

IMPLEMENTATION OF ISLAMIC BOARDING SCHOOLS CURRICULUM IN COUNTERING RELIGIOUS RADICALISM IN SOUTH SULAWESI

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Abstract

This study aimed to evaluate the curriculum applied in Islamic boarding schools in Sulawesi, Indonesia. Specifically, it focused on intra-curriculum, extra-curriculum, and co-curriculum materials that were implemented through the Ministry of Religion and the Ministry of Education to map out the curriculum model being taught. A survey was conducted on the curriculum model taught in Islamic boarding schools, and subsequently followed by identifying and elaborating on the problems found to address the variables studied. Data were obtained from students and teachers and the study instruments were developed accordingly. Both primary and secondary data related to the notion of radicalism were obtained and used as references in data processing and analysis to draw conclusions. The results showed that Islamic boarding schools in South Sulawesi are not affiliated with radicalism, as they implement an integrated curriculum model for students, covering intra-curricular, co-curricular, and extra-curricular activities, all under the supervision of the government. Students consistently followed the agreed curriculum when receiving materials to minimize the chance of adopting extremism from external sources. In addition, teachers were consistent in delivering materials related to character development and fostering brotherhood and nationalism among students.

Keywords; Islamic, Boarding Schools, Curriculum, Radicalism

A. Introduction

The problem of radicalism in the past five years has become a public concern, and finding appropriate solutions to address it has become crucial¹. The understanding of radicalism has spread among teenagers and college students. In general, radicalism tends to attract young people, leading them to be more susceptible to receiving hate speech news that can damage brotherly relations and result in un-Islamic behavior.²

Two main factors contribute to the emergence of religious extremism, namely external and internal factors. The external factors arise from friction with the outside world that can lead to radicalism. This pull can become irresistible, making individuals easily influenced by acts of violence.³ The attachment of radicalism to practices makes it difficult to avoid. The doctrine of radicalism is often disseminated through persuasive media information, providing easy access to various information about acts of violence. Meanwhile, internal factors refer to swift changes in attitudes and actions within less harmonious individuals, making them more susceptible to extremism. Behaviors that are detrimental to various groups, both in the field of education and personality in every activity, act as driving factors for radicalism.⁴

Radicalism in Indonesia does not just arise without any cause but is fueled by external influences and foreign constellations that marginalize the Muslim community.⁵ It has emerged due to the formation of ideological nests where adherents develop their ideas. The shift from understanding to action can cause significant problems in the democratic system, particularly when infiltrated by political power, making it difficult to overcome extremism and resulting in conflicts among various groups. This is why radicalism can only be addressed through collective efforts that do not discriminate against others.⁶

The notion of radicalism does not emerge from a vacuum but rather emerges due to existing opportunities. Socially, radicalism stems from a mismatch between desires and reality, while its genealogy can be traced to several causes, such as the existence of political pressure from authorities. Radicalism can easily be exploited as a means to divide people, often driven by political pressures from authorities seeking to achieve their political interests. In several parts of the world including Indonesia, the phenomenon of radicalism can be traced to authoritarianism.⁷

Religious radicalism is deeply rooted in challenging faith due to the significant influence

¹ W. Montgomery (William Montgomery) Watt, "Islamic Fundamentalism and Modernity," 1988.

² Sampreety Gogoi, "Life Skill Education in School for Sustainable Human Development," *Advance Research Journal of Social Science* 9 (2018): 114–18, <https://doi.org/https://doi.org/10.15740/HAS/ARJSS/9.1/114-118>.

³ Herman, "The Implementation of Religious Moderation Based-Learning Model," *Islam Universalia* 2, no. 2 (2020): 257–86.

⁴ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru* (Logos Wacana Ilmu, 1999).

⁵ Nasaruddin Umar, "Deradicalization of Understanding in the Qur'an and Hadith" 2, no. 2 (2014).

⁶ Afadlal. et al., "Islam Dan Radikalisme Di Indonesia," 2005, 317.

⁷ Ari D Fodeman, Daniel W Snook, and John G Horgan, "Pressure to Prove: Muslim Converts' Activism and Radicalism Mediated by Religious Struggle and Punishing Allah Reappraisal," *Behavioral Sciences of Terrorism and Political Aggression* 14, no. 1 (2022): 49–69, <https://doi.org/https://doi.org/10.1080/19434472.2020.1800788>.

of external factors that can disrupt various systems. The emergence of the power of attraction and the challenge of finding a middle ground make it difficult to prevent the rise of radicalism. Nevertheless, promoting the importance of upholding religious values is essential in overcoming extremism. Religion is not purely theoretical, it is also practical and should be practiced in a balanced manner to avoid prejudice against other religious groups and foster a sense of togetherness. All forms of interaction between different groups should be understood as radical forms, which may ultimately lead to more violent extremist movements in the future.⁹

There are assumptions that religious-based education serves as a forum for character education as well as radical understanding. Nevertheless, it should be understood that Islamic boarding schools primarily focus on teaching students religious values, with the orientation to develop their noble character. The curriculum taught in this institution typically revolves around classical-based education, with a focus on recitation and sitting in precepts. Students are sometimes given the freedom to accept the material being taught, which may result in autonomy in determining the topics discussed.¹⁰ Such assumptions may facilitate the notion of radicalism. The duration of study in Islamic boarding schools is often not limited by time, therefore, students may have the freedom to determine the direction of the curriculum, including the teaching methods used in co-curricular, intra-curricular, and extra-curricular activities.¹¹

Islamic boarding schools are rapidly changing due to evolving conditions passage of time, and the influence of advanced technology. These schools are no longer perceived as institutions that adopt classical values as their defining characteristic, but rather, they are increasingly incorporating technological advancements. Education that has traditionally focused solely on religion is now being developed by including a general curriculum to enable students to develop their insights and integrate the two curriculum models.¹²

The presence of Islamic boarding schools can produce exemplary alumni who contribute to the progress of the nation through active participation in various fields. It is widely recognized that religious education institutions play a vital role in fostering mutual progress, and as such, many parents place their hopes in Islamic boarding schools for the education of their children. The programs offered by these institutions serve as valuable references in government, politics, education, and culture, and they are entrusted to provide a superior education system.¹³

The real evidence of Islamic boarding schools lies in their role in fostering professionalism, as they are quite promising in shaping human personality. With the support of the community's resources, these institutions are able to construct magnificent buildings, thereby

⁸ Karen Armstrong, *Holy War : The Crusades and Their Impact on Today's World* (New York: Doubleday, 1991).

