The Development Of Islamic Education Curriculum On Building Religious Moderation At Manbaul Ulum Islamic Boarding School

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Abstract

Manbaul Ulum Islamic boarding school is a classical Salaf educational institution that develops its educational curriculum based not only on nushus sharia but also on maqashidus sharia. Technically, the curriculum development is oriented towards the construction of the character of tawazun, i'tidal, and tawassuth in religion. The research on the development of a religious moderation curriculum is of utmost importance because it aims to prevent extremism, enhance understanding and tolerance among different religions, and instill ethical and moral values within the religious context. This study aims to explore the development of an Islamic education curriculum in building religious moderation in the Islamic boarding school Manbaul Ulum Bondowoso. This research is field research with a qualitative approach. Data were obtained by using data collection instruments in the form of observation, documentation, and interviews. Then the data were analyzed with qualitative data analysis of the Miles and Huberman model. The validity of the data was tested by triangulation. The results showed that first, the Manbaul Ulum Islamic boarding school developed a pesantren learning curriculum based on *maqashid shari'ah* and not only on *nushus shari'ah*, which in this case has the principles of *Tawazun, I'tidal,* and *Tawassuth* in thinking and acting; second, the curriculum developed at the Manbaul Ulum Islamic boarding school is oriented to build religious moderation in the students so that they can preach it after associating with the wider community.

Keywords: Islamic Education Curriculum, Manbaul Ulum Islamic Boarding School, Religious Moderation

Abstrak

Pesantren Manbaul Ulum merupakan lembaga pendidikan salaf klasik yang mengembangkan kurikulum pendidikannya tidak hanya berdasarkan nushus syariah tetapi juga maqashidus syariah.

Secara teknis, pengembangan kurikulum berorientasi pada pembangunan karakter tawazun, i'tidal dan tawassuth dalam beragama. Penelitian tentang pengembangan kurikulum moderasi beragama merupakan hal yang sangat penting untuk dilakukan karena bertujuan untuk mencegah ekstremisme, meningkatkan pemahaman dan toleransi antaragama, menanamkan nilai-nilai etika dan moral dalam konteks agama. Penelitian ini bertujuan untuk mengeksplorasi pengembangan kurikulum pendidikan Islam dalam membangun moderasi beragama di Pondok Pesantren Manbaul Ulum Bondowoso. Penelitian ini merupakan penelitian lapangan dengan pendekatan kualitatif. Data diperoleh dengan menggunakan instrumen pengumpulan data berupa observasi, dokumentasi dan wawancara. Kemudian data dianalisis dengan analisis analisis data kualitatif model Miles dan Huberman. Keabsahan data diuji dengan triangulasi. Hasil penelitian menunjukkan bahwa pertama, Pondok Pesantren Manbaul Ulum mengembangkan kurikulum pembelajaran pesantren berbasis *maqashid syari'ah* dan tidak hanya *nushus syari'ah* yang dalam hal ini memiliki prinsip *Tawazun, I'tidal* dan *Tawassuth* dalam berpikir dan akting; kedua, kurikulum yang dikembangkan di Pondok Pesantren Manbaul Ulum berorientasi untuk membangun moderasi beragama pada santri sehingga mampu mendakwahkannya setelah bergaul dengan masyarakat luas.

Kata Kunci: Kurikulum Pendidikan Agama Islam, Moderasi Beragama, Pesantren Manbaul Ulum

Introduction

Islamic boarding schools are the front line in anticipating a change. Because Islamic boarding schools are considered a source of moral and moral education both in terms of individuals and groups. History records that Pesantren are not only able to survive in the face of the challenges of the times, but also experience rapid development and transformation from time to time. In society, religion has actually been understood proportionally and in accordance with the basic values of the objectives of the Shari'a *(maqashid al-Sharia).*[1] In the context of Indonesian society, the mention of *maqashid al sharia* cannot be separated from the values brought by religion such as justice ('is), balance *(tawazun),* moderate *(tawassuth),* proportional *(i'tidal),* and tolerance *(tasamuh).* This is very thick in the traditions and culture of the Indonesian nation.

