

RELIGIOUS MODERATION-BASED CURRICULUM FOR URBAN MUSLIMS: A STUDY IN ISLAMIC UNIVERSITY OF INDONESIA ISLAMIC BOARDING SCHOOL

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Abstract

Islamic boarding schools are educational institutions developed to prevent radicalism through peaceful, open, and moderate education patterns. The role encounters new challenges marked by the formation of urban Muslims and the potential vulnerability to radical ideologies facilitated by digital media exposure. In this context, the curriculum should be updated to accommodate urban Muslim culture while preventing radicalism. Islamic University of Indonesia (UII) Islamic Boarding School has a complex curriculum and material content. The primary effort of this school in facing the modern era is by applying the principle of religious moderation in the learning curriculum. Therefore, this qualitative study aimed to examine the curriculum used by UII Islamic Boarding School to strengthen the perspective of religious moderation for students. Primary data consisted of leaders and alumni of UII Islamic Boarding School Yogyakarta. Meanwhile, secondary data comprised written sources from journal articles, books, theses, and dissertations that discussed Islamic boarding schools. Data were also collected and analyzed using interviews and phenomenological techniques, respectively. The results showed that the curriculum material was oriented to form the character of moderate students in the modern era. This could be seen from the students' profile graduates as agents of peace among religious communities with the capacity of faith stability, intellectual and reasoning abilities, *da'wah* (proselytizing) ability, and proficiency in foreign languages. In the UII Islamic Boarding School, the curriculum material's contents were dominated by a model based on religious moderation seen in the syllabus or subject. Therefore, the thoughts produced by the alumni became moderate, and this was appropriate to the vision and mission of UII, which was to produce Muslim scientists who were *rahmatililalamiin*.

Keywords: Curriculum; Islamic Boarding School; Religious Moderation; Urban Muslims.

A. Introduction

Islamic boarding school is an educational institution that implements character education in the entire learning process (Fahham, 2013). A distinguishing element in the system is the source of religious understanding consistently referring to different yellow books (Fitri & Ondeng, 2022). According to Ayub Mursalin, the pattern of education has a significant influence in shaping moderate religious insights, attitudes, and understanding in students (Mursalin & Katsir, 2010).

As an educational institution, the existence of Islamic boarding school is a problem solver for different intellectual problems of the nation, such as radicalism and extremism. Islamic boarding school is an institution that develops and accommodates local Indonesian values. Abd Rahman Mas'ud states that the educational patterns developed in these schools are peaceful, open, and moderate. Polite, tolerant, and familial Indonesian Islamic culture is also developed (Salik & Mas'ud, 2020). Therefore, teachings that contain radicalism are contrary to the values of Islamic boarding schools.

The strategy in counteracting radicalism is applied in the education system and culture built in the learning environment. Muhammad Izzudin showed that there were four efforts to counteract the doctrine of radicalism in the Tebuireng Islamic boarding school, namely the recitation of yellow book, *bahtsul masail* forum, the IPNU (Nahdlatul Ulama Student Association) and IPPNU (Nahdlatul Ulama Puteri Student Association) cadre, and the forum for students guardian gathering (Izzudin, 2021). In this context, the ideal curriculum is also important in preventing radicalism. The integration of plurality values can be performed by making a syllabus as a reference that contains material about the concept. In addition, the learning method should allow students to express opinions by evaluating attitudes in arguing and discussing (Mukhibat, 2014).

The success of dealing with radicalism faces new challenges in the modern era. Muslim religious contestation in the modern era is currently faced with the development of urban Muslims, a community surrounded by modernity but thirsty for religious knowledge (Putra et al., 2021). The internet has evolved into a significant source of religious comprehension through digital *da'wah* (proselytizing) initiatives, disseminating teachings on Islamic values. Consequently, the impact is observed in a shift where religious orientation no longer supports aspects of ideal understanding. This reflects a pragmatic religious spirit, bypassing the traditional learning process (Pabbajah, 2022). The phenomenon of religion is vulnerable to plunging individuals into radicalism because radical ideas have been massively spread through digital media.

