

STRENGTHENING THE PHILOSOPHICAL ROOTS OF ISLAMIC EDUCATION BASED ON RELIGIOUS MODERATION FOR MILLENNIAL WOMEN: A CASE STUDY AT A MODERN PUTRI ISLAMIC BOARDING SCHOOL

Wahyudin ^{1*}, Nurul Mahmudah ², Agus Trioni Nawa ³,
Nency Dela Oktora ⁴, Dedi Wahyudi ⁵ and
Muhammad Syakir Al Kautsar ⁶

^{1,3,4,5} Lecturer, Institut Agama Islam Negeri Metro, Indonesia.

^{2,6} Lecturer, Institut Agama Islam Negeri Sultan Amai Gorontalo, Indonesia.

*Corresponding Author Email: mafazasyafira@gmail.com

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Abstract

This study aims to establish the philosophical foundations of Islamic education based on religious moderation for millennial women, with a case study in several modern Islamic boarding schools. The method used is descriptive qualitative, utilizing written data, images, and behavioral observations from the subjects of the study. A philosophical approach is applied to trace the foundational philosophy of this educational concept, which is then reinforced through a conceptual approach to identify and develop new concepts. This research was conducted in several locations, including Pondok Pesantren Gontor Putri 8, Pesantren Diniyah Putri Pesawaran Lampung, and IKPM Lampung. The findings of this study indicate that the education in several modern girls' boarding schools has successfully implemented an educational philosophy that seeks to integrate scientific knowledge and a hidden curriculum that reflects religious moderation. The strengths of these institutions are reflected in teachings that present a comparative analysis of scholars' views in classical Islamic texts and activities involving students in interfaith events, fostering an identity of tolerance among female students and enabling them to interact well with people of different beliefs. This identity-building effort aims to develop a generation of women with moderate perspectives who are strong in implementing their religious values. Furthermore, digitalization efforts are also being initiated by modern boarding schools to instill the roots of moderation in female students in alignment with contemporary times.

Keywords: Organizational Commitment, Moderation, Pondok Modern, Philosophy.

1. INTRODUCTION

Women are God's creations with a body that is admired accompanied by a charming mind. A woman actually has a lot of hidden qualities. But the quality of self is often not realized by yourself. For the sake of the social interests that women live, these qualities tend to be suppressed or restrained so as not to clash with the surrounding environment.

Another interesting thing discussed is how a woman deals with conflict in a relationship and polishes her motherhood. Women have the main power because they have motherly traits such as loving, gentle, and yielding. These qualities are very important to be honed because they are one of the main strengths of women. A man may appear harsh and strong, but he is easily touched by a woman's gentleness. Gentleness attracts women because only women are the most flexible and natural to use it. Unfortunately, there are still many modern women who don't want to do it because they feel it is a sign of weakness. Now we are in the millennial era which is followed by increasing technological advances so that all information is easily accessible. Many efforts have been made to improve women's education.

For example, research conducted by Erma Pawitasari states that the separate learning system provides opportunities for female students to explore themselves to the fullest to prepare women to face life. Good and correct women's education will later affect the economy, social, culture, and health of women. However, in reality in our society there is still a negative perception about women's education. Some da'wah interpreters often cite weak traditions of transmission and hinder women's educational activities. In fact, today's millennial era women are expected to be able to speak out loud in various media and the environment, fighting for women's rights in equality in all existing lines.

Seeing the conditions above, in the current era of modernization, Islamic boarding schools are the most appropriate solution to become a candradimuka crater in educating, shaping and printing a generation of nation's children who have good character. (Akbar et al., 2024) Islamic educational institutions, in this case pesantren, realize that education is needed by women, for example the Gontor Putri Islamic Boarding School which has an alumni community, namely the Modern Boarding Family Association (IKPM), the Diniyah Putri Pesawaran Islamic Boarding School, Lampung, and which has been around for a long time and has a very good track record in terms of education and has succeeded in producing reliable women. This boarding school supports the government's efforts as stated in the Minister of Religion Decrees 183 and 184 of 2019 which contain strengthening religious moderation, character education, and strengthening morals.