⁹ Michael Hatherell and Alistair Welsh, "Rebel with a Cause: Ahok and Charismatic Leadership in Indonesia," *Asian Studies Review* 41, no. 2 (2017): 174–90, <https://doi.org/https://doi.org/10.1080/10357823.2017.1293006>.

¹⁰ Denis Aleksandrov, "Філософсько-Антропологічні Рецепції Освітнього Інтересу Студентської Молоді," *Humanitarian Paradigm* 1, no. 1 (2018): 28–33, <https://doi.org/https://doi.org/10.33842/2663-5186/2018/1/1/28/33>.

¹¹ Umi Sumbulah, "Preventing Radicalism by Family and Civil Society Organizations in Indonesia," *Pertanika Journal of Social Science and Humanities* 27, no. 1 (2019): 391–403.

¹² Haris Fadillah et al., "Strategy of Integrated Salaf Curriculum in Madrasah Aliyah to Improve the Graduates' Quality," *Journal of Education Research and Evaluation* 5, no. 4 (2021): 656–63.

¹³ Ihsan Ihsan, "Pesantren-Based Madrasah: Curriculum Implementation Model and Integrative Learning," *Media Dialektika Ilmu Islam* 13, no. 2 (2019): 401.

modernizing their existence in terms of curriculum and teaching methods. Their dynamic progress in various fields is undeniable, as they have outperformed other educational institutions. Moreover, their existence can no longer be equated with the classical education model, as they have successfully embraced and adapted various existing models.¹⁴

Religious-based educational institutions thrive due to their distinctive characteristics that prioritize the teaching of character over general lessons. Their authentic nature, rooted in their indigenous origins, is evident in their emphasis on character education. Reflecting on historical events, Islamic boarding schools are inseparable from the community, as their existence forms a single entity that leads to higher quality education through a combination of community-based education systems.¹⁵

The Islamic Boarding Schools curriculum serves as a guideline for organizing learning activities that give meaning to the interaction between teachers and students. This interaction serves as a benchmark to detect any deviations in the learning system within the institution. In the teaching and learning process, proper regulation is necessary to ensure that curriculum management becomes an educational goal, ultimately leading to an effective managerial system of administration in educational institutions.¹⁶

Although understanding radicalism does not mean it is absent in Islamic boarding schools, these institutions are often accused of being hotbeds of radical ideologies, compelling students to follow such a path. For example, Islamic Boarding Schools al-Mu'min Ngruki and Al-Islam Lamongan have been used as case studies, particularly in the light of the 2002 Bali, when they were identified as institutions that produced alumni with radical and fundamentalist beliefs, sometimes resorting to violence. Meanwhile, there are several groups that espouse the idea of Islamic radicalism, including organizations like Lascar Jihad and the Islamic Defenders Front. Many other organizations such as the Indonesian Mujahideen Council, the Salafiah Jama'at, the Surakarta Islamic Youth Front, the Preparatory Committee for the Enforcement of Islamic Shari'a, Darul Islam, and Hizbut Tahiri have also been considered fiery or at least closely aligned with radicalism.¹⁷

The curriculum taught in Islamic boarding schools is oriented toward character education, with the aim of shaping students' morals. The high enthusiasm of parents to enroll their children in these schools stems from the belief that they can foster spiritual and intellectual intelligence. Although these institutions are ideally considered educational institutions, some perceive them as teaching doctrines that may lead to extremism. In South Sulawesi, Islamic boarding schools highly uphold traditional values, which grant the institution more freedom

¹⁴ M Pd I Rahmat, *Metode Pembelajaran Pendidikan Agama Islam Konteks Kurikulum 2013*, vol. 1 (Bening Pustaka, 2019).

¹⁵ Muhammad Hifdil Islam and Abd Aziz, "Transformation of Pesantren in Maintaining Good Character," *HUMANISTIKA: Jurnal Keislaman* 6, no. 1 (2020): 35–48, <https://doi.org/10.36835/humanistika.v6i1.307>.

¹⁶ H Mukhtar and Muhammad Anggung Manumanoso Prasetyo, *Pesantren Efektif Model Teori Integratif Kepemimpinan-Komunikasi-Konflik Organisasi* (Deepublish, 2020).

¹⁷ Sara Mahmood, "Negating Stereotypes: Women, Gender, and Terrorism in Indonesia and Pakistan," *Perspectives on the Future of Women, Gender & Violent Extremism*. Washington, DC: The George Washington University, 2019, 11–20.

compared to other educational institutions. However, their education system adopts modern education approaches, creating a two-way dimension between students and Kyai.¹⁸

Islamic boarding schools in South Sulawesi are educational institutions that are strongly influenced by local culture. The close relationship between students and the community serves as a separate monitoring system to counter radicalism. The religious doctrines held by students are considered distinct phenomena in the development of their teachings. The implemented curriculum model should be aligned with the local culture. The enthusiasm of the community to send their children to Islamic boarding schools is very high, as they seek to shape the character of their children.¹⁹

Efforts to map the curriculum taught to students do not focus on one or two learning designs but rather encompass several learning models that are characteristics of Islamic boarding schools. This can be illustrated by the yellow book learning, which is taught to students every night by a cleric in a Surau or mosque as a means to achieve learning goals. The study of the yellow book is not a formal curriculum, but rather an additional curriculum that is routinely taught in every Islamic boarding school. The method used is *halaqah*, where students sit in front of Kyai who explains the materials in the book. This method has been applied since the establishment of Islamic boarding schools to distinguish formal and non-formal subject matters. Moreover, it is not bound by time, as it is taught continuously over an extended period, instead of being rushed through a short timeframe.²⁰

Islamic boarding schools are sometimes viewed as a potential source of radicalism due to the ease with which doctrinism can be imparted to students. The doctrinal understanding is highly diverse and can easily permeate their minds since they are considered young and easily influenced. In fact, fundamental groups can emerge among students, espousing differing understandings that are applied within Islamic boarding schools. These groups may understand the context of verses or hadiths differently based on the curriculum they are taught. They may also impose their understanding on others in order to gain acceptance among students. Pluralism among students stems from various ethnicities and races, resulting in differences that impact their character and values.

