly mainstream democracy, pluralism, tolerance for differences in language, culture, ethnicity, and religion, upholding human rights (Anam et al., 2019), educating students for lifelong learning, becoming a cadre of leaders with character (Umar et. al., 2021), teaching knowledge, competence, character, and culture derived from Islamic values (Roqib, 2021), integrating the values of Pancasila (ideology of Indonesia) and Islamic education (Ihsan & Fatah, 2021), dan harmonizing a multiethnic, multilingual and multicultural educational society (Tafazoli & Egan, 2022). Islamic boarding schools with moderate ideology will educate their students to be ta'zim (polite), religious, team building, independent, socially concerned, have good mental health, and a strong Muslim personality (Hidayati et al., 2022; Naim et al., 2022).

Islamic education ideology can also be referred to as a sect or belief based on a particular school that is used as the basis for implementing religious education designed through curriculum, content, objectives, methods, and practical applications to reduce violence in the name of religion (Ashraf, 2019). The ideology of Islamic education in addition to Islamic science also developed the Islamization of science with its main figures Syed Muhammad Naquib al-Attas and Ismail Al-Faruqi who tried to return all general disciplines in Islamic education back to the Al-Quran and Assunnah as the main source (Had, 2019). The ideology of Islamic education in some Islamic schools is designed by the Islamic State of Iraq and Syria (ISIS) and Al-Qaeda groups that tend to be radical, puritanical, and conservative. They spread jihad propaganda, and terror in the name of religion, and indoctrinate students to increase the potential for military conflict. They indoctrinate that Islamic educational institutions must carry out military jihad (Scull et al., 2019).

Islamic educational institutions infiltrated by Salafi and ISIS jihadist ideology are in utter chaos as they incorporate jihad ideology into their curriculum, Scratch software, programming, and 21st-century skills wrapped in religious and military doctrine for jihad, terrorizing, and even bombing (Marion et. al., 2022; Igboin, 2022; Arvisais et al., 2022). Islamic education ideology is integrated with state ideology and is gender-based (Naeimi

& Kjaran, 2021). Islamic education ideology is a combination of ethno-religious nationalism, Islamic nationalism, secularism, and liberalism. Since 2016, there has been a trend for the concept of Islamic nationalism ideology to be integrated from political ideology articulated as education reform (Sen, 2020). Since 2020, racial linguistic ideology has emerged, which is essentially the idea of maintaining race-specific linguistic practices in schools with a mix of Muslim and non-Muslim students. Racial linguistic ideology, when managed well, will have a positive impact on students because the language and labeling of Muslim students will be reduced such as ridicule of students wearing headscarves, and other labeling (Thoma, 2020).

Islamic boarding schools in Indonesia after the enactment of Law No. 18/2018 on Pesantren must be organized according to this regulation. Islamic boarding schools must refer to the concept of national ideology according to the principles of God Almighty, nationality, independence, empowerment, benefit, multicultural, professionalism, accountability, sustainability, and legal certainty (Nurtawab & Wahyudi, 2022). Teachers in Islamic boarding schools determine the formation of ideology in students (Muhamad &Tamyiz, 2020).

B. Islamic education ideology network in Islamic boarding school in Aceh

The ideological network of Islamic education in Aceh is divided into reform-modernist, traditionalist-Ahlussunnah Waljamaah, and Salafi-Wahabi. The reform-modernist group is characterized as modern, traditionalist-Ahlusunnah Waljamah refers to Sunni school of education, following the teachings, and traditions of the Prophet Muhammad and *ijma'* (agreement of scholars), while the Salafi-Wahabi group tends to be puritanical, rigid, conservative by trying to restore Islamic education as it is referring to the Al-Quran and Assunnah (Permana, 2021; Ahmad et al., 2021; Hefner, 2022). Although the ideological network in Aceh is not overly dominated by Islamic organizations, some of the organizational networks include developing Islamic educational ideological network organizations such as Nahdlatul Ulama, Muhammadiyah (Chatia & Benni, 2022), Indonesian Islamic Da'wah Institution (LDII), Rifa'iyah, Al-Irsyad (Kanafi et al., 2021), Ikhwanul Muslim, and Hizbut Tahrir (Jamhari, 2022).

The ideological network of Islamic boarding schools is dominated by moderate ideology, orthodox Islam, and radical Islam which is found to be networked with several institutions from the Middle East and networked in Surakarta, Indonesia (Mujahid, 2021). The ideological network in dayah is generally dominated by the Ahlussunnah Waljamaah ideology because *dayah* was born, grew, cultured, and had methods, networks (genealogies), and strong ties to the Acehnese indigenous education system. The Ahlussunah Waljamaah ideology is maintained through *teungku* (leaders), students, parents, religious leaders, community leaders, and the wider community (Ilyas et. al., 2019; Irawan, 2022). Not all Islamic boarding schools in Aceh adhere to the moderate Ahlussunah Waljamaah ideology that accommodates local Acehnese culture, but there are *teungku* who are revivalists to restore the Islamic boarding education system to the days of the Prophet Muhammad (Daniel, 2019). The Ahlussunnah Waljamaah ideological network in Islamic boarding schools can be seen in the characteristics of openness, promoting peace, tolerance, and moderation, and not just transferring knowledge (Jubba et al., 2022).

