



## Islamic Education Ideology of Pesantren: A Case Study in Hidayatullah Pesantren Balikpapan

Abdurrohim<sup>1</sup>, Adiyono\*<sup>2</sup>, Jibril Olaniyi Ayuba<sup>3</sup>

<sup>1</sup>STIS Hidayatullah Balikpapan, Indonesia,

<sup>2</sup>STIT Ibnu Rusyd Tanah Grogot, Paser-Indonesia,

<sup>3</sup>Al-Hikmah University, Ilorin-Nigeria

<sup>1</sup>abdurrohim@stithid.ac.id, \*<sup>2</sup>adiyono8787@gmail.com,

<sup>3</sup>ayubaolaniyijibril38@gmail.com

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### Abstract

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**Keywords:**

Islamic Education Ideology;  
Implementing Hidayatullah;  
Faith.

The pesantren system places a strong emphasis on the preservation of traditional Islamic knowledge and practices. The research examines the concept of Islamic education ideology and its implementation process at Hidayatullah Islamic Boarding School. Two research questions were raised to guide this study. A qualitative research design is employed in the study, utilizing descriptive data from written language and respondent-observed behaviors. Additionally, 35 students (a mix of current students and Madrasah Aliyah students) were interviewed by the researchers. Data were collected through documentation, interviews, and observation. The findings demonstrate that, as a component of the Islamic movement in Indonesia, PP Hidayatullah Balikpapan established a formulation of Islamic thought that served as the foundation for the organization's philosophy. K.H. Abdullah Said, the founder of PP Hidayatullah, had this genuine notion, which his successors carried on with. This gave rise to fundamental principles that are connected to the pre-prophetic historical periods in Islamic educational ideology, including self-reliance, leadership, entrepreneurship, responsibility, and problem-solving. The steps of normalization, orientation, internalization, externalization, and objectification that comprise the developing ideological consciousness are influenced by the early suras of the Quran. The internalization of Santri's ideological knowledge is accomplished through both classical and non-classical methods, in addition to the use of pesantren support facilities including mosques, dorms, and madrasahs/schools. In conclusion, PP Hidayatullah Balikpapan creates the foundational principles of the Islamic framework and influences Santri's personal development by formulating the cognitive structure of Islamic education and implementing it inside the classroom.

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**Abstrak:**

**Kata Kunci:**  
Kajian Konsep;  
Ideologi Pendidikan  
Islam; Implementasi;  
Hidayatullah.

*Sistem pesantren memberikan penekanan yang kuat pada pelestarian pengetahuan dan praktik-praktik Islam tradisional. Penelitian ini mengkaji konsep ideologi pendidikan Islam dan proses implementasinya di Pesantren Hidayatullah. Dua pertanyaan penelitian diajukan untuk memandu penelitian ini. Penelitian ini menggunakan desain penelitian kualitatif dengan menggunakan data deskriptif dari bahasa tertulis dan perilaku responden yang diamati. Selain itu, 35 siswa (campuran dari siswa saat ini dan siswa Madrasah Aliyah) diwawancarai oleh para peneliti. Data dikumpulkan melalui dokumentasi, wawancara, dan observasi. Temuan penelitian menunjukkan bahwa, sebagai bagian dari gerakan Islam di Indonesia, PP Hidayatullah Balikpapan menetapkan rumusan pemikiran Islam yang menjadi dasar filosofi organisasi. K.H. Abdullah Said, pendiri PP Hidayatullah, memiliki gagasan yang tulus, yang kemudian diteruskan oleh para penerusnya. Hal ini memunculkan prinsip-prinsip fundamental yang terhubung dengan periode sejarah pra-nabawi dalam ideologi pendidikan Islam, termasuk kemandirian, kepemimpinan, kewirausahaan, tanggung jawab, dan pemecahan masalah. Langkah-langkah normalisasi, orientasi, internalisasi, eksternalisasi, dan objektifikasi yang membentuk kesadaran ideologis yang berkembang dipengaruhi oleh surah-surah awal Al-Quran. Internalisasi pengetahuan ideologi Santri dilakukan melalui metode klasikal dan non-klasikal, di samping penggunaan fasilitas pendukung pesantren seperti masjid, asrama, dan madrasah/sekolah. Kesimpulannya, PP Hidayatullah Balikpapan menciptakan prinsip-prinsip dasar dari kerangka kerja Islam dan mempengaruhi perkembangan pribadi Santri dengan merumuskan struktur kognitif pendidikan Islam dan mengimplementasikannya di dalam kelas.*

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## 1. Introduction

The educational system of Pesantren, as demonstrated by the Hidayatullah Pesantren in Balikpapan, encompasses a comprehensive and interconnected approach to cultivating individuals who possess a firm foundation in faith, knowledge, and practical abilities. Through the integration of religious teachings, academic instruction, and vocational training, as well as the promotion of ethical conduct and community involvement, the Pesantren system remains an essential force in molding the character and aptitudes of forthcoming generations. Islamic education has been a topic of discussion in recent years due to the emergence of problems related to thought and social issues.<sup>1</sup> The development of monolithic and intolerant religious views built on certain thoughts and ideologies has led to the phenomenon of radicalization of religious thought in educational institutions such as pesantren, madrasahs, and schools.<sup>2</sup> This is evident from cases of terrorism and violence that are generally carried out by people who are the output

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<sup>1</sup> Nik, R., & Yaacob, N. (2013). An Islamic Perspective on the Role of Education in Responding to Social Issues among Students in Malaysia. *Online Submission*, 3(6), 439-446.