Based on this phenomenon, there is a need to greatly optimize the curriculum of Islamic boarding schools, which serves as a critical pillar in countering radicalism, to prevent deviant ideas, specifically those influenced by external sources. Curriculum transformation should also be carried out to ensure that the teaching process aligns with the goals of Islamic education. The content of the curriculum should also be substantial, in order to offer factual information to equip students with skills and Independence. In addition, evaluation efforts are

¹⁸ Khairil Nasrul, Aguswan Rasyid, and Syaflin Halim, "Internalisasi Nilai-Nilai Karakter Pada Kegiatan Ekstrakurikuler Dalam Upaya Pengembangan Diri Peserta Didik," *Ruhama: Islamic Education Journal* 3, no. 2 (2020), <https://doi.org/https://doi.org/10.31869/ruhama.v3i2.2222>.

¹⁹ Abdul Jamil Wahab, *Islam Radikal Dan Moderat Diskursus Dan Kontestasi Varian Islam Indonesia* (Elex Media Komputindo, 2019).

²⁰ Hasnah Hasnah, "The Performance of Religious Teachers At Islamic High School in Nunukan Island, North Kalimantan," *JICSA (Journal of Islamic Civilization in Southeast Asia)* 8, no. 1 (2019): 49–81.

implemented to objectively assess the understanding of the material. This phenomenon serves as a basis for curriculum development to prevent students from falling into the trap of radicalism.

B. Method

This study was conducted in a boarding school in South Sulawesi. The sampling was carried out in traditional Islamic boarding schools by adopting the halaqah system which teaches a mix of internal and external curricula. Islamic boarding schools are more focused on the classical model developed, which raises concerns about potential inconsistencies in the curriculum facilitating the development of radicalism. In addition, while students are given the freedom to develop the curriculum based on their insights, they still receive supervision from teachers and guidance from the cleric on the materials given.²¹

The respondents in this study were selected through sampling, which involved various components including students, teachers, religious leaders, and community leaders. Furthermore, direct interviews and questionnaires were used to obtain information about the curriculum being taught, for study subjectivity to be directed. These components played a significant role in the teaching system of Islamic boarding schools, and the books taught were an important part of this study, as they served as the main reference for the delivered curriculum.

The data analysis was carried out in various stages. In the first stage, observations were made at various boarding schools, namely As'sadiyah Islamic Boarding School in Sengkang Wajo District, Mangkoso Islamic Boarding School in Barru District, Kaballagang Islamic Boarding School in Pinrang, to examine the teaching and learning process that occurred. These institutions were representative examples of Islamic boarding schools that applied the classical system. Observations were also made at Islamic boarding schools that adopted the modern system, namely IMMIM Islamic Boarding School in Makassar City and Hasanuddin Islamic Boarding School in Gowa District. All of these institutions were located in the South Sulawesi region.

During interviews with students, teachers, and Kyai, various questions were asked regarding the applied curriculum as well as the level of acceptance and attitude among students. The answers to these questions were categorized sequentially to map the notion of radicalism. The interview questions were carefully arranged in order not to deviate from the content of the problem. Moreover, sources or information about the curriculum, as well as the teaching and learning process in Islamic boarding schools were documented to authentically and clearly address the study problems.

After the collection of data from the field, the materials that were considered fiery were subsequently sorted, with a focus on traditional curriculum based on the yellow book and the understanding of religious radicalism, at Islamic Boarding Schools. The next step involved the presentation of results and the drawing of conclusions based on information obtained from both students or Kyai and teachers at Islamic boarding schools regarding the curriculum being taught,

²¹ Jack C Richards and Theodore S Rodgers, *Approaches and Methods in Language Teaching* (Cambridge university press, 2014).