The manifestation of the development of modern Islam that carries the principle of Islamic moderation in Indonesia is to spread the teachings of *al-wasathiyah*[2] from Islamic leaders in the Middle East, both those who came to their homeland or were brought by Indonesian students to this day. In fact, the spread of influence and understanding has been going on long before the independence period. This movement is actually also a rebirth of the Muslim generation as has happened in the history of the early Muslim community. The existence of pesantren has a strong relationship with the history and culture that developed at its inception.[3] According to Didin Hafidhuddin in the journal Muhammad Imad, Islamic boarding

schools are one of the institutions among other *iqamatuddin* that have two main functions, namely *tafaqquh fi-al-din* (teaching, understanding, and deepening of Islamic teachings), and the function of *idzhar* (delivering and preaching teachings to the community).[4]

The history of Indonesian education records that pesantren is the oldest form of indigenous educational institutions in Indonesia. There are two opinions regarding the beginning of the establishment of pesantren in Indonesia, the first opinion states that pesantren is rooted in Islamic tradition itself and the second opinion states that the pesantren model education system is native to Indonesia.[5] The most important background of pesantren to note is its role as a comprehensive cultural transformation in the life of a religious community. Pesantren acts as a response to religious calls, upholding religious teachings and values through religious education and the protection and support of groups who are willing to carry out religious orders and manage their relationships slowly.[6] The existence of modernization and globalization since the 20th century, requires Islamic boarding schools to appear with new nuances, with more competitive capabilities in the midst of the emergence of new problems related to the existence and

identity of pesantren as nursery grounds and the development of Islamic cultural values.

Most Islamic boarding schools have tried to open themselves up to change. A number of new things have entered and developed in the pesantren. The interaction between new and old values continues to struggle. The inclusion of madrasas and schools, with all their educational systems, methods and curricula in pesantren is a form of alternative adaptation in order to maintain their existence. In the context of the curriculum and its development, one of the efforts built as a strategy in meeting the social demands of modern society is the development of Islamic boarding school curriculum in building religious moderation. The Manbaul Ulum Islamic Boarding School is one of the Islamic educational institutions in the midst of a multi-ethnic and multi-class society. In general, the community around the Manbaul Ulum Islamic boarding school is a common village in dealing with diversity, especially in social media interactions that go beyond territorial and primordial boundaries.

In everyday social relations, the common people around the Manbaul Ulum Islamic Boarding School often take issue with social differences because of different primordial identities, both ethnicity, race and ethnicity, and also because of differences in beliefs and different social

groups. This means that sectoral identities are still ingrained in their self-awareness which often leads to sectoral egoism. Cultural, ethnic and religious diversity in an area is very possible for cultural clashes, inter-religious conflicts or conflicts between groups and individuals. However, this fact was anticipated by the Manbaul Ulum Islamic boarding school in making a real contribution to people's lives by internalizing Islamic education based on religious moderation and preaching it in the community. This makes the Manbaul Ulum Islamic boarding school develop a curriculum model that is oriented towards building religious moderation for its students both in attitude and thought. As a result, this study seeks to explore the development of Islamic education curriculum in developing religious moderation at Manbaul Ulum Islamic Boarding School Bondowoso.

So far, researchers have not found any studies on the development of Islamic education curriculum on building religious moderation at Manbaul Ulum Islamic Boarding School. However, several similar studies have been conducted, including research by Muslimin (2020), Suprapto (2020), Zilfa & Huriyah (2020), Muta'allim, Munir, Pathollah, Nawiroh & Muhalli (2022), Yudistira, Muta'allim, Nurcaya,

Julhadi & Pattiasina (2022), Masturin (2023), and Ulum & Riswadi (2023).

The research that was conducted by Muslimin (2020) discovered the strategies used by teachers to develop noble character *(akhlakul karimah)* among students at Manbaul Ulum Islamic Boarding School. These strategies include studying classical Islamic texts (kitab kuning) and instilling noble character through methods such as habituation, role modeling, punishment, advice, practice, recitation, and direct supervision in daily life at the boarding school.

Suprapto (2020) found a model for implementing religious moderation in Islamic education through the development of a curriculum for Islamic Religious Education (IRE). This model aims to foster a moderate Islamic movement among students by teaching tolerance to both Muslim and non-Muslim students, promoting the culture of tabayyun (verification), and rejecting hate speech.

Zilfa & Huriyah (2020) explored the moderate preaching strategies employed by Manbaul Ulum Islamic Boarding School in a multicultural society, particularly in relation to the Hindu minority. The strategies included preserving the cultural tradition of *Ngeruwah,* instilling values of tolerance in the learning process for students and the wider

community, and accommodating the majority Hindu population in non-religious activities such as education and sports.

Muta'allim, Munir, Pathollah, Nawiroh & Muhalli (2022) found that linguistic concepts and local wisdom play a crucial role in preventing misunderstandings, violence, fanaticism, and promoting inter-religious awareness in Tana Toraja, Indonesia. The study emphasized the importance of these elements in building solidarity, harmonious relationships, and religious consciousness in a diverse society.

Yudistira, Muta'allim, Nurcaya, Julhadi & Pattiasina (2022) found that the linguistic concept can prevent misunderstandings, violence, fanaticism, be sensitive and be able to make inter-religious people aware of the grace of diversity at Tana Toraja land so as to create humanist communication; and the role of local wisdom can build solidarity, togetherness, harmonious relations, and religious awareness in a plural society so as to create peaceful social relations.