<sup>2</sup> M Agus Nuryatno, 'Mazhab Pendidikan Kritis: Menyingkap Relasi Pengetahuan, Politik, Dan Kekuasaan', (No Title), 2011.

of Islamic educational institutions and have a strong Islamic ideological motivation,<sup>3</sup> where the ideology is also a product of religious doctrine.<sup>4</sup>

Outlook Fazlur Rahman appears to favor the term "revivalism," as opposed to Watt, to describe this group of Muslims. In his book *Revival and Reform in Islam*, Rahman, who is classified as a neo-modernist thinker, says that the pre-modern social reform movement revived the meaning and importance of the Quranic norms in every era. They are pre-modern "fundamentalist-traditionalist-conservative" groups who oppose interpretations of the Quran that use an intertextual hermeneutic approach with interpretations driven by pure religious tradition. Rahman added that revivalist movements that carry the idea of fundamental Islamic ideology are generally committed to the project of reconstruction or rethinking.<sup>5</sup> In contrast to Fazlur Rahman, Bassam Tibi marks the group of Muslims who have fundamental ideological ideas, not a spiritual belief. But as a political ideology based on the politicization of religion for sociopolitical and economic purposes to uphold an order of values in line with the word of God. In addition, Tibi adds that the exclusivity of this group is very clear, as it rejects options that are contrary to religion, especially against secular views that reject the relationship between religion and politics.<sup>6</sup>

Meanwhile, William Liddle calls this group of Muslims scripturalist Islam, because they view the texts of the Quran and hadith as self-evident, so they do not require any interpretation and adaptation to suit local dynamism. Meanwhile, John Esposito calls this group Islamic revivalism or Islamic activism, which has roots in Islamic tradition.<sup>7</sup> Oliver Roy, on the other hand, uses the term Islamism, which is generally used to characterize Muslim groups that are oriented towards efforts to implement sharia as an ideological foundation for all practices of Muslim life.<sup>8</sup>

One of the important channels for the dissemination of Islamic ideology, both fundamental and substantial,<sup>9</sup> is through Islamic educational institutions such as Islamic boarding schools, madrasas, and Islamic schools. This process indirectly contributes to the "ideologization"<sup>10</sup> project in Islamic educational institutions with their respective ideological motives. This process marks that in the context of Islamic education thought, there has been a process of conceptualization of the "ideology of Islamic education". However, the variety of ideological dimensions that underlie it makes the conception of the ideology of Islamic education<sup>11</sup> that sticks out on the surface and experience a process of

<sup>3</sup> Richard W Kaeuper, *Holy Warriors: The Religious Ideology of Chivalry* (University of Pennsylvania Press, 2009).

<sup>4</sup> William Montgomery Watt, *Fundamentalisme Islam Dan Modernitas; Penerjemah, Taufik Adnan Amal* (Jakarta: PT Raja Grafindo Persada, 1997).

<sup>5</sup> Fazlur Rahman and Ebrahim Moosa, *Gelombang Perubahan Dalam Islam: Studi Tentang Fundamentalisme Islam* (Raja Grafindo Persada, 2000).

<sup>6</sup> Bassam TIBI, *Ancaman Fundamentalisme Rajutan Islam Politik Dan Kekacauan Dunia Baru Bassam Tibi; Penerjemah, Imron Rosyidi, Yainul Abbas, Shinta Carolina*, 1st edn (Yogyakarta: Tiara Wacana Yogya, 2000).

<sup>7</sup> John L Esposito, *The Islamic Threat: Myth or Reality?* (Oxford University Press, USA, 1999).

<sup>8</sup> Olivier Roy, *Gagalnya Islam Politik / Olivier Roy; Penerjemah:Harimurti, Qamaruddin SF; Pengantar: Bahtiar Effendy*, Cet. 1 (Jakarta: Serambi Ilmu Semesta, 1996).

<sup>9</sup> Clifford Geertz and Aswab Mahasin, 'Abangan, Santri, Priyayi: Dalam Masyarakat Jawa', (No Title), 1983.

<sup>10</sup> Ali Rahnema, Dien Wahid, and Siti Nurul Azkiyah, *Ali Syari'ati: Biografi Politik Intelektual Revolusioner* (Erlangga, 2002).

<sup>11</sup> Adiyono, A., Fadhilatunnisa, A., Rahmat, N. A., & Munawarroh, N. (2022). Skills of

contradiction in its performance (performative contradiction). This happens because each Islamic education institution is founded by certain Islamic religious groups,<sup>12</sup> sects and organizations have their worldview and construction of understanding of ideological conceptions in interpreting the conception of the ideology of Islamic education.<sup>13</sup>

Therefore, indirectly there are Islamic educational institutions that have carried out the process of ideologizing Islamic education.<sup>14</sup> And making certain religious ideologies a value base in the process of teaching and instilling religious understanding in students. Nevertheless, every educational institution, both with religious and non-religious backgrounds, always has certain ideological motives. This can be seen in Islamic educational institutions founded by large religious organizations such as Muhammadiyah<sup>15</sup> and Nahdlatul Ulama (NU)<sup>16</sup> which makes the ideology of their religious movements an important part of Islamic education teaching materials. This is also the case with schools founded by Taman Siswa, which made national ideology an important basis in its educational practices. In connection with the problems of Islamic education thought that are currently occurring, especially in the aspect of Islamic education ideology in the oldest Islamic education institution in Indonesia, namely Pesantren. In this case, pesantren in some aspects is a representation of the Islamic religious thought movement, which indirectly the dynamics of Islamic thought within the scope of the pesantren have implications for the realm of Islamic education thought in general.