The existence of Islamic boarding schools in the modern era has an important role, serving as a nursery for urban Muslims. This is because Islamic boarding schools are experiencing a "revival" or finding "new popularity," specifically in urban areas, as a form of desire to obtain a good and competitive education for children (Fithri, 2019). Therefore, the curriculum should be updated to accommodate urban Muslim culture while preventing the development of radicalism.

The government has socialized the principle of religious moderation in the community to deal with radicalism. Religious moderation is defined as an attitude with a good balance between practicing religion (exclusive) and respecting the practices of others with different beliefs (inclusive) (Cristiana, 2021). In the context of religious plurality, moderation is relevant to grounding the values of Pancasila and laws that guarantee freedom. The foundation for implementing "religious moderation" is Pancasila and 1945 Constitution, which implicitly and explicitly guarantees freedom of religion or belief in God Almighty (Samho, 2022). This principle should be well implemented in Islamic boarding schools' curricula to prevent radicalism.

UII Islamic boarding school in Yogyakarta aims to produce scholars who focus on religious understanding as *rahmatililalamiin*. Similarly, Islam *rahmatililalamiin* translates that Islam promotes moderate thinking rather than embracing intolerant and radical ideologies. This is stated in the vision and mission of the UII Islamic boarding school curriculum. The profile of graduates is also represented as agents of peace among the religious community with the capacity of faith stability, intellectual and reasoning, *da'wah* abilities, and proficiency in foreign languages.

The education and teaching system used is the Semester Credit Unit (SKS), which has 66 credits packaged for 7 semesters (3.5 years). The learning method applies a classical model by using Arabic or English as the language of instruction. During the process, there is an extensive study of foreign language books, particularly in Arabic. Additionally, regular communication outside of lectures is commonly conducted in either Arabic or English. The curriculum is designed concerning the profile of graduates, which leads to proficiency in Arabic and English, the ability to conduct *ijtihad* and carry out Islamic *da'wah*, as well as *akhlaqul karimah*.

As a leading modern-based Islamic boarding school, the principles of Good Corporate Governance have been implemented, such as transparency, accountability, professionalism, and responsibility (Ja'far, 2018). The implementation also includes the preparation of a curriculum accommodating the needs of the times. This is evident in the complexity of learning materials since students are required to navigate the dynamics of modern life. The shift in religious practice shows that enthusiasm should be consistent with essential religious understanding. Therefore, learning based on the principle of religious moderation is needed to develop the ability to perform *da'wah*.

The internalization study of the religious moderation principle among urban Muslims is interesting. Previous studies have examined Islamic boarding schools as deradicalization institutions. According to Nunung Lasmana, deradicalization is carried out by building an understanding of pluralism through scientific and religious traditions (Lasmana, 2017). Therefore, peaceful characters were embedded in Islamic boarding schools (Darmadji, 2011). In this context, religious moderation strengthens learning perspectives (Rusmiati et al., 2022) by applying four indicators, namely national commitment, tolerance, non-violence, and local cultural adaptation (Mahatma, 2022). Previous results were examined by analyzing the internalization of the principle of religious moderation among urban Muslims. This study departs from two questions: How does UII Islamic Boarding School apply the curriculum to strengthen the perspective of religious moderation? The second question pertains to how the character of students aspiring to be shaped through learning at the UII Islamic Boarding School in Yogyakarta is developed. The analysis shows how the curriculum, rooted in religious moderation, influences the development of a moderate attitude among UII alumni.

B. Methods

This study is a qualitative analysis using field methods at UII Islamic Boarding School Yogyakarta. There are two sources of data, namely primary and secondary data. Primary data consists of leaders and alumni of the UII Islamic Boarding School Yogyakarta, while secondary data comprises written sources such as journal articles, books, theses, and dissertations. Data collection uses interviews and documentation methods and the analysis is carried out using phenomenological techniques. The data are analyzed textually and contextually using the theory of religious moderation.