Masturin (2023) found that the development of religious moderation-based Islamic education material models can effectively and efficiently shape the character of students. The findings of this study can serve as a valuable reference for teachers at the upper secondary level in the teaching process of Islamic Religious Education (IRE) materials. Additionally, this research contributes theoretically to the government's efforts in developing PAI materials based on religious moderation.

Ulum & Riswadi (2023) discovered that teachers play a crucial role in the development of hidden curriculum based on pesantren (Islamic boarding school), particularly in shaping the character of students. Teachers understand that students' character is not only formed through formal subjects but also through the application of values taught in pesantren, which have been passed down through generations.

Based on the aforementioned studies, it can be concluded that there is no previous research specifically focused on the development of Islamic education curriculum on building religious moderation at Manbaul Ulum Islamic Boarding School. The researchers have chosen this topic for several reasons: 1) its relevance in the current context of Islamic education, with global concerns about religious extremism; 2) the unique context of Manbaul Ulum Islamic Boarding School as an educational institution; 3) the potential to contribute to the global understanding of building religious moderation through Islamic education; 4) the practical implications that can arise from the research findings; and 5) the opportunity to promote dialogue and

understanding between the Muslim and non-Muslim communities. Through research on the development of Islamic education curriculum at Manbaul Ulum Islamic Boarding School, a profound understanding of the role of Islamic education in building religious moderation can be obtained. This research will have a positive impact on Islamic education in general, promoting inclusivity and tolerance in society. Therefore, the research problem is formulated as follows: How does the development of Islamic education curriculum contribute to building religious moderation at Manbaul Ulum Islamic Boarding School?

Islamic Education Curriculum

Development Concept of Curriculum Development

From several definitions of the curriculum, it can be understood that curriculum development can be defined as: activities to produce curriculum; or (2) the process of linking one component to another to produce a better curriculum and/or (3) activities for the preparation (design), implementation, assessment and refinement of the curriculum. In its historical reality, the development of the curriculum has undergone paradigm changes, although in certain cases the previous paradigm is still being maintained

until now. This can be observed from the following phenomena: (1) the change from the emphasis on memorization and memory of texts from Islamic religious teachings, as well as spiritual mental disciplines as well as influences from the Middle East, to understanding the purpose, meaning and motivation of Islam. to achieve learning objectives, (2) changes from textual ways of thinking in understanding and explaining Islamic religious teachings and values; (3) a change from the emphasis on the product or result of Islamic religious thought from its predecessors to the process or methodology so as to produce the product; and (4) a change from the pattern of curriculum development that only relies on experts in selecting and compiling curriculum content towards broad involvement of experts, teachers, students, communities to identify goals and ways to achieve them.

Curriculum is a broad Study concept. There are many theories about curriculum. Some theories emphasize planning, others on innovation, on philosophical underpinnings and on concepts drawn from the science of human behavior. In simple terms, curriculum theory can be classified into theories that emphasize curriculum content, educational situations and curriculum organization.[7] Emphasis on curriculum content. The development

strategy that emphasizes content, is the oldest and most widely used, but also continues to be refined or updated. The reasons that encourage this renewal are: First, because it is driven by the demand to reaffirm the moral and cultural values of the community. Second, because of changes in the philosophical basis of the structure of knowledge. Third, because of the demand that the curriculum must be job-oriented.

These factors do not arise from or have nothing to do with schooling, but greatly affect the development of the curriculum. The influence on curriculum development for example, reinforcing moral and cultural values will call for greater attention to the collection of past knowledge, orientation to work will look more into the future, while the starting point for philosophical views will place more emphasis on disciplines. science. Curriculum development that emphasizes content is material centered. This curriculum views students as passive recipients of prescriptions. Children are considered as a helpless rough material. One of the attributes of curriculum organization which is based on knowledge, allows for a large amount of development.

Emphasis on educational situations. This type of curriculum emphasizes more on problems which are specific, very concerned and adapted to their environment. This type will produce a curriculum based on environmental situations. The goal is to produce a curriculum that truly reflects the life world of the child's environment. A curriculum that emphasizes educational situations will be very diverse, compared to a curriculum that emphasizes content. This curriculum aims to find compatibility between the curriculum and the situation in which education takes place. This curriculum has a narrow scope, the development period is also relatively shorter than its dissemination. Emphasis on organization. This type of curriculum emphasizes the teaching and learning process. Although with various differences and contradictions, for example between the concept of the instructional system (program teaching, module teaching, computer-assisted teaching) and the teaching (developmental) concept of Bruner and Jean Piaget, both greatly influenced the development of this type of curriculum. A very clear difference between a curriculum that emphasizes organization and one that emphasizes content and situation, is to pay great attention to the learner or students.