One of them is Pesantren Hidayatullah in Balikpapan, which is accused of being a radical pesantren supporting terrorism, and its pesantren network is associated as a base for terrorist activities.<sup>17</sup> The September 23, 2002 edition of the Times magazine-as quoted by Pambudi Utomo-called Pesantren Hidayatullah "one of the most extreme of Indonesia's religious boarding schools."<sup>18</sup> In addition, Pesantren Hidayatullah with its extensive network of pesantren in 2003 by the International Crisis Group (ICG), a research institute based in Brussels and based in Jakarta, published a report entitled "Jemaah Islamiyah in Southeast Asia: Damaged but Still Dangerous", which stated that Pesantren Hidayatullah was a pesantren-based *Jama'ah Islamiyah* (JI) terrorist network.<sup>19</sup> Similarly, Zachary

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Islamic Religious Education Teachers in Class Management. *Al-Hayat: Journal of Islamic Education*, 6(1), 104-115.

<sup>12</sup> Shah, Ritesh, and Mieke Lopes Cardozo. "Education and social change in post-conflict and post-disaster Aceh, Indonesia." *International Journal of Educational Development* 38 (2014): 2-12. <https://doi.org/10.1016/j.ijedudev.2014.06.005>

<sup>13</sup> Thohir, A., Supriadi, D., Arifin, F., & Septiadi, M. A. (2021). The struggle of Freemasonry and Islamic ideology in the twentieth century during colonialization in Indonesia. *Heliyon*, 7(10). <https://doi.org/10.1016/j.heliyon.2021.e08237>

<sup>14</sup> Farid, A., & Lamb, M. (2020). English for Da'wah? L2 motivation in Indonesian pesantren schools. *System*, 94, 102310. <https://doi.org/10.1016/j.system.2020.102310>

<sup>15</sup> Achmad Jainuri, 'The Formation of the Muhammadiyah's Ideology, 1912-1942', *Disertasi (McGill University: The Institute of Islamic Studies, 1997)*, 1997.

<sup>16</sup> E Turmudi, C Umam, and N U (Organization). Lembaga Pendidikan Ma'arif. P P, *Nahdlatul Ulama: Ideology, Politics, and the Formation of Khaira Ummah* (PP. LP. Ma'arif NU, 2004) <<https://books.google.co.id/books?id=6J-JAAAACAAJ>>.

<sup>17</sup> Abdurrahman Wahid, 'The Illusion of an Islamic State: Expansion of the Transnational Islamic Movement in Indonesia', *The Wahid Institute Bekerjasama Maarif Institute, Jakarta*, 2009.

<sup>18</sup> Pambudi Utomo, 'Hidayatullah Sarang Teroris' (Jakarta: Pustaka Inti, 2004).

<sup>19</sup> International Crisis Group (ICG), *JEMAAH ISLAMIYAH IN SOUTH EAST ASIA: DAMAGED BUT STILL DANGEROUS* (Jakarta/Brussels, 26 August 2003).

Abuza, an expert on terrorism in Southeast Asia, categorized Hidayatullah Pesantren and its branches in Kalimantan and Sulawesi as incubators of Islamic terrorists along with Pesantren al-Mukmin Ngruki in Surakarta, Pesantren Dar as-Syahādah in Boyolali, Pesantren al-Islam in Lamongan, and Pesantren lhyā as-Sunnah in Yogyakarta.<sup>20</sup>

Not only in the international context, the suspicion of religious radicalization in Hidayatullah Pesantren was also raised by PBNU Chairman K.H. Said Aqil Siradj at the workshop "Deradicalization of Religion Based on Kyai / Nyai and Pesantren" held by Muslimat NU at Park Hotel Jakarta, Saturday (3/12/2011), stating that Hidayatullah Pesantren is a radical movement that carries the discourse of the Islamic State. According to Said Aqil, "Hidayatullah Islamic Boarding School focuses on education, but, Hidayatullah Islamic Boarding School has ideals, the target is to establish an Islamic State."<sup>21</sup>

In the context of pesantren in Indonesia, Hidayatullah Pesantren is unique, especially in terms of the speed of its development.<sup>22</sup> Along with the increasing "size" of Hidayatullah Pesantren in Balikpapan, Hidayatullah branch Pesantren was established in various big cities in Indonesia. The establishment of branch pesantren was initiated by Hidayatullah students who were deliberately sent by the pesantren leadership to build branch pesantren. The success of Hidayatullah Pesantren in establishing branch pesantren has made it a pesantren that has "networks" throughout Indonesia.<sup>23</sup>

In terms of Islamic education, especially madrasah, according to Arief Subhan, it seems that Pesantren Hidayatullah has left the mainstream of Islamic education. Nevertheless, the curriculum applied at Pesantren Hidayatullah is the Ministry of Religious Affairs curriculum. Arief Subhan added that it seems that the strategy taken by Pesantren Hidayatullah is: rather than struggling with administrative issues of education, it is better to formally follow the Ministry of Religion, but informally create activities to realize the goals of the institution.<sup>24</sup>

Much of the information in the passage is based on allegations and statements from various individuals and organizations. Research gaps exist in terms of empirical evidence supporting these claims. Further research could involve fieldwork, interviews, and surveys to understand the actual activities and beliefs of the pesantren. The passage mentions that Pesantren Hidayatullah is accused of supporting terrorism. Research is needed to assess the effectiveness of government and civil society efforts to counter radicalization within these pesantren, as well as their deradicalization programs. There is a need to study the broader role of pesantren in Indonesian society and their educational and religious functions. How do they differ from mainstream Islamic education, and what societal impacts do they have? This research could involve a comparative analysis of different pesantren in Indonesia. The passage suggests that this pesantren has international connections. Research could explore these

<sup>20</sup> Zachary Abuza, 'Uncivil Islam', Sharif Shuha, "Gauging Jemaah Islamiyah's Threat in Southeast Asia," *The Jamestown Foundation, Terrorism Monitor*, 2005, 31.