C. Findings and Discussion

This section shows several concepts serving as variables in this study. Firstly, moderation is a balanced approach to viewing religion, including an understanding and practice of teachings without veering towards extremes, either on the right or left. This can also be comprehended as a perspective, attitude, and behavior consistently positioning in the middle, advocating fairness, and extremism in religious matters. Moderation is important in improving tolerance and harmony at the local, national, and global levels. In a multicultural society such as Indonesia, this is not an option but a necessity (Juwaini, 2023).

Secondly, the development of urban Muslims is a form of response to modernization. The community is surrounded by modernity but thirsty for religious knowledge (Putra et al., 2021). The internet is a source of religious understanding through digital *da'wah* activities that present teachings related to Islamic values. The consequence is that the influence leads to a shift in religious orientation, where attention is diverted from ideal aspects of understanding. A pragmatic religious spirit is shown without a comprehensive religious learning process (Pabbajah, 2022). This pattern certainly poses a challenge for Muslims, specifically in maintaining the principles of Islamic teachings in the middle of information dynamics.

Thirdly, the curriculum is a plan prepared to launch the teaching and learning process under the guidance and responsibility of schools or educational institutions and teaching staff (Nasution, 1989). Nana Syaodih Sukmadinata presented the principles of curriculum development divided into two groups: (1) General principles relating to relevance, flexibility, continuity, practical, and effectiveness, (2) Specific principles relating to the educational objectives, educational content, teaching, and learning processes, selection of media and learning tools, and assessment activities (Sukmadinata, 2005).

Fourthly, Islamic boarding school teaches different religious lessons about Islam and play a role in moral education and noble morals for the students. KH. Imam Zarkasih defined this school as Islamic educational institution with a dormitory or cottage system. In this school, the *kyai* is the main figure, the mosque is the center of activity, and the teaching of Islam is under the guidance of the *kyai*, followed by students as the main activity (Fitri & Ondeng, 2022).

1. Findings

Goals and Principles of the Curriculum at UII Islamic Boarding School

The UII Islamic Boarding School curriculum aims to produce cadres with excellence and competence in religious thought, science, abilities, research development, and *akhlakul karimah*. Based on the curriculum objectives, the content is divided into several fields, namely language, the ability to conduct *ijtihad*, intellectual foundations, *da'wah*, and morals, oriented toward mastery of academic methodological sciences.

Teacher-oriented approach was adopted, while the strategies included lectures, discussions, questions and answers, and community surveys. Based on the findings, the curriculum prepared at Islamic Boarding School used five principles, namely religious, philosophical, psychological, sociological, and technological. Firstly, religious principles in the curriculum are evident in the distribution of courses from the first to the sixth semester. The sources or references are consistently rooted in the fundamental sources of Islamic teachings, namely the Quran and Hadith of the Prophet. Additionally, the curriculum incorporates the principles of *Ijma* and *Qiyas* as essential components of the learning process.

Every semester, there are Islamic studies in history, thought, civilization, philosophy, methodology, and *fahmun nash*, which are not related to Islamic sources. Therefore, the alumni have a good, moderate, inclusive, and contextual religious understanding through religious-based course. This has a good influence on the religious attitude of alumni, who are not trapped in radical Islamic and terrorist thinking.

Secondly, the philosophical principles are also seen in several courses discussing the material. In this course, students are educated on how to think systematically, effectively, and efficiently at the core. Therefore, the ability to express writing ideas in a systematic and logical way is developed. Thirdly, psychology is one of the principles where every material or curriculum content is always appropriate to users' needs in terms of age, intellectual and spiritual needs. Curriculum observation based on course distribution per semester shows that the material is appropriate to user needs. Each material answers the needs of users and this can be seen in several courses.

Fourthly, the principle of sociology is also used as a reference in the curriculum of the UII Islamic boarding school. This can be seen from the material that discusses the history of thought and civilization in classical and contemporary times. Similarly, the sociological conditions of the nation are discussed in a special course on the relationship between Islam and Indonesia, which is analyzed in the Nusantara course. Finally, the principle of technology can be seen in the learning process and strategies using technology-based media such as Infocus and Internet-based.

