

# Integrating the Values of Religious Moderation Through the Rahmatan Lil Alamin Profile Project

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## ABSTRACT

*This study aims to analyze the integration of religious moderation values through the Rahmatan Lil Alamin Student Profile Project (PPRA) at MIS Jauharul Huda. The research is motivated by the persistence of bullying behavior, intolerance, and declining moral attitudes among elementary school students, highlighting the need for structured character education based on religious moderation. This study employed a qualitative approach with data collected through observations, interviews, and documentation involving the madrasah principal and teachers. The findings reveal that the PPRA program effectively integrates the core values of religious moderation such as tolerance (tasamuh), equality (musawah), deliberation (shura), balance (tawazun), and good manners (ta'addub) into both curricular and extracurricular activities. These values are implemented through daily religious practices, literacy activities, environmental care programs, social projects, and collaboration with the Pancasila Student Profile Strengthening Project (P5). Teachers play a crucial role as role models and facilitators in guiding students to practice moderate attitudes in real-life situations. The program contributes to fostering respectful behavior, reducing bullying, strengthening empathy, and nurturing harmonious social interactions among students. The study concludes that integrating religious moderation through PPRA provides a practical and sustainable model for character education in madrasahs. Support from teachers, school leadership, and parents is essential to ensure the long-term success of the program in shaping a tolerant, ethical, and socially responsible generation.*

**Keywords:** Religious Moderation, Rahmatan Lil Alamin Profile, Character Education

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## INTRODUCTION

Religious moderation in Islamic education is based on the literature of the Qur'an and Hadith to equip students in the world of Islamic education to truly uphold their religious values and maintain unity and oneness (Al Ayyubi et al., 2024) . One form of implementation is the Pancasila Student Profile Strengthening Project with the theme "Rahmatan lil 'Alamin", which emphasizes mutual respect and bringing goodness to others (Rohmah, 2024) .

Various cases of bullying, such as mocking parents' names, slander, and so on. Previous researchers said that the level of bullying behavior is mostly in the moderate bullying category, carried out by 62.31% of male students. The type of verbal bullying in the moderate category was often found in 42.16% of male students. As many as 39.22% of male students tend to carry out low-level physical bullying. Relational bullying in the moderate category was carried out by 48.04% of male students. Although religious moderation is very important, many still do not apply it, especially in cases of bullying (Rahayu & Permana, 2019) .



**Figure 1.** VOSviewer results

The urgency of this research arose due to the increasing number of bullying victims in various circles, especially elementary schools (SD/MI). In response, the Ministry of Religious Affairs proposed the best solution to address the potential for conflict and religious intolerance in Indonesia. The solution is to teach the principles of religious moderation through a madrasah curriculum development program called the Rahmatan Lil Alamin Student Profile (PPRA) project (Anggraeni & Purnomo, 2023) . This is considered urgent to implement in the learning process in madrasahs. Akhmadi explains religious moderation as a middle approach (wasathiyah) among religious diversity in Indonesia. Thus, this research is expected to provide direction or solutions in implementing the values of religious moderation through PPRA (Ashsubli, 2025) .

Based on observations and interviews, this study aims to analyze how the values of religious moderation can be consistently instilled through the Rahmatan lil 'Alamin student profile project. Bullying is still found and is a daily occurrence. Peers taunt each other by calling parents names. To improve student character building, MIS Jauharul Huda integrates the strengthening of religious moderation through a madrasah curriculum strengthening program called the Rahmatan Lil 'Alamin Student Profile Project. MIS Jauharul Huda has also implemented this activity since before the madrasah curriculum was established, such as the habit of praying dhuha before starting lessons. A moderate approach to religion will strengthen religious values and strengthen faith.

## METHOD

This study uses a qualitative approach. This research was conducted at the Jauharul Huda Private Elementary School, to see the extent to which the values of religious moderation are applied through the Rahmatan Lil Alamin student profile project. Primary data sources in this study were obtained from direct interviews with

informants and observation results. Informants in this study were the head of the madrasah and teachers. Meanwhile, secondary data were obtained from documents and archives related to the implementation of strengthening students' positive character through the integration of religious moderation values in the Rahmatan Lil Alamin Student Profile Project at MIS Jauharul Huda. Data collection techniques used by researchers in this study include observation, interviews, and documentation.