Curriculum Development Components

Robert S. Zais in his book entitled curriculum principles and foundation suggests that the components in curriculum development, namely; aims, goal objectives, subject matter or content, learning activities

(learning activities/methods/strategies), and evaluation.[8] In line with Robert S. Zais, Ralph W. Tyler revealed the steps, parts, and components in curriculum development through four basic questions, namely; (1) What education purpose should the school seek to attain? (2) What education experiences can be provided that are likely to attain these purposes? (3) How can these educational experiences be effectively organized? (4) How can we determine whether these purposes are being attained?[9]

Based on four basic questions but has a deep meaning as expressed by Ralph W. Tyler that the first question is talking about the problem of objectives, the second is talking about the problem of content/material, the third is talking about the problem of method/strategy, and the fourth is talking about the problem of evaluation. Thus, the components of curriculum development consist of four parts, namely; objective component, content/material component, method/strategy component, and evaluation component.

Components of Objectives

A goal is an ideal to be achieved.[10] Curriculum goals are targets to be achieved by a curriculum.[11] In the curriculum objectives play an important role, will direct all teaching activities and color other curriculum components.[12] Curriculum objectives relate to the direction or expected results.[13]

Content/Material

Component Content or subject matter components. Curriculum content is a component related to the learning experience that students must have.[14] According to Abdullah Idi, curriculum content is defined as teaching and learning materials. The material does not only contain factual information, but also includes knowledge, skills, concepts, attitudes, and values.[15] The curriculum content concerns all aspects both related to knowledge or subject matter which are usually described in the contents of each subject given as well as the activities and activities of students.[16] Nanah Sudjana suggests that the content/curriculum material relates to scientific knowledge and learning experiences that must be given to students to achieve educational goals. In determining the content/curriculum material both with regard to scientific knowledge and learning experience adjusted to the level and level of education, developments that occur in society regarding the demands and needs of society, the development of science and technology.[17]

Components of Strategy

Strategy is a method used to achieve the goals that have been set.[18] Meanwhile, the strategy component includes strategies, methods, and tools that are planned to achieve certain goals.[19]

Religious Moderation

Moderation comes from the Latin moderâtio, which means moderate in the Big Indonesian Dictionary (BID) moderation is defined as: 1. n reduction of violence, and 2. n avoidance of extremes. If it is said, "the person is moderate", the sentence means that the person is being reasonable, mediocre, and not extreme. Moderation in English comes from the word moderation which is often used in the sense average, core, standard, or non-aligned. Moderation in the Arabic dictionary comes from the word wasa'iyyah which comes from the word wasatha which has many meanings. In al-Mu"jam al-Wasiṭ compiled by the Egyptian Arabic Language Institute, among other things it is stated: [20]

"Wasaṭ is something that is at both ends and it is part of it…also means the middle of everything. If it says syai'un wasath then it means something is between good and bad. The word wasath also means just and good. In the Qur'an it is said, and thus We have made you an ummatan wasathan, in the sense of justice or good people." One thing that can be concluded from the description of linguists is that something that is wasath must come from both sides. Moderation can be likened to a clock pendulum that has a dynamic movement, not stopping at one extreme outside. However, moving towards the middle. According to this analogy, moderation in a religious context can be interpreted as a middle point of view, attitude, and behavior in responding to the two extreme poles.[21]

According to Quraish Shihab, wasa'iyyah or moderation is a balance in all matters of worldly and hereafter life, which must always be accompanied by efforts to adapt to the situation at hand based on religious instructions and the objective conditions being experienced.[22] So here religious moderation must be understood as a religious attitude that is balanced between the practice of one's own religion (exclusive) and respect for the religious practices of others with different beliefs (inclusive). This balance in religious practice will prevent us from being fanatical in religion. This shows that moderation is the key to creating tolerance and religious harmony. So that in this way each religious community can treat others with respect, accept differences and can live side by side peacefully.[23]

Indicators of Religious Moderation

In a white paper published by the Ministry of Religion. Religious moderation has 4 indicators used, namely:

a. National commitment

This indicator is very important to see to what extent religious perspectives, attitudes, and practices have an impact on loyalty to the basic national consensus. As stated by Lukman Hakim Saefuddin that in the perspective of religious moderation, practicing religious teachings is the same as carrying out obligations as citizens, as fulfilling obligations as citizens is a form of practicing religion.[24]

b. Tolerance

Tolerance comes from the word tolerare in English which means to allow or be patient without protesting the behavior of other people/groups. Tolerance means mutual respect, protection and cooperation with others.[25] Tolerance also means an attitude of thought and behavior that is based on acceptance of the thoughts and behavior of others, whether in a state of agreement or disagreement.[26] In addition, the meaning of tolerance is an attitude to give space and not interfere with the rights of others to believe, express their beliefs, and express opinions even though it is different from what is believed. Thus

tolerance refers to an open, generous, respectful and gentle attitude in accepting differences.