2. Discussion

Religious Moderation-Based Curriculum at UII Islamic Boarding School Yogyakarta

Dr. Suyanto, M.Pd stated that the UII Islamic Boarding School used two curriculum models, namely the structured and the hidden curricula. A structured curriculum is made in detail per semester and uses SKS per course. It discusses several course materials consisting of General Subjects (MKU), Expertise Subjects (MKK), Expansion and Deepening Subjects (MKPP), and Additional Ability Subjects (MKKT) (Suyanto, 2021). In contrast, a hidden curriculum is not outlined in the concept. The curriculum is temporary and incidental according to the needs or issues of contemporary nationality and diversity. Furthermore, it is implemented when new students are given a debriefing or *ta'aruf* for one week.

UII Islamic boarding school curriculum has focused on abilities in foreign language and *tafsir*, hadith, *fiqh*, *tasawuf* morals, and Christology since its establishment in 1996. The focus on foreign language abilities is because the main gate to master qualified knowledge is language. Increased language proficiency facilitates an effortless understanding, exploration, and study of diverse references in foreign languages, particularly in Arabic and English books. Likewise, the focus is on the ability of *tafsir* and hadith as well as *Fiqh* and *Ushul Fiqh* since students can explore the full knowledge of religion (Fahrurrazi, 2021). The objective of this curriculum is to cultivate moderate Muslim intellectuals. According to Dr. Suyanto, M.Pd, individuals equipped with comprehensive religious knowledge possess a perspective similar to soaring into the sky to see everything below. The idea is that individuals with extensive knowledge may not adopt a blind, fanatical religious attitude, thereby reducing the existence of rigid truth claims. Instead, an inclusive, tolerant, and moderate religious attitude or thought is embraced.

In the 1996 curriculum, the teaching of religious moderation was in several courses such as *Fiqh Ibadah*, *Fiqh Munakahat* and Comparative *Madzhab*, *Ushul Fiqh*, Kalam Science, Tafsir Science and Hadith Science, *Akhlak* and *Tasawuf* as well as

Christology. Different *madzhab* in Islamic teachings are taught in the study of worship issues (*Fiqh* and *Ushul Fiqh*). This study provides a profound impression on the students by stating that there exist diverse dynamics of legal *isbath* thinking, each supported by valid arguments or logic. The curriculum has implications for the mindset of students who do not take sides or criticize *madzhab* (Nurkhalis, 2021). This is evident in UII Islamic boarding school since there is no special *amaliyah* that identifies certain teachings or *madzhab*. However, the students are given the freedom to follow any *amaliyah* based on the *madzhab sunnah waljamaah* (Sunni) Expert (Suyanto, 2021). In the study of *tafsir* and *hadith* from 1996 to 2003, there was a preference for analyzing the contextual and thematic terms. This approach aimed to ensure that studies were consistently oriented toward concepts applicable to real-life situations. The focus was on down-to-earth learning rather than speculative or abstract exploration. Furthermore, the learning materials were not confined to a single book but enriched by combining insights from several relevant texts. This multifaceted approach was designed to cultivate open-minded Muslim scholars capable of critical thinking and are not inclined towards fanatical or radical ideologies (Roy Purwanto, 2021).

In 2003, the curriculum of the UII Islamic boarding school was subjected to a transformation in line with the dynamics of the times. This change was implemented to ensure the curriculum remained relevant. The conceptual framework focuses on academic proficiency, *da'wah* (proselytizing), and the cultivation of *mujtahids*. The curriculum did not focus on foreign language proficiency as the main orientation. Even though Arabic and English are used in daily communication, foreign languages are not included in the credit requirements to fulfill or complete the 2003 curriculum.