The results of the researchers' observations found that the women's modern boarding school mentioned above made a moderate spirit as one of its advantages. This is evidenced by the statement of Grand Sheikh Al-Azhar, Prof. Dr. Ahmad Muhammad Ahmad At- Thayyib in his speech at the 90th Anniversary of Pondok Modern Gontor. In addition, the researchers saw that there were many alumni of modern women's boarding schools who succeeded in developing Islamic boarding schools with moderate understanding until some became religious Moderation Instructors.

Minister of Religion Lukman Hakim Saifuddin stated that the existence of the Gontor Islamic Boarding School was one of the concrete evidences of how Islamic Wasathiyah values were developed. There are many testimonies from the public about the female Pondok Modern Alumni that illustrate moderate attitudes in everyday life (Independence Fighter), Nurhayati Subakat (Indonesian Cosmetics Entrepreneur), Dr. Ika Yunia Fauzia, (Motivator and Expert in Islamic Economics), Dr. Syarifah Gustiawati, (Expert in Islamic Economics).

From the results of these observations, the researcher will look for the philosophical roots of the role of women in this millennial era which is believed to have great potential in forming, sowing, and maintaining tolerance to prevent the spread of violent ideology. Then it was elaborated with a research location that strongly supports the sowing of the seeds of religious moderation so that the researcher proposes the research title "Strengthening the Philosophical Roots of Religious Moderation-Based Islamic Education for Millennial Women at the Modern Putri Islamic Boarding School".

This study will analyze the philosophical roots of Islamic education based on religious moderation for millennial women at Pondok Modern Putri? Then it is explained through the question: have the educational activities been able to present the right educational model? How to present excellence in religious moderation? What identity construction do you want to form?

The purpose of this study is to explore the philosophical roots of Islamic education based on religious moderation for millennial women at Pondok Modern Putri. Then it will also find appropriate religious moderation education activities for millennial women, efforts to present the advantages of their institutions in terms of religious moderation, as well as the identity construction they want to form.

2. LITERATUR REVIEW

Religious Moderation Education

Today Indonesia is faced with two groups in terms of understanding religious texts. First, groups that understand religious texts to the extreme often even use violence to actualize their understanding. Second, groups that understand religious teachings literally and view foreign cultures as negative. In addition to these two groups, among the younger generation there are many cases of intolerance both among religious people and between religious communities as a result of understanding the meaning of religious texts. (Akbar et al., 2024)

Problems in understanding religious texts are then added to a state of loss of balance between intellect and morality, modernity with spirituality, and so on, forcing us to re-explore Islamic moderation insights as a middle way in an effort to show the face of Islam that is friendly, not angry. (Al Kautsar & Mahmudah, 2021) Moderation of Islam or religious moderation becomes interesting if the religious style of the Indonesian people because moderate religion has become the hallmark of religious people in Indonesia and is appropriate for our pluralistic society culture. Religious moderation and the condition of multicultural society in Indonesia can be synergized with state policies. The state must rethink the formulas and policies of religious education that are transformative and liberating for mankind. Religious teachers, ulama, ustadz, and kiai have a very large role and function in instilling and spreading the understanding of religious moderation. So, the religious education formula is expected not only to teach the issue of jihad which means violence or war but jihad in a broad sense.

Millennial Women

The rapid development of technology plays an important role in life in the millennial era (generation Y era) as it is today. The technology that is currently in demand by the younger generation is gadgets. The use of gadgets is also very influential for the psychological development of the younger generation. There's a lot of educational content and a lot of negative content, too. This becomes a concern if the younger generation is swept away in the current era, no longer has a caring character, and is unable to face the challenges of an instant era. (Davar, 2024)

Women in this millennial era have a role not only as wives, housewives, but also as first educators, coaches, managers and regulators of family life, as well as decision makers and can occupy the best positions in various places or opportunities. In certain positions in the public sphere, millennial women have the same rights as men. This situation is also supported by the existence of government institutions that specifically deal with women's empowerment. In politics, it is also stipulated that the number of women must be met by a party in determining its legislative candidates. Although all components are required to pay serious attention to women, millennial women should still not forget their nature, rights, and obligations as a real woman. (Failin et al., 2022)

3. METHODS

The research "Strengthening the Philosophical Roots of Religious Moderation-Based Islamic Education for Millennial Women at the Modern Putri Islamic Boarding School" is included in qualitative descriptive research by writing down written information from the person or subject being observed, besides that information is obtained in the form of pictures and descriptions of behavior. (Mahmudah et al., 2020)

This study uses a philosophical approach to find the philosophical roots of the theme of this research and then strengthens it with a conceptual approach where researchers will identify existing concepts so as to find new concepts or ideas

4. RESEARCH RESULT

Implementation of Religious Moderation in the Curriculum of Modern Women's Islamic Boarding Schools

The teachings of religious moderation have long been implemented by modern women's Islamic boarding schools by prioritizing wasathiyah values or fair, balanced, moderate, proportional, and beneficial. This practice is reflected in the moderate curriculum components in terms of objectives, materials/contents, methods and evaluations.