<sup>21</sup> VOA Islam, 'Masya Allah! 12 Yayasan Ini Dituduh PBNU Sebagai Salafi-Wahabi Penebar Teror', 2012.

<sup>22</sup> Arief Subhan, "Pesantren Hidayatullah: Madrasah-Pesantren Independen Bercorak Salafi" dalam Jajat Burhanuddin dan Dina Afrianty, *Mencetak Muslim Modern: Peta Pendidikan Islam Indonesia*, Jakarta: PT Raja Grafindo Persada, 2006.

<sup>23</sup> Arief Subhan, 'Pesantren Hidayatullah: Madrasah-Pesantren Independen Bercorak Salafi', *Mencetak Muslim Modern, Peta Pendidikan Islam Indonesia*, 2006, 203–40.

<sup>24</sup> Ruswan Thoyib, 'Artikulasi Ideologi Gerakan Salafiah Dalam Pendidikan Pesantren Hidayatullah', *Disertasi Tidak Diterbitkan Pada Sekolah Pascasarjana Universitas Islam Negeri (UIN) Syarif Hidayatullah, Jakarta*, 2008.

international connections in more detail, including how they operate and the extent of their influence on local activities.

Understanding the curriculum and teaching methods employed in pesantren, especially those suspected of radicalization, can provide insights into how religious and ideological beliefs are transmitted to students. Research could delve into the specifics of the curriculum, teaching materials, and strategies used. Research should investigate the role of government regulations and oversight in monitoring and regulating the activities of religious boarding schools like Pesantren Hidayatullah. How effective are these regulations in preventing radicalization, and what gaps exist in enforcement? Comparative research could be conducted to compare Pesantren Hidayatullah with other similar institutions to determine if there are common factors or patterns associated with radicalization in religious boarding schools.<sup>25</sup> An investigation into the impact of radicalized pesantren on society, particularly in the regions where they are located, is essential. This research should examine whether there is any evidence of increased radicalization or extremist activities in the vicinity. Understanding how local communities perceive and interact with pesantren like Hidayatullah can provide valuable insights into the broader societal implications and support or resistance to their activities. Research should consider longitudinal studies to track changes in the beliefs and activities of pesantren and their students over time. This can help identify trends and patterns in radicalization. Further research is needed to investigate the allegations and suspicions surrounding Pesantren Hidayatullah, its educational practices, and its impact on society. This research should aim to provide a more comprehensive and evidence-based understanding of the situation.

According to Halid Alkaf, two major themes become the mainstream of thought in Hidayatullah Pesantren, namely: First, as a religious-ideology-based pesantren institution, where Hidayatullah Pesantren is built on a concept to implement Islam *kaffah*. The concept of this religious ideology is based on the spirit of struggle and sacrifice as exemplified by Muhammad PBUH when preaching the mission of humanity and mercy for the universe. Second, as a pesantren institution based on the cadre and da'wah movement. The cadre-based education pattern was chosen because it would be more capable of producing a militant Islamic community (consistent and strong). The da'wah movement was chosen because the basis of the struggle and spread of the first Islam brought by the Prophet Muhammad was a da'wah movement.<sup>26</sup>

Previous research has explored the rise and development of the Wahhabi movement in Indonesia (Robert Hefner 1987) as well as da'wah activities in the Malay Archipelago (Muhammad Yusoff Ismail 2008). However, further research is needed to understand how Islamic ideology is implemented within educational institutions such as Hidayatullah Pesantren specifically. This research will contribute novelty by expanding upon previous research on Islamic ideology within educational institutions by focusing specifically on Hidayatullah Pesantren's implementation of Islam *kaffah* through its cadre-based education pattern and emphasis on da'wah activities.

This combination has produced a generation of Islamic activists who are committed to implementing Islam *kaffah* in their own lives and communities.

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<sup>25</sup> Aidulsyah, F. (2023). The rise of urban Salafism in Indonesia: The social-media and pop culture of new Indonesian Islamic youth. *Asian Journal of Social Science*. <https://doi.org/10.1016/j.ajss.2023.07.003>

<sup>26</sup> Halid Alkaf, 'ORMAS HIDAYATULLAH; Studi Tentang Ideologi Keagamaan Dan Sistem Pengkaderan', *Paramedia*, 7.4 (2010).

Hidayatullah Pesantren's approach to pesantren education is also notable for its emphasis on practical skills training. Students are not only trained in Islamic knowledge but also in skills such as public speaking, writing, and community organizing. This practical orientation prepares students to be effective da'wah workers and community leaders. Hidayatullah Pesantren stands as a unique example of a pesantren institution that is deeply rooted in Islamic ideology and committed to implementing Islam kaffah. The pesantren's cadre-based education pattern and emphasis on da'wah activities have produced a generation of Islamic activists who are making a significant impact on Indonesian society.

Based on the explanation above, researchers are interested in examining the dynamics of religious thought in pesantren, especially thoughts about the ideology of Islamic education that occur in them. From the explanation above, it appears that Hidayatullah Pesantren has a certain concept of Islamic ideology. In addition, the cadre pattern that characterizes its Islamic education assumes that there has been a process of implementing the ideological concept in educational institutions under the Hidayatullah Balikpapan Islamic Boarding School.