The components have not changed in terms of number of courses and SKS weight. The structure maintains a total of 39 courses with a cumulative credit weight of 90 SKS. Each course is then allocated and adjusted for the SKS weight across the respective semesters. This curriculum aims to prepare Muslim scientists to become *mujtahids* who focus on Islam's teachings, such as *rahmatililalamiin*. The alumni can appear as community or religious leaders who play a role in a heterogeneous society. This includes society characterized by diversity in terms of ethnicity, language, race, ideology, or religion (Nurkhalis, 2021). Therefore, the curriculum implemented produces students with moderate and inclusive thinking as well as tolerance of other different thoughts. The concept of the 2010 curriculum content is more directed at the ability to analyze reasoning, *da'wah*, and proficiency in writing scientific papers and studies. This can be seen from the distribution of courses both in terms of number and weight of credits. The curriculum comprises a total of 20 courses, with a corresponding credit weight of 42 SKS (Aziz, 2013). Even though significant changes have been reported, the achievements of the curriculum are also similar to previous results. In the learning process, the material remains consistent, namely learning across *madzhab* based on religious moderation (Suyanto, 2021).

Curriculum content consists of teaching materials and experiences necessary to achieve educational goals. The planners experience difficulties compiling and planning content relevant to the objectives because society is constantly changing and developing. The principle of religious moderation is implemented in the distribution of courses at the UII Islamic boarding school in the 2010/2011 academic year. The following is a description of the courses in each semester.

Semester 1

No	Course	Semester	SKS
1	Classical Islamic Thought and Civilization	One	2
2	History and Classical Islamic Legal Thought	One	2
3	TOEFL 1 (Listening)	One	2
4	Public Speaking	One	2
Total SKS			8

After examining the course distribution in the first semester, three primary orientations will be attained. First, the deepening of history and Islamic thought is listed in Classical Islamic Thought and Civilization course as well as the History and Classical Islamic Legal course. Considering the two courses, this curriculum aims to acquaint students with the conditions of Islamic civilization and law during classical times. The knowledge is essential because a prospective Islamic scholar or intellectual should not be confined to instantaneous thinking but possess a thorough understanding of the civilization and legal history during the time of the Prophet. By enhancing a comprehensive understanding of history, the expectation is to nurture scholars who are inclusive rather than exclusive. This approach aims to promote Islam as *rahmatalilalamiin*, a mercy to all worlds.

Secondly, students were taught foreign language by studying TOEFL. Language has become a benchmark for the competence of UII boarding school students since its establishment in 1996. This is because language serves as a gateway to open the doors of religious and general knowledge. Thirdly, public speaking material was provided in the first semester. UII student alumni have the capability to effectively transmit knowledge to the community. Therefore, it is crucial to possess the ability to speak or communicate effectively and innovatively. Mastery of public speaking is one of the disciplines that can equip individuals with the skills needed to excel.

Semester 2

No	Course	Semester	SKS
1	Contemporary Islamic Thought and Civilization	Two	2
2	History and Contemporary Islamic Legal Thought	Two	2
3	Scientific Writing Methods	Two	2
4	TOEFL 2 (Structure/Reading)	Two	2
Total SKS			8

In the first semester, students are introduced to knowledge about Islamic thought, civilization, and history in the classical period. Subsequently, in the second semester, they are prompted to think and gain knowledge in the present. The approach ensures that students develop a profound understanding of the diversity within Islamic thought and society over time. This is highly significant in improving the intellectual maturity of students to form opinions and comprehend religious thoughts. Consequently, the perspectives transmitted to the community are not merely textual but contextual. The approach leads to the development of an inclusive religious attitude among students, discouraging exclusive thinking.

In the second semester, students acquire intellectual and spiritual capabilities but are also equipped with scientific writing skills. Therefore, future students are expected to be proficient in oral expression and written communication. By engaging in scientific work, ideas can be explored and implemented through various forms of writing, potentially publishing work in local, national, and international journals. This is very important since the ideas of Moderate Islamic thought or Islam *rahmatalilalamiin* contribute to the virtual world or social media.

