

Transnational Islamic Ideology and Its Implications for Islamic Educational Institutions in Indonesia

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ABSTRACT

Transnational Islamic movements refer to forms of Islamic thought, movements, and practices that have a cross-border network or influence. Based on the description above, the subject matter is (1). What is the concept of Islamic education transformation in the context of transnational Islamic ideology? (2). What are the implications of transnational Islamic ideology in Islamic Education Institutions? The approach in this study is qualitative, with the type of literature study research. Research sources come from published scientific works such as books, journals, scientific articles, and other supporting documents. Data analysis techniques use data condensation, data reduction, and conclusions drawn. Including transnational Islamic ideology in Islamic education has profound implications that touch on aspects of the curriculum and religious orientation. Therefore, curriculum makers, educators, and policymakers need to integrate the values of moderation, nationality, and local wisdom into the education process.

Keywords: Transnational Islam, Islamic Education Institutions

1 Introduction

Globalization has led us to significant changes in various aspects of people's lives, including in the Islamic world [1]. One of the things that is in the spotlight is the emergence of the global Islamic movement called the "Transnational Islamic Movement. As a movement whose spread extends beyond national borders, transnational Islamic ideology carries Islamic ideas and values that are often different from Islamic traditions in a particular region[2].

One of the main impacts of transnational Islamic ideology is the adjustment of the educational curriculum. Some Islamic educational institutions adopt the teachings of certain transnational movements, such as Salafism, the Muslim Brotherhood, Hizbut-Tahrir Indonesia (HTI), and the Tabligh Congregation. This movement offers a different perspective on understanding Islam, which is then internalized in the education system through teaching materials, reference books, and certain ideologically-based learning models [3].

On the one hand, it enriches Islamic treasures and awakens the collective consciousness of the ummah. On the other hand, it is often considered a threat to local values, as well as the spirit of Islamic moderation that is the hallmark of a country. Based on the description above, the subject matter is (1). What is the concept of Islamic education transformation in the context of transnational Islamic ideology? (2). What are the implications of transnational Islamic ideology in Islamic Education Institutions?

2 Literature Review

The Transnational Islamic movement is one of the emerging Islamic movements found in various regions of Indonesia and has also spread to the Jepara Regency. According to Siti Aisyah (2022), the strategy used to counter the Transnational Islamic movement involves a structural approach and interventions from various parties, including the local Islamic missionary institutions in Jepara Regency, the Indonesian Ulema Council (MUI), the Jepara Police, and Islamic religious advisors. As a result, the transnational

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Islamic organization or group in this context, namely the *Khilafatul Muslimin Ummul Quro*, was successfully disbanded [4].

Additionally, according to Aksa (2019), the Transnational Islamic movement is a relatively new term in academic discourse. The term has become a commonly understood 'nomenclature' referring to an ideology that transcends national borders. The recent surge in the emergence of Transnational Islamic movements is part of the revival and reform era of Islam that has been developing in the Middle East since the 18th century [3].

Essentially, the Transnational Islamic movement refers to Islamic organizations that operate across national boundaries. Their ideology contradicts the concept of the nation-state, which upholds the values of diversity in culture and religion.

3 Research Methods

The approach in this study is qualitative, with the type of literature study research. Library research is research carried out through data collection activities or scientific papers that are relevant to the object of research or data collection that is literature, or studies that are carried out to solve a problem that is focused on critical and in-depth study of relevant library materials [5]. Research sources come from published scientific works such as books, journals, and scientific articles. Data analysis techniques use data condensation, data reduction, and conclusions drawn .

4 Results and Discussion

A. History of the Entry of Transnational Islam into Indonesia

Islam is growing so rapidly in Indonesia, that the entry of transnational Islam is a dynamic of the development of global Islam in Indonesia. Transnational Islam itself is based on an ideology, or Islamic movement that carries the understanding that it does not only focus on the issue of local wisdom but rather on the issue of Islam globally [3].

At the end of the 19th century, Indonesia began to conduct study exchanges in Mecca and other countries in the Middle East. They were indoctrinated with the flourishing Islamic reformist thought, pioneered by M. Abduh, Jamaluddin al-Afghani, and Rashid Rida. The idea brought about the importance of purification as well as abandoning local traditions that are contrary to Islam [3].

In the 1945–1960s, international Islamic networks were more intensely connected with Indonesia. The Muslim Brotherhood, one of the transnational Islamic movements, has become an inspiration for some Islamic activists in Indonesia. The idea of Islamic sharia and the application of Islam in the state began to emerge. Alumni from the Middle East bring the spirit of pan-Islamism and the ideology of international Islamic struggle.

Entering the New Order period, the development of transnational Islam tended to have many challenges. The Suharto government tended to curb Islamic movements that had a political flavor. However, cultural da'wah continues to develop. In this era, the Tabligh Jamaah entered Indonesia and emphasized individual da'wah without political affairs. On the other hand, Salafi-Wahhabis from Saudi Arabia enter through educational assistance programs. This movement encourages the purification of the faith and criticism of local traditions that are considered impure [3].

B. Definition of Transnational Islam

The phenomenon of Islamic diversity in the contemporary era has colored Islamic da'wah activities. Islam is indeed the only one that has been revealed, but there are many interpretations [6]. Meanwhile, the term transnational is a word that describes the policies that exist in several countries called Islamic transnationalism. Transnational Islamic movement is a term that refers to Islamic organizations that move across countries, where their movements cross the territorial boundaries of each country [4]. In general, transnational Islam includes three things, namely: First, demographic movement, which is the mobility carried out by individuals or teams from one country to another. Second, transnational religious institutions are institutional devices that provide networks between religious institutions in several countries. Third, the transfer of ideas that focuses more on the mode of movement of ideas from individuals or teams in one place to individual groups in another country [7].

C. Implications of transnational Islamic ideology in Islamic Education Institutions

Islamic boarding schools, madrasas, and universities are the main channels for the spread of Islamic ideology [8]. In this context, the entry of transnational Islamic ideology into the institution has various implications in terms of curriculum, religious orientation, and the formation of student identity [7]. The implications for educational institutions can be seen from :

1. Curriculum Standards and Teaching System in Schools
2. Influence on students' religious views

In the long run, this kind of religious orientation has the potential to divide Islam. This is a threat to social cohesion, especially for those who have a diversity of sects, mass organizations, and rich religious cultures. As a response to this phenomenon, the government formulated policies aimed at maintaining the purity of Islamic education [4].

1. Strengthening Religious Moderatio
2. Revitalizing the Islamic Education Curriculum
3. Collaborating with Moderate Islamic Community Organizations

5 Conclusion

Transnational Islamic movements refer to forms of Islamic thought, movements, and practices that have a cross-border network or influence. The inclusion of transnational Islamic ideology in Islamic education has profound implications that touch on aspects of the curriculum and religious orientation. Therefore, it is important for curriculum makers, educators, and policymakers to integrate the values of moderation, nationality, and local wisdom in the education process.

Thus, through the synergy between the government and the power of Islamic civil society, Islamic education in Indonesia can be directed to form a generation that is religious, nationalist, and able to live in diversity.

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