## **2. Methods**

A qualitative research design is employed in the study, utilizing descriptive data from written language and respondent-observed behaviors. Additionally, 35 students (a mix of current students and Madrasah Aliyah students) were interviewed by the researchers. Data were collected through documentation, interviews, and observation. Fieldwork and library methods are combined and used to describe and analyze the generalization approach. This research was conducted at Hidayatullah Islamic Boarding School Balikpapan. The data in this study are grouped into two categories, namely primary sources and secondary sources. Primary sources involve oral testimony. Interviews were conducted with three teachers who were involved in the practice of ideologizing Islamic education in educational institutions at Hidayatullah Islamic Boarding School. The researchers also conducted interviews with 35 students from Hidayatullah Islamic Boarding School Balikpapan who are involved in Madrasah Aliyah and Santri ideologies. In addition, secondary sources used are writings and official records used in the practice of ideologization such as autobiographies, bulletins, magazines, monographs, and modules.

## **3. Result and Discussion**

### **3.1 Islamic Education Pesantren Hidayatullah Balikpapan**

One of the characteristics of Islamic education in PP Hidayatullah, which is different from the Islamic education model in pesantren in general, is the tendency to prioritize "religious practice" rather than "religious understanding." This was also emphasized by Abdullah Said in a lecture:

Even though the Santri do not understand the pillars of faith, the important thing is that they believe. In this case, wherever they are and whatever activities they are involved in, they cannot be separated from the strengthening of faith. For this reason, the encouragement to always prioritize congregational prayers and maintain prayer times is very important. In the assessment for grade promotion, the worship activities must be seen. Even though the numbers in other subjects show high scores, but lazy to pray in congregation or like to make tantrums or instability, do not expect to be promoted. This is an effort to etch the belief in his soul that the command of Allah SWT is above all.<sup>27</sup>

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<sup>27</sup> 'Interview with Nurkarim Enta, on August 21, 2012 in Balikpapan' (Balikpapan, 2012).

Even though the Santri may not fully understand the pillars of faith, it is crucial that they hold on to their belief. By prioritizing congregational prayers and maintaining consistent prayer times, regardless of their location or activities, Santri can continuously strengthen their faith. This emphasis on prayer is so significant that it is considered a factor in grade promotion assessments. Despite achieving high scores in other subjects, Santri who are negligent in congregational prayers or exhibit disruptive behavior should not expect to advance. This approach aims to instill in their souls the unwavering conviction that Allah's commands hold the utmost importance.

Regular congregational prayers foster a sense of community and shared faith among Santri. By praying together, they create a supportive environment that reinforces their individual beliefs. Additionally, maintaining consistent prayer times throughout the day instills a sense of discipline and commitment to their faith. This consistent practice helps Santri internalize the importance of prayer and its role in their daily lives.

Instilling in Santri's belief that Allah's commands supersede all else provides them with a strong moral compass and a sense of purpose. By recognizing the significance of following Allah's guidance, they are empowered to make ethical decisions and navigate life's challenges with integrity. This emphasis on faith cultivation contributes to Santri's overall development as a well-rounded individual. The Santri, who are students of traditional Islamic education, are taught from a young age that Allah's commands take precedence over all other considerations. This belief is central to their faith and guides their decision-making process.<sup>28</sup> It provides them with a strong moral compass because they understand that their actions should be in line with Allah's will, rather than driven by personal desires or societal pressures. This sense of purpose comes from knowing that they are fulfilling their religious obligations and striving to live a life that is pleasing to Allah. By prioritizing Allah's commands, they are empowered to make ethical decisions and navigated life's challenges with integrity, even in the face of adversity. Overall, this emphasis on faith cultivation contributes to the Santri's overall development as well-rounded individuals who are grounded in their values and committed to living a purposeful life.

What was emphasized by Abdullah Said above is the researcher's observation of the daily activities in the pesantren which are very different from pesantren activities in general.<sup>29</sup> Activities begin at two o'clock in the morning. The pesantren residents (non-students), who have been divided into fifteen groups (hala>qah), take turns every night gathering in the mosque-especially the men-to perform Tahajud prayers in the congregation. This community activity also involves students from STIS, Madrasah Tsanawiyah, and Madrasah Aliyah who are also scheduled in turn based on semester levels for students and grade levels for Madrasah Tsanawiyah and Aliyah students. For Ibtidaiyah students, the Tahajud prayer starts at three in the morning in the mosque built specifically for Ibtidaiyah students. Meanwhile, female students pray in a mosque that was also specially built in the location of female students. The Tahajud prayer is performed in eleven rak'ahs and takes three hours, until four in the morning, and a few minutes before the Fajr prayer is used to take a short nap.

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<sup>28</sup> Kanalan, Ender, and Cevat Celep. "A glance to education in the Middle East under the shadow of politic and ethnic conflicts in the region." *Procedia-Social and Behavioral Sciences* 15 (2011): 2864-2868. <https://doi.org/10.1016/j.sbspro.2011.04.204>

<sup>29</sup> Researcher observation, 'From July-October 2012 at PP Hidayatullah Balikpapan' (Balikpapan, 2012).



After the Fajr prayer, the students perform the Quranic tadarus in groups until seven in the morning. After that, the residents return to their respective jobs and the students prepare themselves to enter their respective madrasas to study. Teaching and learning activities are carried out until Zuhr's time. After Zuhr prayer in congregation and lunch, the students return to their respective classes to continue learning activities. This is done until Asr's time arrives.

After the Asr prayer, it is the free time of the students to exercise, garden, and grow crops on the vast pesantren land. After that, the students and all residents gather again in the mosque for Maghrib prayer in the congregation. After Maghrib prayer, non-students and students attend routine studies that discuss certain books to study issues of tawhid, sirah, tafsir, hadith, and fiqh which are carried out in turns every night. Meanwhile, Madrasah Tsanawiyah and Aliyah students return to their respective class groups to take part in diniyah learning. This activity lasts until Isha prayer time, and after the Isha prayer in congregation, the mosque congregation consisting of residents and students then holds a recitation of certain verses from the Koran until 20.30 WITA which is carried out in the congregation. After that, the students and residents return to their dormitories and homes to rest, then get ready to wake up for the Tahajud prayer.