Semester 3

No	Course	Semester	SKS
1	Methodology of Islamic Thought	Three	2
2	Philosophy of Science and Logic	Three	2
3	Writing Methods in Mass Media	Three	2
Total SKS			6

In the third semester, the students are given methodology, philosophy, and logic. The students are expected to have good methodological competence in transmitting Islamic thoughts as well as logical and weighty thinking. Therefore, the student's ideas are not solely personal but require proficiency in effectively transmitting thoughts through various forms of writing, particularly in mass media. In this semester, a course on writing methods in mass media is provided, enabling students to contribute writings that can enliven various mass media outlets.

Semester 4

No	Course	Semester	SKS
1	Religious and Social Research Methodology	Four	2
2	<i>Fahmun Nash</i>	Four	2
3	Chinese Language	Four	2
Total SKS			6

In the fourth semester, the students were equipped with religious and social research methodologies. To comprehend certain symptoms or religious understanding in society, in-depth analysis is necessary, particularly when dealing with social and religious symptoms within a community. Students in this semester are subjected to a course on *Fahmun Nash* to prevent errors in interpreting and analyzing texts in Islamic teachings. This is important because a comprehensive understanding and accurate mastery of various types of arguments are essential to avoid errors in reasoning and interpretation.

In this semester, students are instructed in Chinese language, transmitting the implicit message that students are encouraged to think inclusively, particularly in language. Therefore, learning Chinese language promotes openness to the outside world, transcending national and religious boundaries. This approach challenges misconceptions that learning the language of non-Muslims or infidels is taboo, promoting a more open and cosmopolitan perspective.

Semester 5

No	Course	Semester	SKS
1	Philosophy in Islam	Five	2
2	Islam and Science	Five	2
3	Contemporary Islamic Politics	Five	2
Total SKS			6

In the current semester, students are acquiring a profound comprehension of religion, specifically delving into an analytical understanding of Islam. The courses offered this term extend invitations to students to contemplate and discuss Islam from diverse perspectives. Initially, insights are received into the correlation between philosophy and Islamic teachings, exploring contradictory, mutually supportive, or reinforcing. Subsequently, students gain an understanding of the relationship between Islam and science, an important aspect considering the dichotomy of knowledge or the dualistic separation of general and religious sciences. The course aims to integrate Islamic and general scientific principles. Furthermore, students are exposed to the

intricacies of contemporary Islamic politics. This particular course shows the significance of political science within the context of Islam, reflecting an awareness of its importance.

Semester 6

No	Course	Semester	SKS
1	Islam Nusantara Studies	Six	2
2	Entrepreneurship	Six	2
Total SKS			4

In this semester, the students are given an understanding of Nusantara with the characteristics of Islam disseminated by ulema including the Walisongo. The Islamic characteristics certainly distinguish the culture of Muslims in Indonesia from other countries in the Middle East. Islam Nusantara and its advantages will be thoroughly discussed in the course.

Semester 7

No	Course	Semester	SKS
1	Thesis and Publication	Seven	2
Total SKS			2

In this final semester, students are required to make a final project in the form of a thesis and published writings. Therefore, the knowledge gained from the first to sixth semester can be proven through the final project in the form of a thesis and publication. The preparation of the 2010 curriculum content focuses on research abilities, which are considered appropriate to the situation of students with religious and non-religious backgrounds. Moreover, this ability is also appropriate to the development of the current era from the needs of the community and institutions.

The alterations in curriculum objectives have an impact on the content structure. This restructuring has resulted in a reduction in religious courses, a decrease in SKS allocation, and the total number of courses. These modifications aim to afford students greater opportunities for engaging in discussions and honing critical thinking skills. The shift allows students to devote more time to assignments that culminate in the development of research abilities (Shofa, 2016). This curriculum orientation is one of the advantages of UII Islamic boarding school, where the learning system is designed futuristically to support the modern era.

The institution's desire to become a World Class University influences the input of prospective students who focus on academic desires, influencing changes in the teaching materials. However, lecturers do not explore methods of learning with the reduction in SKS weight, the number of courses, and teaching materials. This is appropriate to the expectations of curriculum change but influences the activeness of students in applying knowledge to the real needs of society.