specifically the material on jihad.²²

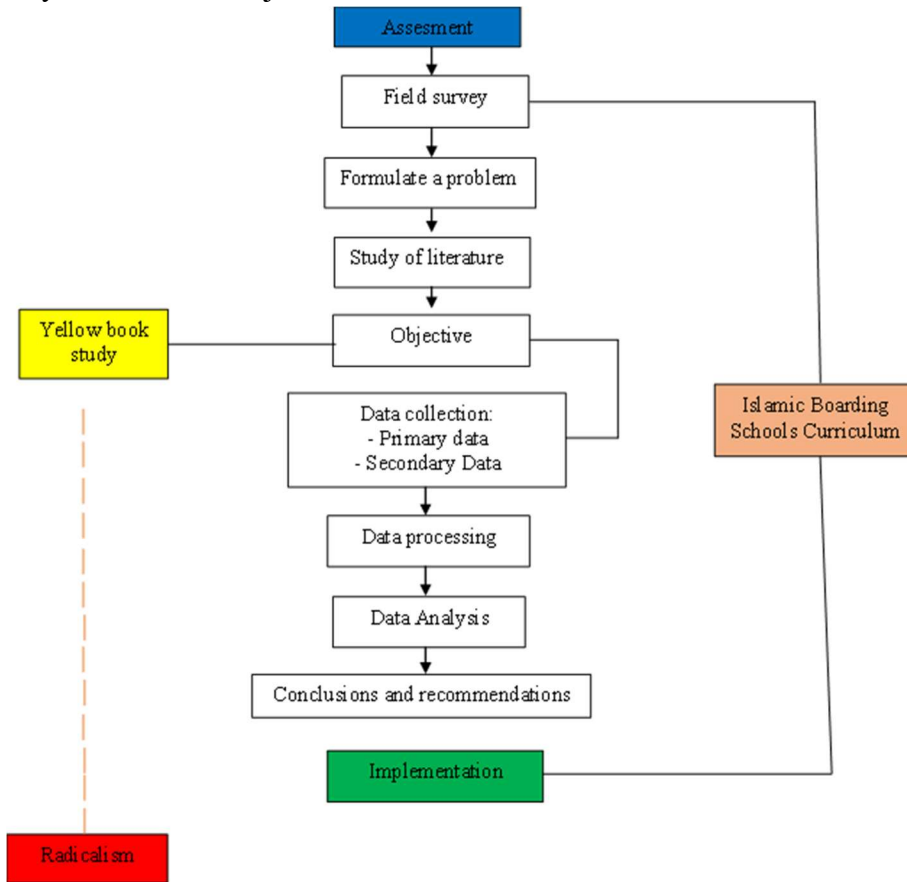


Figure 1. Flowchart

The flowchart above illustrates the assessment process carried out to identify issues of radicalism. To unravel the facts in the field, a survey was conducted to obtain initial data. The curriculum taught in Islamic boarding school, both curricularly and non-curricularly, was surveyed through literature studies, specifically lessons based on the yellow book, as a characteristic of Islamic boarding schools, to ensure objective data collection. The primary and secondary data found in the field were analyzed to draw conclusions and make research recommendations.

C. Results and discussion

The results showed the curriculum taught by Islamic boarding schools in South Sulawesi is a combination of formal and non-formal. The non-formal curriculum, also known as the traditional curriculum, is taught in the mosque. This activity, commonly called the Qur'an, provides pragmatic and simple skills that enable students to easily understand and implement in the community. The traditional approach to curriculum in these schools involves in-depth studies

²² Robert E Slavin, "Co-Operative Learning: What Makes Group-Work Work," *The Nature of Learning: Using Research to Inspire Practice* 7 (2021): 161–78.

of *nahwu, shoraf, balaghah, mantiq, tasawuf, tafsir, hadith, and fiqhi*, as outlined in the yellow book²³.

The curriculum implemented in Islamic boarding schools is an integration of three learning models, namely intra-curricular, co-curricular, and extra-curricular. The activities in these institutions span a significant portion of the day, starting from morning to night. The division of time can be categorized into the first two formal activities, which are conducted in the classroom based on the government-set curriculum. These activities are carried out formally in the classroom.

The curriculum model developed by Islamic boarding schools is of two dimensions, namely proportional and dynamic. To implement these dimensions, religious and general education are simultaneously taught in regular classes, with a greater emphasis on religious education in non-regular classes.²⁴ In the yellow book recitation, religious material is taught in-depth through analysis and study to ensure universal understanding, rather than partial. As such, this curriculum integrates curricular, co-curricular, and extra-curricular activities to facilitate students' holistic personalities. The curriculum model is designed to be practical and flexible, ensuring easy comprehension and adaptability to technological advances, thereby equipping students for success in the workforce.

The following shows a graph of the curriculum model implemented by Islamic boarding schools.

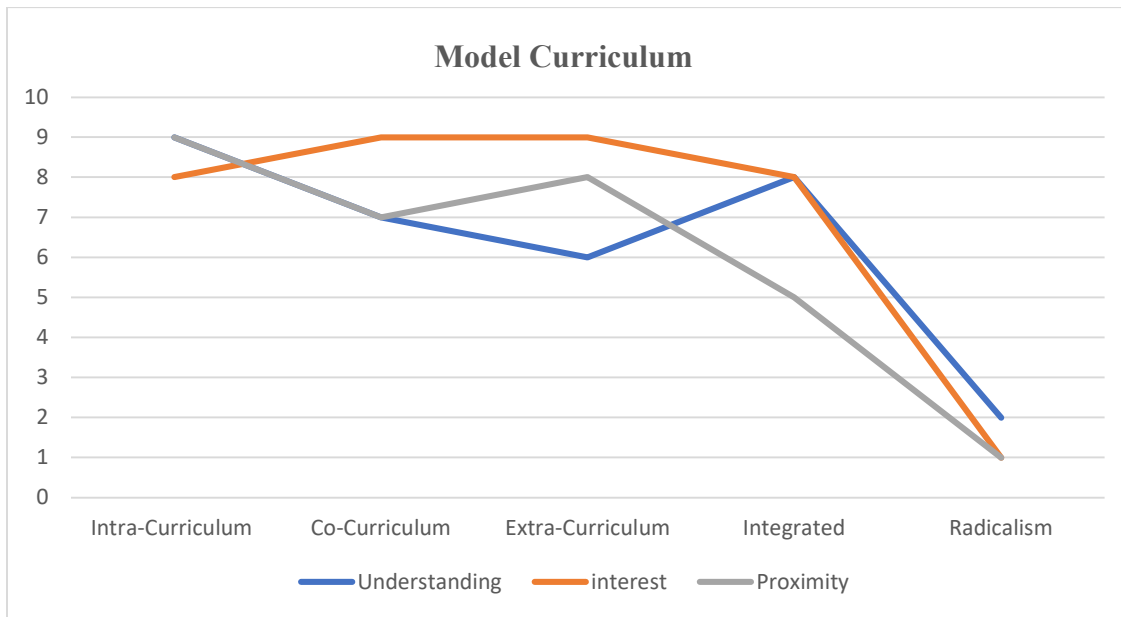


Figure 2: the curriculum model is integrated into the education system

The figure above illustrates that the common thread connecting students with radicalism

²³ Muzayyin Ahyar, “Islamic Clicktivism: Internet, Democracy and Contemporary Islamist Activism in Surakarta.,” *Studia Islamika* 24, no. 3 (2017), <https://doi.org/https://doi.org/10.15408/sdi.v24i3.4859>.

²⁴ Leonid Grinin et al., “Radical Islamism and Islamist Terrorism,” *Islamism, Arab Spring, and the Future of Democracy: World System and World Values Perspectives*, 2019, 253–69.

can be broken through the applied curriculum. This curriculum is a combination of classical and modern models that have been established by the Government and the Islamic Boarding Schools, and are subject to strict supervision. According to E. Dündar and A. Merç²⁵, the purpose of developing an integrated curriculum is to transform the curriculum into a unified whole within the education system. The orientation to be achieved in the integrated curriculum model is to provide positive aspects to students, Islamic boarding schools, and learning activities delivered by teachers. The main goal of the model is to shape the character of students to be more mature, enabling them to counteract radical understanding through the development of the curriculum being studied.²⁶

Islamic boarding schools are different from public schools because they combine three learning systems, namely extra-curricular, intra-curricular, and co-curricular into one curriculum. These three models are integrated into the curriculum section, making it difficult to filter and allowing easier access of radicalism. However, the current system has began to revamp the curriculum by tightening teaching materials, specifically the yellow books taught arrogantly, to eliminate radicalism from the learning system in Islamic boarding schools.