## **RESULT AND DISCUSSION**

### **RESULT**

Jauharul Huda Elementary School is a Madrasah located in Pangauban, West Bandung Regency. MIS Jauharul Huda has implemented the independent curriculum. According to the principal, the Project Implementation to create students with noble character has been implemented for a long time. However, when the independent curriculum was introduced, it became more complex and organized, resulting in students with more character and becoming a moderate generation. Moreover, in the current era which is very challenging, moral values are declining. PPRA is also very important for harmony and tolerance by respecting each other and not discriminating against race/ethnicity and culture (Evianah, 2024). According to one of the teachers at Jauharur Huda Elementary School, PPRA is important to implement because this program helps shape the character of students to become individuals with morals, tolerance, and able to live peacefully in diversity. The role of teachers is also to be role models, provide moral guidance, and prevent intolerant attitudes.

In the 2023/2024 academic year, the values of this character-building project were put into practice at MIS Jauharul Huda. Every morning before classes began, students performed the Dhuha prayer in congregation and engaged in murojaah (religious reflection). This was to foster character and moral attitudes. According to the principal, the PPRA themes chosen were tailored to the needs and characteristics of the students, including strengthening morals, social awareness, tolerance, and love for the environment. Moderation values such as tasamuh (tolerance), musawah (equality), syura (deliberation), and ta'addub (good manners) were integrated throughout both learning and non-learning activities.

MIS Jauharul Huda encourages students to appreciate and maintain a clean and healthy environment. Environmentally friendly programs are also implemented through tree planting and creating flower pots from used bottles. In this way, students can appreciate and preserve nature to create a greener, more beautiful, and comfortable environment. MIS Jauharul Huda also combines PPRA with the Pancasila Profile Strengthening Project (P5) so that the value of religious moderation can go hand in hand with character building. The principal expressed his hope that PPRA can continue to be developed with the support of all parties so that the value of religious moderation is even stronger. Of course, parental support is crucial for this program to run smoothly.



Figure 1. Principal Interview

## DISCUSSION

Etymologically, the word "character" comes from the Greek term " *Charassein* , " meaning a particular trait or characteristic. This term can be interpreted as something carved, analogous to the way humans carve stone or metal, or paint on paper. In this context, character is defined as a form of behavior that emphasizes distinctive or individual characteristics, capable of influencing an individual's moral condition or actions. This perspective emphasizes that character is a manifestation of specific traits, which are essential in forming the core of goodness (Nurasiah et al., 2022) .

In Imam Ghazali's terminology, the concept of character is referred to as "Akhlaq." Morality encompasses innate traits within the soul that give rise to spontaneous actions, occurring without conscious consideration or thought. If these actions are in accordance with reason and religious law, they are considered good character. Conversely, if these actions lead to evil, they are considered bad character (Mainuddin et al., 2023) . This is explained in Surah Al-Baqarah 83:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾

And (remember) when We took a covenant from the Bani Israil, "*Do not worship anyone other than Allah, and be kind to your parents, relatives, orphans, and the poor. And speak kindly to people, perform prayer, and give zakat.*" But then you turned away, except for a few of you, and you remained rebellious (Yanto, 2025).

A child's character and morals are first formed in the family environment, especially from their parents (Ependi et al., 2025) . From a young age, children learn by observing and imitating their parents' behavior, both in speaking, being polite, honest, and how to respect others. If parents set a good example, such as being patient, responsible, and behaving well in everyday life, then children will more easily develop good character and morals as well (Hatiah & Muslimah, 2024) . Therefore, the role of parents is very important as the main role models in instilling good values from an early age (Fithriasari, 2023) . This is explained in the following hadith which reads:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تُنْتَجُ الْبَهِيمَةُ بِهَيْمَةٍ جَمْعَاءَ، هَلْ تُحْسِنُونَ فِيهَا مِنْ جَدْعَاءَ؟"

From Abu Hurairah, may Allah be pleased with him, the Messenger of Allah, peace and blessings be upon him, said, *"No child is born except in a state of fitrah. Then it is their parents who make them Yahudi, Nasrani, or Majusi. Just as an animal gives birth to a perfect (whole) animal, do you see any defect in it (at birth)?"*

The term "moderation" as defined in the General Indonesian Dictionary, can be understood as a derivative of the word "moderate" This term signifies a gentle character or a tendency to adopt a centrist approach, thus avoiding extremism. In a religious context, religious moderation refers to an attitude that rejects violence or extremes in the implementation of religious practices. In Islam, the concept of religious moderation is known as Wasathiyah (وسطية). In the Arabic dictionary al-Mu'jam al Wasith, the term Wasathiyah is derived from the root word Wasatha (Ferdino et al., 2024) .