c. Anti violence

Violence in the context of moderation is understood as an ideology or understanding that wants to change the social or political structure by means of violence/extreme in the name of religion.[27]

d. Accommodating to local culture

Religious practices that are accommodative to local culture can be used to see the extent of willingness to accept religious practices that accommodate local cultures and traditions. Moderate people tend to be more friendly in accepting local traditions and culture, as long as they do not conflict with the main religious teachings.[28]

Islamic Boarding Schools

Basically, boarding schools appear inseparable from the demands of the people. Therefore, Islamic boarding schools as educational institutions always maintain harmonious relations with the surrounding community so that their existence in the midst of society does not become alienated.[29] And the pesantren system is something that is original or indigenous to Indonesia.[30] Since the beginning of its growth, pesantren have taken various forms so that there is no standardization that

applies to all pesantren. However, in the process of growth and development of pesantren, there appears to be a general pattern, which is taken from the meaning of the terminology of pesantren itself which indicates the existence of a certain pattern.

In the opinion of scientists, the term Islamic boarding school is two terms that contain one meaning. The Javanese call it "pondok" or "pesantren". Often referred to as a boarding school. The term hut may come from the meaning of the dormitories of the students called huts or dwellings made of bamboo or perhaps derived from the Arabic *"funduq"* meaning a large dormitory provided for a stopover.[31] So the word "pesantren" comes from the word "santri" which gets the affix "pe" and the suffix "an" which is written "pesantren" and to make it easier to pronounce it is pronounced "pesantren". Santri comes from the word "sastri" (Hindu) which means "expert of Hindu scriptures" with the assimilation of Indonesian language and to distinguish the meaning, let's say "santri" means "expert of Islamic scriptures",[32] which is terminologically "people which focuses on learning about Islamic religious knowledge.[33] People who focus on learning, he must concentrate so that students absolutely have a hut, mosque, and kiai (ulama) as spiritual teachers. This is the hallmark of the pesantren as well as

distinguishing it from other Islamic educational institutions.

Meanwhile, according to the term Pesantren is a traditional Islamic educational institution to study, understand, explore, appreciate, and practice Islamic teachings by emphasizing the importance of religious morals as guidelines for daily behavior.[34] Pesantren as an educational institution that has strong roots (indigenous) in the Indonesian Muslim community, in its journey is able to maintain and maintain its survival (survival system) and has a multi-aspected education model. Santri are not only educated to be someone who understands religious knowledge, but also gets forged natural leadership, independence, simplicity, perseverance, togetherness, equality, and other positive attitudes. This capital is expected to give birth to a quality and independent society as a form of pesantren participation in the success of national development goals as well as to play an active role in educating the nation as mandated by the 1945 Constitution.[35]

As a traditional educational institution[36], according to Mukti Ali, pesantren has the following characteristics: first, there is a close relationship between the kyai and the santri; second, the tradition of submission and obedience of a santri to the kyai; third, a simple lifestyle; fourth, independence or independence; fifth, the

development of a climate and tradition of mutual help and an atmosphere of brotherhood; sixth, strict discipline; seventh, dare to suffer to achieve the goal; and eighth, a life with a high religious level.[37]

In line with Mukti Ali, Alamsyah Ratu Perwiranegara also suggests some general patterns that are typical of traditional pesantren education, namely: independent, single leadership, togetherness in life that reflects harmony, mutual cooperation; and motivation that is directed and generally leads to the improvement of religious life.[38] As an educational institution that is managed entirely by kyai and santri, the existence of pesantren is basically different in various places in its activities and forms. However, in general it can be seen that there is a similar pattern in pesantren. Zamakhsyari Dhofier mentions five basic elements that must exist in a pesantren, namely: the hut, as a student dormitory; mosque, as the center of Islamic worship and education; students, as students; kyai, as leaders and teachers in pesantren; and teaching of classical Islamic books (kitab kuning).[39]

Method

This research is a field research with a qualitative approach. The data collection methods used in this study include observation, documentation, and interviews, accompanied by recording and note-taking

techniques. The data in this research consists of the strategies for developing Islamic education curriculum in building religious moderation, while the sources of data are the teachers, students, administrators of the Islamic Boarding School, and the community within the Manbaul Ulum Islamic Boarding School environment.

Data was collected through recording and note-taking. Additionally, the researcher conducted interviews with the teachers, administrators of the Islamic Boarding School, students, and the community within the Manbaul Ulum Islamic Boarding School environment regarding the development and implementation of the Islamic education curriculum. Thus, data related to the strategies used in developing the Islamic education curriculum in Manbaul Ulum Islamic Boarding School were obtained. Furthermore, the researcher collected several documents related to the teaching and development of the Islamic curriculum in Manbaul Ulum Islamic Boarding School.