This curriculum is a combination of the Ministry of Religion and the Ministry of National Education, with no difference in the division of lesson hours between them. It includes formal subjects taught in the classroom, such as the Qur'an, hadith, fiqhi, morals, mathematics, biology, physics, and chemistry. Both co-curriculum and extra-curriculum activities are included in the curriculum of Islamic boarding schools, and students are evaluated through exams, as the learning system is not binding. In contrast to the formal curriculum, which is taught intra-curricularly, the examination evaluation system is carried out strictly to test students' ability to understand the material presented.²⁷

According to R. Scrivens, G. Davies, & R. Frank²⁸, the ideology developed in Islamic boarding schools adheres to the understanding of Ahlusunnah wal Jama'ah. This ideology is considered tolerant and able to accommodate various groups. It is transferred through the learning model with the aim of binding students in one belief. The ideology is in stark contrast to the notion of radicalism, as it promotes a moderation system in religion, while religious radicalism advocates for a variant system. The assumptions developed in Islamic boarding schools emphasize togetherness regardless of status and class.

Religious education, delivered through both curricular and extracurricular content, aims to foster character development in students and equip them with good deeds that can be implemented in the community. The curriculum content emphasizes the oneness of Allah SWT,

²⁵ Esin Dündar and Ali Merç, "A Critical Review of Research on Curriculum Development and Evaluation in ELT," *European Journal of Foreign Language Teaching*, 2017, <https://doi.org/https://doi.org/10.5281/zenodo.437574>.

²⁶ Saima Sakilah Dalimunthe, "Implementation of Anti-Corruption Education Values in the Subjects of Aqidah Akhlak in Madrasah Aliyah Negeri 3 Medan," *ANSIRU PAI: Pengembangan Profesi Guru Pendidikan Agama Islam* 3, no. 2 (2019): 214–25.

²⁷ H Nasaruddin Umar, *Islam Nusantara: Jalan Panjang Moderasi Beragama Di Indonesia* (Elex Media Komputindo, 2021).

²⁸ Ryan Scrivens, Garth Davies, and Richard Frank, "Measuring the Evolution of Radical Right-Wing Posting Behaviors Online," *Deviant Behavior* 41, no. 2 (2020): 216–32.

in order to promote religious consistency. Students are not taught religious fanaticism by assuming that only one source is true and blaming others. They are also not encouraged to adopt an exclusive view that distances them from others, as such behavior can damage the brotherhood. Students from diverse cultural backgrounds can be united in an integrated learning system through a multicultural attitude by upholding their respective cultures.²⁹

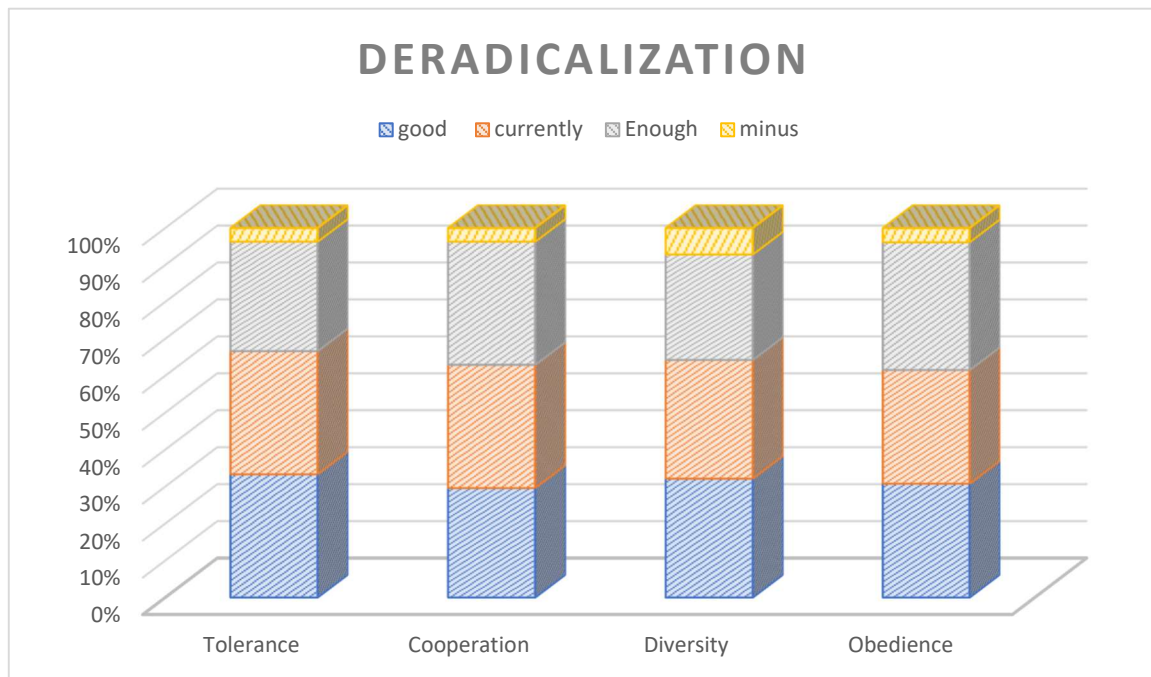


Figure 3: elements that include deradicalization

The figure above illustrates that the Deradicalization is a key objective in learning at Islamic boarding schools. Therefore, steps are taken to promote tolerance, openness in conveying information, avoiding suspicion, and showing respect to one another, based on the developed culture, specifically since the people of South Sulawesi adhere to the principle of sipakalebbi. This principle can lead to a more harmonious life system. Diversity in South Sulawesi is a crucial aspect that needs to be wisely addressed in order to prevent radicalism. Basically, since students at Islamic boarding schools are quite diverse, it is crucial to handle diversity carefully, both in speech and actions. Mutual respect is also a priority in their interactions, regardless of the different ethnicities, cultures, languages.