The main purpose of establishing a modern Islamic boarding school is the formation of reliable or competent scholars in accordance with the times. This goal is as stated in the vision of the modern cottage, namely as an Islamic educational institution that produces cadres of ummah leaders, becomes a place of worship, and becomes a source of Islamic knowledge, the language of the Qur'an, and general science while still having a pesantren spirit. (Rohmatulloh et al., 2023)

Modern pesantren education materials cover all aspects of cognitive, pricomotor and affective as well as spiritual, namely 100% religious and 100% general. This educational material contains the content of faith, Islam, good morals, science, nationality, art and beauty, entrepreneurship and skills, technical da'wah and society, leadership and management, teacher training, women's education (girlhood), physical education and health. Coaching is carried out for 24 hours with the assistance of teachers or educators in the cottage environment (integrated). Modern boarding schools are not prepared to produce Islamic intellectuals, but to educate a cadre of Islamic scholars with general knowledge. General knowledge is also an Islamic science as long as it is integrated with Islamic values. Every use of science, method and technology for human welfare is monotheism or union with God's will. This education does not recognize the difference between general science and religious knowledge, but in practice or implementation it is grouped into intracurricular, co-curricular, and extracurricular.

Educational methods in modern cottages are carried out using the good old way, accommodating new good ways, and referring to effectiveness, efficiency and acceleration. This method is intended to achieve the goal by emphasizing example, habituation, knowledge formation, advice, direction, assignment and supervision. This aspect is included in the hidden curriculum of modern women's Islamic boarding schools. (Benedetto & Luchetti, 2024)

Supervision is carried out taking into account the daily, weekly, semi-annual and annual time scales. These two things are manifested in six things, namely: taftisy l'dad,

namely checking the readiness of teachers before teaching in terms of mastery of the material, writing general and specific objectives, reviewing RPS achievements; naqd al-tadris, namely supervision carried out by senior teachers to juniors regarding teaching strategies and methods in the classroom, ensuring the suitability of the use of the language of instruction, ensuring the accuracy of the explanation of the material in the classroom; ta'hil or taujih, namely enrichment of teaching materials by senior teachers to junior teachers according to their respective fields; teacher correction control, namely ensuring that teacher preparations have been signed by senior teachers in taftisy l'dad; weekly unified briefing; coordination meetings.(Gamboa, 2024)

Furthermore, evaluation is carried out by measuring curriculum achievement which is divided into several types, namely entrance exams, advanced exams, daily tests, muraja'ah 'ammah or mid- semester, semester exams, and finally the final exam or niha'ie. All evaluations are framed in the Oral Exam, which is to test mental abilities, personality, morals and adab, as well as the practical ability of students in using tools, answering questions in three test clusters, namely Arabic, English, and the Qur'an; The written exam is intended to measure the level of students' understanding of the lessons given in the form of essay answer sheets; Practical exams are carried out to determine the accuracy of using the knowledge that has been learned in the classroom and daily education in the dormitory

Intracurricular curriculum materials that are carried out are categorized based on subject groups and subject names. First, the subject group is considered al Islamiyah to learn about the science of the Qur'an, jadwid, interpretation, translation, hadith, musthola hadith, fiqh, usul fiqh, al faraidh, monotheism, al din al islamiy, muqaranat al adyan, mantiq science and Date al-Islam. Second, the group of Arabic subjects studied about darus al lughah, al insya ', alimla ', al muthala'ah, an nahwu, as sarf, al balaghoh, al khoth, the date of adab al lughoh, and al mahfudzot. Third, the teaching science subject group learns about at tarbiyah wa at ta'lim and educational psychology. Fourth, the English subject group learns about reading, conversation, grammar, composition and dictation. Fifth, the exact science subject group learns about arithmetic and mathematics. Sixth, the natural science subject group studied physics, biology, and chemistry. Seventh, the social science subject group includes national and world history, geography, sociology and general psychology. Eighth, the Indonesian subject group or citizenship studies Indonesian language and state administration.