Meanwhile, the data analysis used was qualitative data analysis using the Miles and Huberman analysis model with three data analysis activities, namely data reduction, data presentation, as well as drawing conclusions and verification. In this study the researchers used the triangulation

technique as a technique to test the validity of the data. The triangulation in this study, researchers used two types of triangulation, namely technique triangulation and source triangulation. The data were obtained from interviews with Pesantren speakers by voice recording and field note -taking. The collected data were then classify into their categories, namely the development of islamic education curriculum and religious moderation.

Results and Discussion

Results

The research on the development of the Islamic education curriculum on building religious moderation at Manbaul Ulum Islamic Boarding School resulted in several findings. Firstly, Manbaul Ulum Islamic Boarding School developed a curriculum based on *maqasid al-shariah* (objectives of Islamic law) and not solely *nushus syari'ah* on the textual sources of Islamic law. The curriculum incorporates principles of balance (Tawazun), moderation (I'tidal), and middle path (Tawassuth) in thinking and action. Secondly, the curriculum aims to cultivate religious moderation among the students at Manbaul Ulum Islamic Boarding School, enabling them to propagate it after interacting with the wider society.

Table 1: Islamic Education Curriculum on Building Religious Moderation

Orientation Types	Fondations	Principles
Learning curriculum development	*Maqashid syari'ah Nushus syari'ah*	*Tawazun, I'tidal* and *Tawassuth*
Religious Moderation	*Ahlussunnah wal Jama'ah an-Nahdliyah.*	Preach with gentleness

This research shares similarities with a study conducted by Muslimin (2020) in terms of research objectives and the research subject. Both studies aim to cultivate akhlakul karimah (exemplary character) among the students at Manbaul Ulum Islamic Boarding School. However, this research differs in terms of the theories and methods used to shape the students' character.

The research conducted by Suprapto (2020) aligns in terms of research objectives, which is the implementation of religious moderation in Islamic education through curriculum development for Islamic Religious Education (IRE). However, there is a difference in the research subject, as Suprapto's study aims to teach tolerance to Muslim and non-Muslim students, promote the culture of tabayyun (verification), and reject hate speech. In contrast, this research aims to provide understanding to the students, administrators of the Islamic Boarding School, and the community regarding tolerance among Muslims and

non-Muslims. Additionally, the theories and methods used are also different.

The study conducted by Zilfa et al. (2020) shares similarities in terms of the research subject, as both studies were conducted in Islamic Boarding Schools, albeit in different locations. Furthermore, the common ground between the two studies lies in religious moderation. However, the focus of Zilfa et al.'s research is on the strategies of moderate da'wah (religious outreach) employed by Manbaul Ulum Islamic Boarding School within a multicultural society, particularly in relation to the Hindu minority. The strategies aim to preserve the cultural tradition of Ngeruwah, instill values of tolerance, and accommodate the Hindu majority in non-religious activities. On the other hand, this research focuses on the development of an educational curriculum to foster religious moderation within the Manbaul Ulum Islamic Boarding School in Bondowoso, East Java. Moreover, there are differences in the utilization of research theories and methods.

The research conducted by Muta'allim et al. (2022) shares the same objective of building and promoting the concept of religious moderation in education. However, the difference lies in the theories, methods, and research location. Muta'allim et al.'s study employs linguistic

theory and local wisdom to shape a peaceful society in the Tapal Kuda region. In contrast, this research utilizes the theory of curriculum development in Islamic education to promote an understanding of religious moderation at Manbaul Ulum Islamic Boarding School, Bondowoso, East Java.

The research conducted by Yudistira et al. (2022) shares the same objective of fostering a peaceful, tranquil, and secure society. However, the difference lies in the theories, methods, and research location. Yudistira et al. utilize linguistic theory and local wisdom in Tana Toraja, while this research employs the theory of curriculum development in Islamic education at Manbaul Ulum Islamic Boarding School.

The research conducted by Masturin (2023) shares similarities in terms of using the theory of developing religious moderation-based Islamic education material models. However, the differences lie in the research object, methods, and research location. Masturin's study focuses on students, while this research focuses on teachers, students, administrators of the Islamic Boarding School, and the community within the Manbaul Ulum Islamic Boarding School environment.

The research conducted by Ulum et al. (2023) utilizes the same theory of

developing a hidden curriculum based on pesantren. The difference lies in the research object and methods. Ulum et al.'s study focuses on students, while this research focuses on teachers, students, administrators of the Islamic Boarding School, and the community within the Manbaul Ulum Islamic Boarding School environment.