In this place, the students are trained to give speeches (ceramic), which are carried out in turn after the Zuhr and Asr prayers for 10 minutes. The daily meals of the Santri, both male and female, are cooked by the cooks in a public kitchen. Most of them are widows who live in this pesantren. On Sundays, all Hidayatullah members, whether they live in the Karang Bugis secretariat or elsewhere, gather at the pesantren in Gunung Tembak to do community service. This community service is to help with the construction of buildings that are being built and to organize the environment around the pesantren to make it more beautiful.

PP Hidayatullah also applies strict regulations to maintain the morality standards of the students. In particular, restrictions on interaction between male and female Santri in public spaces within the pesantren location. The large location of the pesantren makes it possible to provide a strict interaction distance between male and female students. The distance between the dormitory and madrasah for male and female students is located far apart, in this case, the location of the dormitory and madrasah for female students is surrounded by a high fence and a large lake. In some cases, if there are students who are known to be dating, they will be immediately expelled (drop out) from the pesantren, and if there are those who are in a relationship until they meet (ikhtilat), they will be subject to flogging, according to the regulations set by the pesantren.

In general, PP Hidayatullah applies a strict control pattern for each student and congregation. The students are generally controlled in all aspects, both physically and psychologically. For example, students who have entered are given strict rules so that it is not easy for students to get in and out of the pesantren complex which is fenced, and each corner of the campus has a guard post. Santri who want to leave because they want to travel to Balikpapan City, or go home to their families must go through layers of permits. Permission is only granted if the Santri has a strong argument.

Meanwhile, psychological control, namely every 20 students have a caregiver who is recruited from among students to control their daily activities, whether it is related to the development of their morals, memorization of the Koran, worship, or any violations (instability) that the students have committed. In addition, incoming students are not allowed to bring electronic objects such as cellphones (cellphones), radios, TVs, and the like. Similarly, in terms of dress, students are regulated to wear clothes that always cover the aurat, and are

prohibited from wearing jeans. This semi-military pattern of control makes some students unable to stand it and run away. This is what is commonly called a natural elimination pattern so that students who can survive until graduation can become Hidayatullah cadres who are reliable and have high loyalty. Therefore, it can be seen from the daily activities carried out by these students that PP Hidayatullah Balikpapan seeks to make "cadre" the basis of Islamic education.

Long before Hidayatullah PP adopted formal education, Abdullah Said had pioneered an independent Islamic education institution called Pendidikan Dasar Islam (PDI) for the Ibtidaiyah level; Pendidikan Ulama dan Zuama (PUZ) for the Tsanawiyah level; and Kulliyatul Muballigin and Muballigat (KMM) for the Aliyah level. These levels of education are non-formal as they do not follow the formal education system under the Ministry of Religious Affairs.

As the first established and prominent pesantren in Balikpapan City, PP Hidayatullah received serious attention from the New Order military regime at that time. Especially when it was known that PP Hidayatullah did not adopt the formal Islamic education system prevailing in Indonesia, until then on Thursday night, June 23, 1983, the Commander of Kodam IX Mulawarman, Brigadier General Awet Sara in his friendship with PP Hidayatullah suggested that it implement a formal education system, namely Madrasah Ibtidaiyah, Tsanawiyah and Aliyah. Therefore, since 1983, PP Hidayatullah has been trying to implement this formal education and continues to this day. This was done so as not to create a negative perception of the community and New Order Government officials towards the implementation of Islamic education in PP Hidayatullah Balikpapan.

The educational process with a cadre base in PP Hidayatullah is operationally under the supervision of the Education Department, which is one of the departmental units under the control of the PP Hidayatullah Foundation. This department organizes all educational units, both formal and non-formal, from the RA / TK level to Higher Education. The management of the PP Hidayatullah Education Department is in line with the changes that occur in the parent organization, also experiencing management changes.<sup>30</sup>

### **3.2 Basic Structure of Islamic Education Ideology of Hidayatullah Islamic Boarding School**

According to Yoram Harpaz, there are four layers of ideological structure, namely: (a) the existence of utopia which is an imaginative picture of an ideal society; (b) the existence of a diagnosis which is a description and analysis of the actual society; (c) the existence of a strategy which is a planning system to transform the actual society into an ideal society and (d) the existence of collectivity which is the embodiment of social groups that will lead to changes towards an ideal society. Therefore, an ideology is a fusion of these four things. Those maps, for detail explanation, can be seen in Table 1.

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<sup>30</sup> 'Document of Hidayatullah Islamic Boarding School Foundation Balikpapan', *Document of Hidayatullah Islamic Boarding School Foundation Balikpapan* (Balikpapan, 2012).

**Table1.** Mapping the structure of Yoram Harpaz's educational ideology, the structure of Hidayatullah Islamic education ideology is

<b>Elements of Ideology</b>	<b>Political ideology</b>	<b>Education Ideology</b>	<b>Hidayatullah Islamic Education Ideology</b>
<b>Utopia</b>	An imaginative picture of an ideal society	An imaginative picture of ideal educational outputs (outcomes).	An imaginative picture of Islamic civilization built through tawhid-based education.
<b>Diagnosis</b>	Description of the actual community	Description of the actual condition of students and graduates	Description of secularized societies and secular education practices in the Muslim world.
<b>Strategy</b>	Planning system to deliver the actual society to the ideal society	Educational learning and assessment methods, etc.	A systematic method of nuzulnya revelation to produce students with character and militancy.
<b>Collectivity</b>	Social groups that will catalyze change	A learned and educated community	Pesantren is a place of ideological community, but still adaptive to the socio-political situation.