To overcome radicalism, students are taught to build cooperation among themselves. Cooperative learning models are always developed to form large groups that can unite them. Moreover, students are not allowed to have different understandings or small groups that can damage unity. The principle of obedience is an integral part of the life of Islamic boarding schools, as students are only allowed to hear and carry out the orders of the kiay or teacher. In the learning system, students follow the implemented model without adopting other models that may disrupt

²⁹ Mahyudin Ritonga, "Internet, Pesantren and Management Strategies Educational Building," *Pesantren and Management Strategies Educational Building* (April 1, 2020), 2020.

their understanding. This approach makes it easier to embrace deradicalization opinions.

The figure above illustrates that the type of curriculum applied in Islamic boarding schools is an integrated system, encompassing both the religious and the general curricula. The competencies developed in these learning programs are oriented toward fostering togetherness and living in harmony, thereby prioritizing the value of the curriculum and the system. The curriculum components developed in Islamic boarding schools tend to be conservative and adaptable to local culture.³⁰

According to R. Appleby Scott,³¹ this method plays a crucial role in achieving deradicalization, where the community and students become integral in fostering togetherness. The culture that develops may not be immediately accepted but goes through a rigorous evaluation and selection process to prevent distortion, allowing the curriculum to effectively promote the harmonization of students' lives. A creative function is carried out to help students develop their potential, making the curriculum more than just a tool for achieving educational goals, but also an active contributor to building community relations.

According to A. Halim, & A.S. Kesuma³², the table above presents the general curriculum content that occurs in the teaching and learning process. This curriculum serves as a representation of the model applied by Islamic boarding schools. Subjects are arranged according to the schedule of each class by combining general and religious lessons in curricular classes with specified time allocations. Meanwhile, developmental, guidance, and practical lessons are taught outside of curricular classes with longer durations, as they are conducted in a larger group. The advantages of this curriculum are that it combines intellectual, spiritual, and emotional intelligence, allowing students to develop their talents. However, the downside is that it may be overwhelming, making it challenging to control students.

Strengthening the religious subject matter is a response of concern to ensure consistency among students. Indicators that can be developed include fostering an attitude of cooperation, promoting religious tolerance, and avoiding provocation. Therefore, students can become more obedient in practicing their religion. With guidance and practical materials, they can develop talents to become more skilled with unique personalities. These indicators should be maintained to promote students' independence. Strengthening the curricular field through a combination of general and religious lessons is the main basis for developing the curriculum, not only aiming for religious pluralism but also for realizing national unity and integrity.³³

The standardization of the curriculum that was developed was not focused on the classical system but rather on human resources, to enable students to become useful in society. Graduation competency standards no longer solely emphasize the ability of students to translate Arabic content

³⁰ H Husni, "The Challenges of Religious Education in Indonesia and the Future Perspectives," *Religious Studies: An International Journal* 4, no. 2 (2016).

³¹ R Scott Appleby, "The Ambivalence of the Sacred: Religion, Violence, and Reconciliation," *Pro Ecclesia* 12, no. 1 (2003): 116–18.

³² Abdul Halim and Arsyad Sobby Kesuma, "Radical Islamic Organizations against the Surrounded Enclavé-Society," *Opción: Revista de Ciencias Humanas y Sociales*, no. 90 (2019): 721–41.

³³ Herman, "The Implementation of Religious Moderation Based-Learning Model."

or study the yellow book, but more intensely encourage the implementation of religious teachings in the current context, enabling alumni to compete in the global world. The revitalization of the curriculum, particularly in the field of Islamic studies, is a reformulation aimed at ensuring students receive a balanced formal education that prepares them to compete effectively at a higher level.

To achieve this goal, Islamic boarding schools have made improvements in various sectors, including facilities and infrastructure, to ensure a smooth teaching and learning process. Government support is consistently provided to ensure that students have a comfortable learning environment, as well as to establish effective communication between Islamic boarding schools and the government. The government's presence is not intended to intervene or change the existing curriculum, but rather provide supervision and ensure compliance with agreed-upon rules. Government supervision of Islamic boarding schools serves as a means of control to dismiss the issue of deviant understanding in religious education institutions.

According to I. Ibrahim, Z. H. Prasajo, & S. Sulaiman³⁴, the purpose of curriculum mapping is part of the deradicalization program, aimed at imprinting patriotism values on students, facilitating the counteraction of radicalism. This is why the books used in classrooms and the yellow books taught in mosques or surau are carefully selected and referenced by Kyai to prevent book counterfeiting. The applied curriculum system has been simplified to avoid boredom in learning. Moreover, students also have the opportunity to accelerate their learning and develop insights to avoid dichotomy.

The table above illustrates a positive response to the curriculum applied in Islamic boarding schools. The percentage of strongly agree among the respondents is higher compared to other responses regarding the implementation of the curriculum. This is evident from the high level of enthusiasm among students in engaging with the subject matter. The affective and cognitive domains dominate knowledge insight because they align with the material taught. In terms of the psychomotor domain, students are provided with ample guidance and skills to develop their talents. There is a tendency to prioritize religious studies through the sorogan method. However, it should be noted that the applied curriculum may not be entirely flexible, even though students are given some choice in determining the curriculum offered.

The curriculum practiced in Islamic boarding schools is diverse and prioritizes independence. However, the salafiyah dimension dominates as a characteristic of Islamic boarding schools, resulting in a dominant emphasis on religious mastery rather than general material mastery. The religious lessons applied in the classroom follow the government's curriculum, which may not fully represent the religious curriculum. Students still receive salafiah-based religious subject matter with the Qur'an model through the study of the yellow book. The influence of Kyai remains dominant, as the implementation of the curriculum is not free from consultation and

³⁴ Ibrahim Ibrahim, Zaenuddin Hudi Prasajo, and S Sulaiman, "Preventing Radicalism: Islamic Moderation and Revitalization in the Border," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 4, no. 1 (2019): 1–15, <https://doi.org/https://doi.org/10.15575/jw.v4i1.4400>.

approval beforehand.³⁵

In its contribution to countering radicalism, Islamic boarding schools are always committed to the goals of education and da'wah to steer their students toward religious movements, rather than political movements. In the study of the yellow book, students are more focused on contextualization to identify epistemological problems, rather than textualization as advocated by the radicalism movement. Despite using the same book, such as Fathul mu'in and Fathul qorib, it is the understanding of the texts that distinguishes it from radicalism. The books are analyzed, elaborated, and consulted with Kyai when controversial meanings are encountered, to ensure a unified understanding.