Discussion

The Development of Educational Curriculum

Research on the development of Islamic education curriculum in building religious moderation in the Manbaul Ulum Islamic boarding school produced two research results, namely: first, the Manbaul Ulum Islamic boarding school developed a pesantren learning curriculum based on *maqasid shari'ah* and not only on *nushus shari'ah,* which in it is based on *Tawazun, I'tidal* and *Tawassuth* in thinking and acting; second, the curriculum developed at the Manbaul Ulum Islamic boarding school is oriented to build religious moderation in the students so that they are able to preach it after associating with the wider community.

Model of Religious Moderation *Ahlussunnah wal Jama'ah an-Nahdliyah*

As one of the salaf Islamic boarding schools that uses the classical method, the Manbaul Ulum Islamic Boarding School is an Islamic boarding school that is genealogically and historically oriented towards *Ahlussunnah wal Jama'ah an-Nahdliyah.* This can not be separated from the teacher's path for the caretaker of the Manbaul Ulum Islamic boarding school whose knowledge was constructed at the Salafiyah Syafi'iyah Islamic Boarding School Sukorejo Situbondo. Sukorejo cottage is one of the cottages where one of the caregivers became a pioneer formation of *Nahdlatul Ulama'.* An organization that consistently builds Islam Nusantara with Religious Moderation as core. As a result, the Manbaul Ulum Islamic Boarding School although in fact is a Salaf Islamic Boarding School, has developed an educational curriculum that is oriented towards the formation of the character of religious moderation in its students.

The Yellow Book (Kitab Kuning) as the Basic Learning Curriculum

Conceptually, Islamic boarding school education is education that involves several main elements, namely the kyai as the epicenter of the educational process, students as students who are totally surrendered to the kyai, the yellow book (Kitab Kuning) as the basis for the

learning curriculum, dormitories and mosques as a place to live and worship for students. Of course, in the five basic elements of the Islamic boarding school mentioned above, the Manbaul Ulum Islamic boarding school makes the yellow book and its presentation in a sorogan and wetonan manner as the basis of its learning curriculum. This is done by kyai and several asatidz in classical learning in diniyah education in the afternoon.

The Learning Curriculum at Manbaul Ulum Islamic Boarding School

Thematically, the distribution of knowledge studied in the curriculum of the Manbaul Ulum Islamic boarding school is *Al-Qur'an, Aqidah, Fiqh, Morals, Arabic, Nahwu,* and *Sharraf.* This knowledge is required to be studied by students at the elementary level. Furthermore, there are sciences that are studied in the development stage by the students, namely, *Usul Fiqh, Tafsir, Balaghah* and *Fiqh* of comparative *madhhab.* However, in this case, everything still refers to the concept of aqidah which is oriented to Imam Abu Hasan al-Asy'ari and Imam Abu Mansur al-Maturidi, the concept of fiqh which is oriented to *al-aimmah al-arba'ah,* Imam Hanafi, Imam Maliki, Imam Shafi'i and Imam Hambali. In *fiqh,* it is dominantly more on Syafiiyah *fiqh* because the majority of the

Indonesian population adheres to the *Shafi'i* school of *fiqh.*

The Scientific Buildings at Manbaul Ulum Islamic Boarding School

In all of the scientific buildings in the Manbaul Ulum Islamic Boarding School, of course, the principle of balanced and moderate thinking has always been the main guideline. Although there are several texts of *Fiqh* or *Aqidah* which literally mean 'hard', there is a negotiation of understanding as well as contextualization in bringing alternative meanings in a moderate and balanced direction. In this case, the kyai conducts an understanding negotiation based on *maqasid shariah* the *five hifdz din, hifdz nafs, hifdz aql, hifdz nasl* and *hifdz mal.* All forms of reading in science that are built in the structure of the pesantren curriculum are sought to lead to a maintenance of the Islamic religion, human self, reason, lineage and property. If there are deviations and or collisions with the *maqasid shariah* above, then an alternative understanding is sought which certainly does not deviate far from the text and context.

Religious Moderation Aspects

On the other hand, in accordance with the theory of Islamic education curriculum development, the Manbaul

Ulum Islamic boarding school develops its learning curriculum oriented to religious moderation in several aspects, namely objectives, curriculum materials and strategies. In the curriculum objectives, one of the goals of the Manbaul Ulum Islamic boarding school related to the religious moderation of students is to produce cadres of students who are scientifically amaliyah and amaliah ilmiyah, meaning that there is a balance between knowledge and practice, so that with the breadth of knowledge it can give birth to wisdom in apply Islamic values and national values, which have implications for the attitude of love for the homeland (every activity always sings and lives national values), is not radical (anti-violence: treats other people in a friendly manner even though they are ethnically, religiously, racially and environmentally friendly). Different groups), mutual respect, and accommodative to local culture by maintaining the old culture that is good and not anti-modern society culture as long as it does not conflict with Islamic values developed at the Manbaul Ulum Islamic Boarding School. so that students not only understand religious issues but also have national insight and have a brotherly spirit, and a patriotic spirit.