The provisions of this intracurricular curriculum are broadly in accordance with the spirit of the establishment of a modern boarding school which was initiated earlier, namely creating Islamic cadres with insight. The implementation of the curriculum is enhanced with a multilingual language of instruction, namely Arabic-English-Indonesian. Subjects that must be delivered using Indonesian may not be delivered in other languages, as well as other subjects.

Co-curricular activities are supporting activities in the form of scientific practices that have been studied and carried out outside school hours under the guidance of teachers and senior students. The scientific practice is in the form of daily amaliah worship (prayer, fasting, reading the Qur'an, dhikr, wirid, and prayer; extensive learning, namely language coaching and development, additional learning in the

afternoon and evening (muwajjah), classical book studies, Hajj practice, teaching practice (microteaching).

The extracurricular activities implemented are scouting, sports, arts, speech exercises, organizational education, educational tours, and various skills education. Besides that, the students are also taught ecoprint boutiques based on the environment, internet center (programming), catering, fashion, drum band, video recording, making films, and others. The support of Islamic boarding schools for the self-development of the students is very much emphasized and manifested in the educational practice that is carried out by presenting competent teachers according to the fields that the students want to explore, and holding competitions between educational institutions.

"We fully support what the students want to be. If there is no teacher, we invite teachers from outside to teach here."

The curriculum used refers to the national education curriculum which is then modified by talent development activities and hidden curriculum which is the spirit of educational development.

Hidden Curriculum

Based on the results of the study, there is a Hidden Curriculum that is implemented. This curriculum is not officially written as an educational rule that is applied but is implemented with wisdom in order to produce the best graduates. Hidden Curriculum is an unwritten curriculum in the form of all forms of learning intended to provide education to humans wherever, whenever and with whoever they are.

There are so many Islamic boarding schools in Indonesia that are a good learning system and produce religious scholars but have not been able to answer the challenges of an increasing advanced society. In this modern era, the ummah needs scholars who are appropriate and in tune with the times. Scholars who can answer and find solutions to the problems that exist in the realities of life today. From the problems above, this hidden curriculum is present at Pondok Diniyah Modern Putri and tries to answer these problems by implementing a structured, directed and advanced education system.

Hidden Curriculum is a very important social skill and carries the transmission of norms, customs, idiomatic language, polite language, language taste (fine and rough), politeness and so on. The hidden curriculum can be exemplified through interactions between teachers and students in the context of educational interactions. Every educational institution must understand that educating is not only providing knowledge that is cognitive and psychomotor, but also affective by providing examples of good behavior from waking up to going back to sleep alone or with other people. The hidden curriculum is a buffer that is practiced in social interaction in an environment that has been provided, namely educational institutions. In this case, the Islamic boarding school is seen as an educational institution with a dormitory system, with the kiyai as the central figure and the mosque as the central point of the psyche.

At the modern women's boarding school, effective educational methods are applied in the form of example, habituation, learning by instruction, learning by doing, criticism and leadership. (Jayanti & Firmansah, 2018)

- a. Exemplary: this method is used to provide direct examples of the behavior that must be applied by the students through the example of their kiyai (teacher).
- b. Habituation: this activity is in the form of fostering discipline and moral awareness or is called character building.
- c. Learning by Instruction: this method is carried out through the substitution of noble values that must be applied in Islamic boarding schools in order to create the internalization of these values into the students.
- d. Learning by Doing: this method is used to internalize the desired educational value by providing harmonious activities in social life.
- e. Criticism: this activity is not only given but also given, in the sense that the students are taught how to give criticism properly and are willing to accept criticism from others with grace.
- f. Leadership: this method comes in two conditions, namely active and passive (leading and being led). The students are required to be ready to be in these two conditions

Santri caregivers occupy the top of the interaction hierarchy and transform pesantren values through 5 methods, 4 media, and 2 factors. The five methods include exemplary, conditioning, directing, habituation and assignment. The four media include words, actions, writing, and reality. The last two factors include internal factors (students, teachers, cottage families), and external factors (guardians, community and government). The essence of modern Islamic boarding schools is manifested in the following contents:

- a. The essence of pesantren lies in its content and soul, not in its skin. Because it is in that content that Islamic boarding schools are found for religion, homeland and nation.
- b. The main content of Islamic boarding schools is mental and character education.
- c. It is in the education of Islamic boarding schools that a strong soul is established as the basis for the philosophy of life for the students. The lessons or knowledge they gain while at the Islamic boarding school is as a tool in carrying out their future life in society.