It can be seen in Table 1 that the first basic structure is the existence of utopia which is an imaginative picture of an ideal society. The Islamic education ideology of PP Hidayatullah is the realization of an Islamic civilization built through tawhid-based education. The context of civilization referred to here is an imaginative picture of the Muslim society that was built by the Prophet Muhammad PBUH and the Caliphs after him. Therefore, according to PP Hidayatullah, the concept of education must be based on the values of tawhid and refer to the Prophet's way and method of instilling the values of the Islamic faith in the companions, which PP Hidayatullah calls the systematic nuzul of revelation.

The second basic structure is in the Islamic education ideology of PP Hidayatullah - as explained in the initial section - which is a diagnosis that contains arguments and descriptions of the conditions of Muslim societies that experience secularization in all fields and secular education practices in the Muslim world. The phenomenon of Westernization and secularization in Islamic

education then gave rise to the Westernization and Islamization movement, one of which was pioneered by S.M.N Al-Attas. According to him, the knowledge developed in the West bequeaths many anomalies, including unfair understanding and ethnocentric views that have caused global chaos instead of peace and justice. In addition, Western knowledge is atheistic, elevating doubt and conjecture to a scientific level in terms of methodology.<sup>31</sup> In the context of Islamic education, according to Tariq Ramadan, it has led to a phenomenon,<sup>32</sup> namely when Islamic materials such as the Koran and hadith, Islamic history, creed and morals are taught, at the same time, the philosophical foundation or epistemology of education adopted is an imitation of the Western philosophical system.<sup>33</sup>

The third basic structure in PP Hidayatullah's Islamic education ideology is the strategy carried out to realize its utopian vision of "building an Islamic civilization." In this case, the strategic action taken is to create local content subjects that contain the concept and method of systematic *nuzulnya* revelation to produce students with character and militancy. What Hidayatullah Islamic education ideology wants to target through the concept of systematic *nuzulnya* revelation is an effort to deconstruct teaching patterns and educational content regarding faith. PP Hidayatullah assumes that the formation of the concept of faith education taught at this time is textual-minded, or does not re-examine how the objective reality of teaching faith during the Prophet's time, especially in the Mecca period (610-622). It was in this period that the intensity of teaching faith was carried out directly and persuasively from the Apostle to the early Muslim community of Islam. In this period there are also heroic stories of the Companions who have high immunity to faith and can withstand various kinds of suffering and torture. From this prescriptive review, PP Hidayatullah believes that the immunity of faith of the Companions in the Mecca period is parallel to the construction of the meaning of faith built by the Prophet at that time. In addition, the conceptualization of faith formed in the Mecca era is certainly very different from the concept of faith.

The fourth basic structure, in the Islamic education ideology of PP Hidayatullah, is the aspect of collectivity or social groups that will be a catalyst for change. In this case, Hidayatullah Pesantren has unique characteristics and is different from Pesantren in general. If in general, a pesantren is a place that accommodates students to study Islam, then PP Hidayatullah in Balikpapan also becomes a kind of Muslim village that accommodates people from various professions to live in the pesantren location. The purpose of their stay in this place is to feel the atmosphere of Islamic life, as a form of effort to avoid the situation and social environment which is generally believed to be un-Islamic. Therefore, the pesantren here also functions as an ideological community forum but still seeks to be adaptive-accommodationist with the existing socio-political and socio-cultural situation.

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<sup>31</sup> Syed Muhammad Naquib Al-Attas, 'Islam Dan Sekularisme, Terj', *Karsidjo Djojosuwarno, Bandung: Pustaka, 1981.*

<sup>32</sup> Latief, H. (2022). The Masyumi Networks and the Proliferation of Islamic Higher Education in Indonesia (1945–1965). *Bijdragen tot de taal-, land-en volkenkunde/Journal of the Humanities and Social Sciences of Southeast Asia*, 178(4), 477-502. <https://doi.org/10.1163/22134379-bja10043>

<sup>33</sup> Tariq Ramadan, *Radical Reform: Islamic Ethics and Liberation* (Oxford University Press, 2009).

### **3.3 Islamic Education Ideology of PP Hidayatullah Balikpapan: Between Fundamentalization and Primordialization (A Theoretical Reflection)**

The choice to be adaptive-accommodationist is a consequence of the principle of moderatism that has indeed characterized Hidayatullah PP. The principle of moderatism is an important element in the ideology built by them, as seen in the jargon and terms that are often used in the lectures of the ustaz and in classroom learning, namely the jargon "kâffatan linnâs wa rahmatan lil-'âlamîn" which means that when dealing with external communities outside them, the principle that is firmly held is that the good values of Islam must be shown to all mankind and must be a blessing for the entire universe. However, when in their internal community, the principle that is held firmly is the doctrine of Islam kâffah, namely that the system of life with a strict spirit of puritanism is part of the effort to practice Islam kâffah in everyday life. At a certain level, it is also believed that the ideological community was built to imitate the Muslim community par excellence as built by the Prophet PBUH in the city of Medina. Therefore, here it is also seen that the messianic paradigm also colors the ideological views of PP Hidayatullah.