The Strengthening Santri Religious Moderation

In the curriculum material, the development of Islamic Religious Education Curriculum Materials in strengthening the Religious Moderation of Santri at the Manbaul Ulum Islamic Boarding School, is the material and the study of the yellow book starting from Fiqh, Aqidah Morals / Sufism, History of Islamic Culture, the Qur'an and Hadith. The books studied and taught are books written by moderate 'ulama' who are able to integrate local culture and Islamic values, such as in the field of fiqh, the majority of the books studied are the books of the Syafi'iyah madhhab, in the field of Islamic jurisprudence. in the field of morality/Sufism such as the book of ta'limul muta'allim and bidayatul hidayah, in the field of aqidah studies are Abu Hasan al-Asy'ari and Abu Mansur al-Maturidi whose views are also moderate. The main materials and books taught at the Manbaul Ulum Islamic Boarding School in strengthening the religious moderation of students include: *Safinatun Najah, Ta'limul Muta'allim, Bidayatul Hidayah,* and *'Aqoid* which is five ten. These books are studied as a provision for students to become cadres who are scientific, amaliyah and amaliyah ilmiyah.

In the curriculum strategy, the Development of the islamic religious education Curriculum Strategy in strengthening the Religious Moderation of Santri at the Manbaul Ulum Islamic Boarding School is in every activity held at the Islamic boarding school, always singing the national anthem as a strategy to strengthen national commitment and show love for their homeland. At the Manbaul Ulum Islamic Boarding School Dormitory in each room, students who have different backgrounds, regions, ethnicities, and characters gather, the goal is none other than to familiarize, teach, and train students so that they can respect each other, understand and understand differences, and can live in harmony and side by side with different people, so that students have a proportional tolerance for differences. At the Manbaul Ulum Islamic Boarding School ahead of the celebration of the Islamic Great Day, for example, holding prayer competitions using their respective regional attributes, so that students can understand that each region has its own culture. that way, besides being able to maintain culture, the students also learn to respect the culture of other regional people as long as it does not conflict with Islamic values.

Conclusion

Manbaul Ulum islamic boarding school is a classical salaf educational institution that develops an educational curriculum that is not only based on *nushus shari'ah,* but also based on *maqashidus shari'ah.* In this study, the Manbaul Ulum Islamic Boarding School did not only develop an Islamic education curriculum, but also took steps to strengthen religious moderation. Technically, curriculum development at the Manbaul Ulum Islamic Boarding School is oriented towards the construction of the character of *tawazun, i'tidal* and *tawassuth* in religion. The results obtained in the study are that first, the Manbaul Ulum Islamic boarding school develops a pesantren learning curriculum that is based on *maqashid shari'ah* and not only on *nushus shari'ah,* which in this case has the principles of *Tawazun, I'tidal* and *Tawassuth* in thinking and behaving. Second, the curriculum developed at the Manbaul Ulum Islamic boarding school is oriented to build religious moderation in the students so that they are able to preach it after associating with the wider community; third, strengthening the creed of students in stemming extreme narratives and radicalism; fourth, as a capital to ward off extreme narratives disguised as religion; fifth, to realize a harmonious relationship in diversity; sixth, realizing the motto Bhinneka Tunggal Ika; seventh,

realizing harmony in diversity so that life can coexist.

This research has theoretical and practical implications. The theoretical implications include the enhancement of religious understanding, the development of a balanced religious identity, and the cultivation of interreligious dialogue skills. On the other hand, the practical implications include fostering tolerance and harmony, strengthening Islamic education in society, preventing religious extremism, and empowering women. By implementing this curriculum, Manbaul Ulum Islamic Boarding School can contribute to the formation of a religious, tolerant, and active generation in building a harmonious society. This research needs to be done further research because there are still some shortcomings, and room for the development of findings that will enrich the scientific treasures. In addition, the results of the study are expected to be used as a reference for further researchers so that they can conduct research accurately and more deeply, which is not only related to the development of Islamic education curriculum, but also related to the contribution of Islamic boarding schools in realizing peace, harmony, religious moderation and the creation of a multicultural society that safe, serene and peaceful. Then, it is necessary to conduct research with a Linguistic approach and local wisdom in order to be able to read the situation and context of the community regarding the factors and impacts of the emergence of extreme narratives and radicalism. For readers, this research is expected to refresh and extinguish extreme narratives and radicalism as well as become views or references in realizing peace, tranquility and harmony in the context of Indonesian society.

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