Education in modern Islamic boarding schools combines two sciences at once with the same portion, namely 100% religion and 100% general. The implementation of education is adjusted to the educational background of the students, therefore there is an equalization class. By applying general and religious education in equal portions, it indicates that Islamic boarding schools are trying to prepare a generation of scholars who are physically and metaphysically ready.

This is an implementation of the totality presented in modern Islamic boarding schools in the dimensions of integration of the household environment, school environment and community environment. This is the philosophy of education that wants to be realized in education in modern boarding schools, namely all efforts that can affect the goodness of human life.

The following is a philosophy of life that is always instilled in the minds of the students, namely:

- a. Pondok is an environment that is deliberately created to educate, so what students see, hear, feel and experience on a daily basis must contain elements of education.
- b. All subjects must contain moral education.
- c. Tall, able-bodied, knowledgeable, and free-thinking.
- d. Dare to live not afraid to die, afraid to die don't live, afraid to die just live.
- e. Simple does not mean poor.
- f. I want nothing but goodness.

This philosophy of life is always embedded in the minds of the students to navigate the reality of life. This is evident from the attitude of the alumni who continue to apply the exemplary attitude of the teachers or kiai by implementing politeness, politeness, and other noble values.

In relation to religious moderation, the philosophy of free thinking provides a wide room for tolerance in carrying out religious practices. Therefore, Islamic boarding schools provide education in the form of comparative teachings between the opinions of scholars. One of these efforts is manifested in the study of fiqh books used, namely *Bidayatul al Mujtahid wa Nihayat al Muqtashid* rich Ibn Rushd. This book presents the teachings of practicing religion by providing different views of various priests of the schools, so that it opens the students' understanding of the differences they find in society.

"... if they want to do (the practice of fiqh), they must know why they are doing it and according to whose point of view (which school)".

Self-reliant spirit (the ability to help oneself is a powerful weapon. Self-reliance is not only in the sense that the students always learn and practice taking care of their own interests. But the Islamic Boarding School itself as an educational institution has never relied its life on assistance. Modern Islamic boarding schools are cottages that stand without any religious group or party.

The spirit of *Ukhuwah Islamiyah* includes an atmosphere of close brotherhood, an atmosphere of unity and mutual cooperation, so that all pleasures are felt together, with the fabric of religious feelings, *ukhuwah* (brotherhood). This *ukhuwah* relationship is not only inside the lodge, but is also carried out, even to the point of influencing the unity of the *ummah* in society. The researchers really felt this when digging up information with *ustadz* and *santri* alumni.

The spirit of freedom in thinking and doing, free in determining his future, in choosing a way of life in society; with a big spirit and optimistic in facing life.

1. Millennial Women and Religious Moderation

The existence of gender in carrying out the wheel of a harmonious and balanced life must always be in harmony and complement each other. Apart from the balance of the ratio of the number between men and women, they have their respective roles. These two genders must go hand in hand for the realization of the noble ideals of life. Therefore, women have great potential in realizing a good national and state life.

In carrying out the life of the nation and state, many issues arise and need special attention. Starting from the most narrow issues, namely within the household, to very broad issues, namely society, politics, law and religion. One of the issues that is now a problem in Indonesia is religious intolerance.

This intolerant attitude is inversely proportional to the moderate attitude. Therefore, people need to get religious moderation education. The hope of the presence of this education is to create a middle understanding or *wasath* – in the midst of differences in ethnicity, nation, religion, language, etc. – as researchers have stated in the previous sub-discussion. There are two ways to implement moderation education, namely by repressive or taking action against violations that occur, and prevention or prevention so that violations do not occur.