The scheme illustrates that religious education institutions are adaptive and can adjust to changing times in line with their orientation to the intellectual life of the community by prioritizing moral values through the developed curriculum. Basically, Islamic boarding schools still combine two learning systems, namely the classical and the modern systems. These two systems are integrated into the curriculum-oriented learning approach developed in the schools. However, the application of these two curriculum models cannot be separated from the opportunity and challenge factors that need to be formulated. This is because the opportunity factor dominates the learning system adopted at the institution, resulting in high interest from parents to entrust their children.

The supporting factors developed in Islamic boarding schools are due to the nature of the curriculum, in contrast to general educational institutions that prioritize cognitive aspects. The system used always adheres to the salafiyah method, which shows the following uniqueness. First, the sorogang method is employed when the learning process is conducted individually, with interactions between students and Kyai to deepen the material being taught. This system is effectively developed as it is goal-oriented, allowing Kyai to provide direct supervision. Second, the wetonan method is employed when learning takes place as part of the daily routine without any strict requirements, such as attendance or prescribed books being taught, allowing students to make choices regarding the curriculum offered.

Discussion

One of the educational institutions that prioritize character education is Islamic boarding schools. The curriculum taught at Islamic boarding schools in South Sulawesi is certainly very different from that of other educational institutions. These schools have unique characteristics in enriching their students through the yellow book. This form of teaching is a non-formal leadership policy. The study material contained in this book covers diverse discussions related to human life, with a focus on religious arguments.

According to Galland, C.³⁶, Islamic boarding schools not only teach spiritual intelligence

³⁵ Hasan Baharun and Siti Maryam, "Building Character Education Using Three" Matra" of Hasan Al-Banna's Perspective in "Pesantren".," *Online Submission* 4, no. 2 (2018): 51–62, <https://doi.org/https://doi.org/10.15575/jpi.v4i2.2422>.

³⁶ Cathy Galland, *Effective Teacher Leadership: A Quantitative Study of the Relationship between School Structures and Effective Teacher Leaders* (University of Missouri-Columbia, 2008).

to foster the mental and morals of students but also prioritize intellectual intelligence to prepare them for the competitive world. Through the curriculum taught, students are influenced to be creative and develop insights and talents. To realize this idea, they need to be equipped with necessary skills to compete with public schools. The purpose of the curriculum is not limited to achieving educational goals, but also to instill cultural values that align with the education system. The positive response to the curriculum applied in Islamic boarding schools has led to increased partnerships with these institutions.

To avoid being caught up in the notion of radicalism, the curriculum is regularly revised to incorporate new material. This aspect forms the basis for addressing various problems found, with the aim of achieving high-quality outcomes. The Islamic boarding school needs to respond to these revisions to ensure smooth implementation. All parties involved, including students, teachers, and clerics, need to accept and embrace these changes to achieve the desired results. Methods, strategies, and teaching materials are maximized to achieve better results in the education improvement process and to expedite the urgency of curriculum revision. This promotes the development of students' competencies and enables teachers to maximize their teaching materials.³⁷

The curriculum developed in Islamic boarding schools is the result of careful selection, with religious studies dominating general lessons. The religious and general curricula are developed by the government with a strict supervision system to ensure that they adhere to the actual teachings and do not harm students. Despite the very dense learning activities, students are offered opportunities to develop their talents through extra-curricular activities to prevent boredom. The creativity factor always stimulates students' enthusiasm to learn and produce outstanding works for the common good.³⁸

The Islamic boarding school curriculum combines two models, namely the government and the internal curricula, which places greater emphasis on religious education. A larger portion of the internal curriculum is given in the education system because it is a characteristic of Islamic boarding schools to shape the behavior of students. The parents select to send their children to Islamic boarding schools, not just for intellectual intelligence, but also to see their children show noble character. The pillars developed by Islamic boarding schools aim to cultivate not only intellectual intelligence but also spiritual intelligence, in order to instill consistency in life and resilience against influences. This is why the expected outcome is not only for students to compete in the global world or gain community recognition, but also for them to express themselves holistically, capable of facing risks and challenges to become better individuals in the future.³⁹

Efforts have been made to strengthen religious moderation by removing content that is considered deviant in both religious and general lessons. Revisions are made to eliminate

³⁷ Mustofa Mustofa, "Kitab Kuning Sebagai Literatur Keislaman Dalam Konteks Perpustakaan Pesantren," *Tibbandaru: Jurnal Ilmu Perpustakaan Dan Informasi* 2, no. 2 (2019): 1–14.

³⁸ Sudarno Shobron and Ari Anshori, "Method for Developing Soft Skills Education for Students," *Universal Journal of Educational Research* 8, no. 7 (2020): 3155–59, <https://doi.org/doi.org/10.13189/ujer.2020.080744>.

³⁹ Yuyun Sunesti, Noorhaidi Hasan, and Muhammad Najib Azca, "Young Salafi-Niqabi and Hijrah: Agency and Identity Negotiation," *Indonesian Journal of Islam and Muslim Societies* 8, no. 2 (2018): 173–98.

contradictory notions and prevent students from getting bored with the curriculum. Evaluations are presented to test their insight in religion and also conducted transparently by involving various experts to ensure curriculum quality. The goals of the curriculum include moral orientation and character education, aimed at enabling students to implement these values in the community. Meanwhile, the general curriculum goals include the orientation of nationalism and cooperation for students to create a harmonious life.