When viewed from the perspective of William F. O'Neil's theory of educational ideology, about the two major mainstreams of educational ideology, namely the conservative school and the liberal school. Likewise, the mapping of Jawwad Ridla, in the opinion of researchers, the Islamic education ideology of PP Hidayatullah is included in the category of conservative educational ideology (al-Muhafil). Then from O'Neil's mapping of conservative educational ideology, namely the flow of fundamentalism, intellectualism and conservatism, the Islamic education ideology of PP Hidayatullah can be categorized into the ideological flow of religious fundamentalism education, namely knowledge is a tool to reconstruct society in pursuit of a predetermined pattern of moral excellence where humans act as moral agents. This approach then becomes anti-intellectualism in its subtle sense and opposes critical understanding and interpretation of belief systems and moral behavior formats that are already built-in in religious sacred texts. Education is also regarded as a process of moral and ideological regeneration focusing on the original purpose of existing and institutionalized social traditions, and emphasizing the attempt to return to the past retrospectively as a corrective reorientation.

However, in the researchers' observations, PP Hidayatullah's Islamic education ideology is not entirely anti-intellectual, in the sense that it remains open to philosophical and or intellectual considerations. This can be seen from the writing of Ust. Suharsono (member of the Central Advisory Council of PP Hidayatullah) discusses the study of SNW philosophically. Likewise, Hidayatullah's General Chairman, Ust. Abdurrahman Muhammad, in his lectures, also often uses philosophical terms such as ontology, epistemology, and axiology. Similarly, in the SNW study for the *marhalah wustha* level, there is also a special discussion about Islamic epistemology. Therefore, in the context of al-Jabiri's theory of Bayani, Burhani and Irfani epistemology, even though Hidayatullah's Islamic education thinking is very thick in its bayani dimension, it still seeks to synergize the three epistemes in the concept of prophetic education in which there are stages of tilawah (bayani), tazkiyah (irfani), and ta'lim (burhani). On the other hand, the Islamic education ideology of PP Hidayatullah also emphasizes the importance of spiritual training (spiritual exercise) as the central foundation for the formation of the right moral character, so at this point,

the Islamic education ideology of PP Hidayatullah can also be categorized into the educational ideology of religious conservatism.

Thus, although the Islamic education ideology of PP Hidayatullah is included in the category of religious fundamentalism education ideology. In terms of its performance - as seen in its historical track record - it does not then become a radical fundamentalist ideology that uses violent means (read: terrorism), to realize its ideological vision and mission. In this regard, the context of fundamentalism here means an effort to "primordialize" fundamental values in Islam such as the issue of the creed of tawhid and so on. Therefore, the practice of *ideologization* to students can also be understood as a process of "*shahadization*" or "*akidahization*", so that they have a strong awareness of the creed of tawhid when they leave the pesantren and deal with the problems of humanitarian social life outside the pesantren.

The term fundamentalism is therefore<sup>34</sup> not used here in the sense that it is commonly understood as an extreme form of critique expressed through three key postulates: veneration of the past, attachment to rites, and a desire for radical social change. It then strives earnestly to restore the relationship between religion and politics and to make the state subject to the representatives of a permanent and eternal paradigm of truth. In this regard, Hassan Hanafi considers that fundamentalism and revivalism are not merely conservative, regressive, and anti-modern movements, because some of the figures claimed to be fundamentalists are enlightened modern thinkers who support progressive and modern views for the revival of Islam. Therefore, the researcher agrees with Hassan Hanafi who underlines that the term fundamentalism is not always synonymous with regressive movements that use violent means to overthrow the secular system. Fundamentalism is at least also a religious movement that campaigns for religious awareness, political awareness, and nationalism through polite means such as quality education.

From this context, it can also be seen that there is a new genre phenomenon in Muslim religious movements in Indonesia, namely PP Hidayatullah's ideological choice to revive the spirit of strict religious puritanism within their ideological community. Is seen in the pesantren culture that determines strict demarcation boundaries between members of the opposite sex among Santri; smoking prohibition; prohibition of watching television; the obligation to perform five daily prayers in the mosque in the congregation; flogging punishment for Santri who are known to be dating and conducting meetings in secret; enforcing strict rules in Muslim dress and even encouraged to use the veil (niqab) for women, shows a strict and firm attitude in maintaining religious symbols internally within their ideological community. However, at the same time when they interact with the general public or external communities outside them, what happens is an adaptive-accommodationist attitude and not apathetic, regressive, and intolerant as shown by certain religious communities that emphasize a tough and firm attitude both internally and externally, causing friction and conflict among the community.

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<sup>34</sup> Irwan Masduqi, *Berislam Secara Toleran: Teologi Kerukunan Umat Beragama* (Mizan, 2011).

#### 4. Conclusion

The Islamic education ideology of PP Hidayatullah in Balikpapan, Indonesia, can be characterized as a conservative educational ideology that falls under the category of religious fundamentalism education. This ideology is built upon a utopian vision of "building an Islamic civilization" through tawhid-based education, which aims to produce students with character and militancy. The diagnosis of the actual condition of Muslim societies and secular education practices in the Muslim world has led to a phenomenon of de-westernization and Islamization, including the need for local content subjects that contain the concept and method of systematic nuzulnya revelation. The strategy adopted by PP Hidayatullah is to create these local content subjects and implement them through a systematic method of nuzulnya revelation. The collectivity aspect of this ideology is reflected in the unique characteristics of PP Hidayatullah as a place for people from various professions to live and feel the atmosphere of Islamic life, while still seeking to be adaptive-accommodationist with the existing socio-political and socio-cultural situation. However, while this ideology falls under the category of religious fundamentalism education, it does not necessarily lead to radical fundamentalist movements that use violent means. Instead, it emphasizes spiritual training and "shahadization" or "akidahization" to produce students with a strong awareness of the creed of tawhid when they leave the pesantren and deal with problems in humanitarian social life outside the pesantren. Overall, this ideology can be seen as an effort to "primordialize" fundamental values in Islam while still seeking to be adaptive-accommodationist with the existing socio-political and socio-cultural situation.

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