Repressive actions are carried out when violations have occurred, in this context, namely violations of religious intolerance. This action is carried out using the force of law or government policy. On the other hand, to prevent violations from occurring, it is necessary to take preventive measures. Preventive means prevention. Prevention can be done through educational institutions, both formal and non-formal. Formal education includes education in schools or equivalent, while non-formal education can be done through studies in mosques, education in the family, and the like.

The family consists of father (male) and mother (female). These two elements have the same portion in educating children and making married life a success. Talking about family education, the role of parents is needed to provide a more moderate understanding of religious practices, namely mutual respect and respect, tolerance, or not extremes. Father and mother have two different personalities according to their nature as human beings, but they have the same obligation in the success of education in the household, namely for children or the next generation. This nature can be one of the ideas in the success of religious moderation education in Indonesia.

God Almighty created a woman with the nature of a mother and has a motherly nature. Motherly traits, namely: altruism (the nature tends to put the interests of others before their own interests), affection and activity. These characteristics can be a great asset to carry out religious moderation education for their children.

Educating children (or educating from an early age) is a preventive measure that can become a government policy as the largest source of legal force in the state. One of the right steps in the success of the idea of religious moderation education from an early age is to prepare women as prospective mothers by equipping them with the notions of moderation. (Syarif, 2021)

Modern women's Islamic boarding schools are one of the great assets for policy makers to focus more on how this generation of women can become great and strong figures and have moderate insight in implementing their religion. Based on the results of interviews and observations, the researchers found that the effort to provide an understanding of the practice of religious moderation was manifested in the form of hidden curriculum and extracurricular activities. (Al Kautsar & Mahmudah, 2021)

One example of this moderation education is in modern women's boarding schools, sports activities are carried out by bringing together students with other school groups to compete. In its implementation, the students still wear clothes to cover their genitals in accordance with religious guidance. They competed in a sporting manner with other public schools which incidentally did not wear clothes to cover their genitals according

to religious guidance, even many of the opponents who actually came from other religions. However, there is no discrimination between them. It became a valuable moment about how the students were taught to be able to interact well with other people who have different beliefs and obedience to God without prioritizing the sides of these differences. (Saputera, 2020)

Religious moderation is an attitude of practicing religion in a balanced way, both exclusively and inclusively. These two things result in a balance in the practice of one's own religion and respect for the religious practices of others who have different obedience and beliefs. The position of women in this case plays a very repressive and preventive role, considering their population is balanced with men, their equality is the same as men but their role as mothers naturally cannot be replaced by men. This is what makes women have more potential in maintaining harmony between religious communities by teaching the principles of moderate religious practice so as to create inter-religious harmony.

Digitization and Religious Moderation

One of the main reasons as an argument for the importance of the idea of religious moderation in Indonesia is the condition of a plural and multicultural society. Religious moderation teaches how to keep a believer from being trapped in religious intolerance extremism. Indonesia is a country with the most religions, and Islam is the majority religion, however the government has facilitated the interests of religious communities in a balanced manner as evidenced by the many national holidays based on holidays of all religions, namely Islam, Catholicism, Protestantism, Hinduism, Buddhism and Confucianism.

Religion has a very important position and role in the life of the Indonesian people, especially in formulating social norms. Efforts to build inter-religious harmony cannot only look at differences as a pragmatic social fact, but active involvement is needed, namely by acknowledging the existence and rights of other religions, as well as understanding the similarities in social interactions.

The existence of digital media today, where information can spread very quickly. The information is in the form of news, videos or voice messages. The distribution of this information must be adjusted between the time, place and context that occurs. Many of the people who present two different pieces of video that are very contradictory with the intention of causing conflict. Therefore, the spread of fake news and provocative news becomes very dangerous if combined with the development of information that is very fast like today. Departing from these conditions, broad insight about religion and wisdom in using information media is needed. The internet has a big influence on the increase in intelligence in the millennial generation or generation Z. Students and students who do not have internet access have more moderate attitudes than those who have internet access. A total of 84.94% students have internet access, and the remaining 15.06% do not have internet access. Half of the millennial generation (54.37%) rely more on the virtual world (internet) as a source of religious learning either through social media, blogs or websites.