Moderate Character in the Student Graduates Profile of UII Islamic Boarding School

The education system at UII Islamic boarding school focuses on forming *akhlaqul karimah* characters to reflect Islamic teachings. Therefore, learning is limited to activities in and outside the classroom. Scheduled activities managed by UII Islamic boarding school include seminars or talk shows, training or short courses, scientific discussions, Book of Turats study, commemoration of Islamic holidays, and other activities. Meanwhile, the activities managed by the Islamic Boarding School Student Organization (OSPP) are *Yasinan* and sharing agendas, joint community service, sports, and Focus Group Discussion (FGD) (<https://pesantren.uui.ac.id/study/>). For UII

Islamic boarding schools, the moderate character of students is one of the main assets in welcoming the future. This is because the existence of urban Muslims should make a constructive contribution to the propagation of moderate Islam. The values are internalized in the UII Islamic boarding school graduates' profile as follows.

1. Faith Stability

Faith stability refers to the strength of belief in religious principles and the teachings of Islam. UII Islamic boarding school produces Muslim scholars who are professionals and have faith stability, spiritual depth, and morality. These three capacities are reflected in several behaviors committed to inclusive values in Islam, such as justice, mercy, friendliness, and simplicity. The students apply these values to produce a moderate character in interactions with others.

2. Intellectual and Reasoning Ability

Muslim scholars in the version of UII Islamic boarding school have the intellectual capacity and qualified reasoning ability as well as broad and deeply religious and scientific insights. Therefore, *ijtihad* is made to solve problems faced by the community and the ability of the students has been formed through various discussion and deliberation activities. The students are also equipped with classical book studies to increase intellectual capacity.

UII Islamic boarding school studies consist of daily, weekly, and other incidental studies. Daily studies are held after morning prayers in the congregation using the book *Syajarat al-Ma'arif*. Formal and incidental activities include religious programs and prophetic leadership studies. The cultivation of proficient intellectuals and critical thinking skills is anticipated to transform students into advocates of religious moderation (Asshidqi et al., 2023).

3. *Da'wah* Ability

Students at the UII Islamic boarding school are required to have a high commitment and reliable ability in *da'wah Islamiyah*, with weighty material and the right method. The relay of the Prophet's *da'wah* should be continued in spreading Islam, which is *rahmatanlilalamin*.

The target of forming a moderate student character is because Indonesia accepts religious diversity with various patterns of practice. This situation can potentially cause divisions by excessive fanaticism, extremism, and radicalism. Therefore, a moderate character is needed to create a harmonious life. The students are also equipped to perform *da'wah* digitally through YouTube platform with a channel known as "UII Islamic Boarding School". The channel contains *da'wah* content consisting of podcasts, short films, and motivational videos.

4. Proficient in foreign languages

The main objective is to produce Muslim scholars proficient in Arabic, English, and Indonesian, as a means for scientific development and communication media in the global arena. The existence of Islamic boarding schools is increasingly needed due to rapid development and increased religious values. In this case, the significance of foreign language skills is the main capital in spreading Islam to the global community.

D. Conclusion

In conclusion, the curriculum material was oriented to form the character of moderate students in the modern era. This could be seen from the profile of student graduates as agents of peace among religious communities with the capacity for faith stability, qualified intellectuals and reasoning, ability to perform *da'wah*, and proficiency in foreign languages. In this UII Islamic boarding school, the contents of the curriculum material were dominated by a model based on religious moderation seen in

the presentation of the syllabus. Therefore, the thoughts produced by the alumni also became moderate. This was appropriate to the vision and mission of the school in producing Muslim scientists who were *rahmatatalilalamiin*. Furthermore, the educational curriculum was visionary in introducing the modern era. This was shown by its main agenda of producing student graduates as agents of peace who were adaptive in using digital media.

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F. Author Contributions Statement

The writing of this work was the result of his work in which he came up with the research idea, designed the course of the research, prepared the necessary materials and instruments to collect data, analyzed the data, managed references, and completed the article until the final stage was completed independently.

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