Dayah Samalanga Aceh has its own unique religious nationalist ideological network. This Dayah has an ideology that combines Islamic culture, and the local wisdom of the Acehnese people in the field of education and religion which becomes an educative, natural, and democratic social movement (Hanafiah, 2018). Islamic Boarding School of

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Jabal Nur Aceh has a moderate ideological network because here it applies the curriculum from the Ministry of Religion, extracurricular activities of students with sports activities, Arabic calligraphy, language learning, a boarding system with a duration of 24 hours, implementing prevention of radicalism through habituation and acculturation of moderate Islamic traditions, and teaching students with the Al-asfar book which contains deradicalization (Subhani et al., 2018). Dayah Mudi Mesra, Samalanga, Aceh has a moderate ideological network that adheres to the fiqh school of Imam Syafi'i which is Ahlussunnah Waljamaah (Latif et al., 2021). The ideological network of Islamic boarding schools in Aceh can be mapped on typology (Salafi, 'Arsy, mixed), affiliation (Salafi-Islam, Salafi-traditional, transnational, Nahdlatul Ulama, government-owned, independent), characteristics (tahfiz Quran, school, Islamic knowledge school), curriculum (national, pesantren, mixed) (Rahman, 2022).

C. Impact of Islamic education ideology in Islamic boarding schools in Aceh

The educational ideology adopted by *dayah* in Aceh has an impact on the beliefs of female teachers and leaders in *dayah* who oppose gender inequality in the management of educational institutions (Lopes & Srimulyani, 2018). The ideology of Islamic education adopted by Islamic boarding schools has a significant impact on social and community conditions. The moderate ideology taught by *dayah* scholars in Aceh can minimize the potential for social conflicts such as friction with the Ma'had Assunah group, Salafi groups, Wahabi, and other hard currents in society (Fajri et. al., 2019).

The ideology of education in modern-dayah in Aceh Besar district mostly adheres to moderate ideology. This ideology has implications for the integration of national education goals, national curriculum, madrasah curriculum, and Salafi curriculum. It also has an impact on learning that makes teachers design modern-based learning planning, practice, and assessment (Usman et al., 2019), according to the curriculum developed based on its ideology (Yaqin et al., 2021). Moderate ideology in dayah in Rundeng, West Aceh, Meulaboh, and Singkil, makes teachers and students obedient to Islamic law and the Indonesian nation. From this ideological style, the *dayah* upholds a moderate ideology that has religious, nationalist, state-defending, and progressive characteristics, with the spirit of educating the nation's life (Syamsuar et. al., 2019).

The ideology of Islamic education adopted by Islamic boarding schools in Aceh has a strong impact on the leadership pattern in the *dayah* (Samsu et al., 2021). The moderate ideology of Islamic education institutions adopted by *dayah* leaders has an impact on education management, models, systems, methods, and learning curricula are moderate when the leader is moderate, and vice versa. Moderate Islamic education ideology will form good students, including in drug eradication (Nirzalin & Febriandi, 2020), reducing smoking habits in *dayah* students (Ismail et al., 2020), preserving nature, building green pesantren, such as research at Pesantren Darul Ulum Banda Aceh. (Bakri, 2021), and accommodating to Aceh's local culture (Muhammad et al., 2021).

The Ahlussunnah Waljamaah ideology in *dayah* in Aceh Besar has an impact on the polemic of *I'adah Zuhur* after Friday prayer in the mosque in the *dayah* complex or a public mosque. This research states that Friday prayers in Aceh Besar are performed based on the rules in the fiqh books which have complete requirements and pillars, despite the debate between *dayah* residents and the community (Muthalib et al., 2021). The development and impact of the ideology of Islamic education in dayah are largely determined by the teungku. This is because the teungku carries out the process of education, learning, and exemplifying students, he also leads prayers, commemorates the

day of death in the community, and practices worship in the community (Usman et al., 2021).

CONCLUSION

Islamic education ideology in Islamic boarding schools is a system of values, ideas, beliefs, and culture that is the basis for determining the curriculum, teacher management, lessons, books, and teaching students. Islamic education ideology is not only sourced from the Al-Quran and Assunnah but also contextualized with human values, democracy, tolerance, pluralism, and human rights, to advance Islamic boarding schools. The ideological network of Islamic boarding schools in Aceh in detail is divided into reform-modernist, traditionalist-Ahlussunnah Waljamaah, and Salafi-Wahabi which are developed based on typology, affiliation, characteristics, and curriculum. Islamic education ideology has an impact on Islamic boarding schools, especially on teachers, leaders, curriculum, learning, and the wider community. When the ideology is moderate, the impact is also moderate, and vice versa.

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