Intolerance in religious practice is very likely to occur to those who study religion using digital media (internet) because digital media is network-building, impartial, interactive, involves an active role and can even be manipulated. Internet access that is easy and does not have standard rules is very free and anyone can write or disseminate any information to the public. The abundance of this information source

has become the consumption of the millennial generation. If the source they get is correct, then their understanding is correct, but if it is wrong, it is very difficult to detect the error and correct it. (Bahar, 2022)

Although content on social media is more accessible and presented in an attractive form, right and wrong information is getting mixed up. Some are too contextual in understanding the holy verses accompanied by excessive fanaticism that leads to exclusivism, extremism, and even terrorism. There are those who go beyond the limits to the point of over-interpreting the scriptures. There are also those who play with God's message into a personal message that requires interest. The logical consequence that occurs is the vulnerability of conflicts of interest that can tear the harmony of religious life. (Prakosa, 2022)

This has a serious impact when it comes to religious content, moreover this is also supported by changes in people's attitudes that are all-instant. The instant and practical culture created by this digital revolution makes people tend to prefer news through virtual media. The digital world today has produced ideas and ideas so as to form a thought that is embedded in people's understanding. Religious experience personal, unfounded fatwas, and knowledge that is not clear in its chain, continue to be created in such a way as to lead the community. Religious authority has shifted due to the colonization of information and the folding of consciousness. Previously, religious authority was only owned by Ulama, ustadz, mursyid, religious teachers, and the government through the Ministry of Religion. However, nowadays religious authorities are being embraced by new media that seem impersonal and based on information networks. Everyone easily accesses knowledge according to their own tastes and needs.¹⁸ Religious narratives are provided such as buffet menus that are freely taken in the available formats.

The development of religious literacy that contains moderate teachings is needed to balance social media-based conservatism. Therefore, one of the efforts made by modern women's Islamic boarding schools is to teach their students to learn and understand the internet while other Islamic boarding schools prohibit students from using the internet and communication tools. Teaching students about using the internet and communication tools is very important in order to provide awareness about the positive and negative sides of the presence of these facilities.

In modern Islamic boarding schools, women are given self-development lessons in the form of coding software classes. This class teaches making applications, making creative videos and sharing them on social media and similar activities. The use of internet media gets intense monitoring from caregivers or policy makers. One form of monitoring is in the form of limiting internet access to a maximum of 22.00 WIB, imposing microtik restrictions by blocking TikTok accounts, Instagram, and several accounts that are subject to negative impacts. Monitoring internet access using the master server. (Syarif, 2021)

The purpose of providing internet access to the students is so that they are aware and understand how to use it properly what are the dangers that can be caused. The students are also taught to be able to filter the information obtained so that they are wiser in capturing information and digesting it as additional knowledge. (Mahardhani, 2022)

The cultivation of digital understanding is not only limited to digitizing information, but is applied to more tangible aspects of life at the cottage. The caregivers integrate a direct relationship between the santri and the guardian, so that each guardian of the santri can know all the movements made by his child while living life in the boarding school.

One of the efforts embodied in this digitalization is using a cashless payment system. In this cashless system, students are required to make non-cash payment transactions using their student cards. The transaction can be carried out on almost all payment systems, including buying food at the cottage canteen, paying monthly tuition fees for the cottage, and even making payments from outside the cottage. This system is carried out by way of the guardian of the santri filling in the card balance held by the student. (Mahmudah & Al Kautsar, 2022) Replenishment of balances can be done from anywhere through banks that have collaborated with Islamic boarding schools. Through this system, the guardian of the santri can monitor the shopping activities carried out by the santri during the education period at the Islamic boarding school. This is an embodiment of efforts to understand students about the importance of the digital world and direct them in an appropriate and useful corridor. (Sopakua et al., 2023)

CONCLUSION

Educational activities in several modern girls' boarding schools have succeeded in establishing a philosophy that bridges the right educational model with efforts to integrate scientific knowledge and a hidden curriculum offered by modern boarding school management based on religious moderation. The strength of these schools in presenting implied religious moderation is reflected in internal lessons through comparative teachings of scholars' opinions in classical Islamic texts and the participation of female students in competitions involving participants from various religious backgrounds. The identity construction pursued by the management involves teaching students to interact well with others of different beliefs and devotion to God without emphasizing these differences. The identity that the management aims to build is one of tolerant Islamic education, aspiring to create a generation of strong, capable, and moderate women in practicing their religion. As part of this identity construction, digitalization efforts are also being initiated in modern boarding schools to instill the roots of moderation in female students, aligning with contemporary advancements.

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