The advantages of Islamic boarding schools compared to public schools can be observed through its supervision system. Students are monitored by the Islamic Boarding School Trustees for 24 hours, making it challenging to carry out radical actions. The subject matter emphasizes religious education over general education. The Institute has developed a moderate curriculum that accommodates various interests, promoting a sense of togetherness. In addition to curricular activities, co-curricular lessons offered outside of regular school hours motivate the students. During these activities, they display remarkable enthusiasm in paying attention to the teachings of their coaches. Moreover, the material is designed to develop the personality of students through sports and scouting activities.⁴⁰

The curriculum taught through the yellow book represents the opinions of Ulama on religious issues. According to these opinions, the teachings aim to unite Allah swt and do not deviate from the principles of Islam. The yellow book contains religious issues, with each discussion consisting of several chapters. Despite covering topics such as jihad, caliphate, and ar-raiyah, the book does not promote radicalism or harmful understanding, as it has been filtered through Kyai's explanation. To protect Indonesia, Islamic boarding schools play a crucial role in involving students in education and religious sectors.

According to Mufid⁴¹, the non-formal curriculum taught through the yellow book eliminates the possibility of radical understanding from spreading, as the object of study is derived from classical books containing moderate and tolerant material on hadith, interpretation, tasawuf, and fiqh. These books mainly cover topics on morality, *muamalah*, and helping others. The principles of togetherness and brotherhood are instilled in students, making it unlikely for radicalism to take root. In addition, students are instructed to care for others in their daily activities, enabling them to be readily accepted in the community. The da'wah material delivered by students always receives positive responses from various groups due to its simplicity. The Institute's emphasis on togetherness and social ties, as well as the shared destiny felt by students create the impression that Kyai do not teach the notion of social exclusion, as it goes against religious teachings.

The culture of mutual respect plays a crucial role in shaping social relationships between students and Kyai, promoting a religious attitude that upholds the authority of the Islamic Boarding School Leader and discourages violent behavior. When students meet Kyai, they display an

⁴⁰ Saidna Zulfiqar Bin Tahir, "The Attitude of Santri and Ustadz toward Multilingual Education at Pesantren," *International Journal of Language and Linguistics* 3, no. 4 (2015): 210–16.

⁴¹ Muhammad Mufid, "Evaluasi Model Context, Input, Process and Product (CIPP) Program Baca Tulis Al-Qur'an Di Institut Agama Islam Negeri Pekalongan," *Quality* 8, no. 1 (2020): 1–14, <https://doi.org/https://doi.org/10.21043/quality.v8i1.6908>.

exemplary attitude by kissing Kyai's hand, and do not dare to follow Kyai's steps side by side when walking but could only follow from behind. This tradition is carried out to uphold the knowledge of Kyai, and to foster a culture of obedience.⁴²

The communication system established between Kyai and students is a refreshing approach for the realization of a more brilliant education system, as students are easy to manage. The educational model developed is not solely focused on delivering and receiving lessons but also emphasizes the implementation of religious teachings within the community. This approach promotes the idea that Kyai and teachers are not only teaching but also serving as educators. Students are closely monitored through the developed curriculum model and the teaching system delivered. They view teachers not only as conveyors of knowledge but also as parental figures.⁴³

The emotional relationship between Islamic boarding schools and the community serves as a strong control system. Students not only learn from Kyai and teachers, but they also adapt to community life and are always considered partners in religious activities. Therefore, in various celebrations, their involvement is necessary to support community activities. The community is always involved in various celebrations to strengthen Islamic boarding schools program and provides facilities and infrastructure to support educational programs.

The interaction between students and Kyai is highly intense as it puts forward the values of obedience to measure the obedience of students. Students develop a deep emotional connection when they step on each other's clothes at Islamic boarding schools due to the principle of brotherhood. The intended message is that the attachment between the two is inseparable, like two currencies. This kind of emotional doctrine will strengthen the existence of Islamic Boarding Schools as a counter-radical educational institution. The pattern of relationships that occur in Islamic boarding schools can be categorized as a dialectical relationship between students and Kyai due to their closeness. This pattern of relationship generates positive actions that influence both parties in a beneficial way.⁴⁴

The sacredness that occurs in Islamic boarding schools can be seen when students always submit to the advice of Kyai, and their authority is always maintained. Communication is always established, as Kyai are not only seen as teachers but also as parents. The communication patterns built include, first, the consideration of Kyai as charismatic figures that captivate the view, hence, students are submissive and obedient to them. In reality, Kyai not only provide knowledge but also serve as life example. Second, the essence of Kyai's existence becomes problem-solving for all challenges faced by students. An emotional connection is always established between the two because, as students view Kyai as a safe haven to share the problems encountered during their

⁴² M Harja Efendi et al., "Islamic View of Environmental Conservation Education in Pondok Pesantren Nurul Haramain Lombok Barat-Indonesia.," *Journal of Education and Practice* 8, no. 12 (2017): 137–40.

⁴³ Diyan Yusri, "Pesantren Dan Kitab Kuning," *Al-Ikhtibar: Jurnal Ilmu Pendidikan* 6, no. 2 (2019): 647–54, <https://doi.org/https://doi.org/10.32505/ikhtibar.v6i2.605>.

⁴⁴ Nanang Hasan Susanto, "Reinterpretasi Konsep Bidah Menuju Islam Transformatif," *Madania: Jurnal Kajian Keislaman* 21, no. 2 (2017): 235–46.

learning process and beyond.⁴⁵

D. Conclusion

Islamic boarding schools, located in South Sulawesi, are religious educational institutions that aim to educate individuals and enable them effectively practice their religion. The teaching and learning system is focused on enhancing religious and general knowledge through a predetermined curriculum.

The curriculum studied by students at Islamic boarding schools is far from radicalism because it does not contain material that teaches about violence. The curriculum is supervised by both the Islamic Boarding Schools and the government to prevent the adoption of outside understandings that are contrary to Islamic teachings.

Kyai play a central role in providing guidance to students both formally and non-formally and greatly determines the direction and goals of Islamic institutions. Moreover, they can carry out a supervisory function for all activities conducted by students within the institution to overcome radicalism. After mapping, the Islamic boarding school curriculum does not contain the notion of religious radicalism. This institution was established to produce an Islamic generation with a national perspective under the auspices of Indonesia.

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⁴⁵ Rachael Diprose and Muhammad Najib Azca, "Past Communal Conflict and Contemporary Security Debates in Indonesia," *Journal of Contemporary Asia* 49, no. 5 (2019): 780–805, <https://doi.org/https://doi.org/10.1080/00472336.2019.1619186>.

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