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَجْلُوا شَعَائِرَ اللَّهِ وَلَا الشُّهُرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أَمِينَ الْبَيْتِ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نَقَوْمٍ أَنَّ صَدُوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾

*"O you who believe, do not violate the sacred symbols of Allah, nor the sacred months, do not (disturb) the sacrificial animals and the marked animals, and do not (disturb) the visitors to the Sacred House while they seek the bounty and pleasure of their Lord! When you have completed your pilgrimage, hunt (if you wish). Let not your hatred of a people, for having barred you from the Sacred Mosque, incite you to transgress against them. Help one another in righteousness and piety, and do not help one another in sin and enmity. Fear Allah; indeed, Allah is severe in punishment."*

The term "Wasathiyah" is also found in the Quran. One important verse discussing the concept of Wasathiyah is Surah Al-Baqarah, verse 143 (Al Fikri & Nada, 2024) . In this context, Muslims are commanded to maintain a moderate position in various aspects of life, such as the central position of the Kaaba. This is so that Muslims can be fair, avoid extremism, and be a role model for all parties. The moderate view also encompasses belief in God and the world. Muslims are encouraged to acknowledge the existence of God Almighty, avoid polytheism, and view life on earth as a test towards the afterlife. Moderation in this view prevents falling into excessive materialism or spiritualism, which teaches achieving worldly success with spiritual values (Zakiah & Nursikin, 2023) .

The Ministry of Religious Affairs has established core themes to be translated into derivative themes by educational institutions, which are adapted to the regional environment and characteristics of students (Ministry of Religious Affairs of the Republic of Indonesia, 2022). The Main Themes of the Rahmatan Lil Alamin Student Profile Improvement Project were selected based on the principles of religious moderation characterized by the following values: (1) Civilized behavior (Ta'addub);

(2) Exemplary behavior (Qudwah); (3) Citizenship and national identity (Muwatanah); (4) Commitment to the middle path (Tawassut); (5) Balanced approach (Tawazun); (6) Integrity and consistency (I'tidal); (7) Commitment to equality (Musawah); (8) Involvement in deliberation (Shura); (9) Promoting tolerance (Tasamuh); and (10) Dynamic and innovative spirit (Tathawwur wa Ibtikar) (Nur'aini, 2023) .

One of the teachers of MIS Jauharul Huda said that Rahmatan lil alamin is that Islam was revealed as a mercy that brings goodness, peace and benefit to the entire universe, not only to Muslims. In essence, Islam must be presented in a peaceful, just and beneficial way for all creatures. Rahmatan comes from the word "rahmah" which means compassion, grace, and goodness. Lil'Alamin: means the whole universe, including all creatures and creations of Allah, not only humans but also the universe as a whole. Rahmatan lil alamin is a concept in Islam that explains that Islam brings peace and compassion to humans and the universe. This is written in the Qur'an An-nabiya verse 107 (Massofia, 2023) . which reads "And We have not sent you (Muhammad), but as a mercy to the universe." This verse explains that Islam, if carried out correctly, will bring mercy, both for Muslims and for the entire universe (Soneli et al., 2025) .

The structure of the learning curriculum implemented at MIS Jauharul Huda is divided into 3, namely phase A for grades 1 and 2, phase B for grades 3 and 4, phase C for grades 5 and 6. In the 2023/2024 academic year MIS Jauharul Huda chose 1 theme, namely local wisdom and in 2025/2026 took the theme of Sustainable lifestyle, by combining the values of religious moderation, namely ta'addub and shura. The rahmatan lil alamin profile project which includes phases a, b, and c shows a civilized attitude (ta'addub). Ta'addub is upholding noble morals, character, and behaving according to the values of truth and noble character. While shura is deliberation to exchange opinions to reach decisions (Soneli et al., 2025) . These two values show important aspects of complementarity in shaping character and teach us to maintain good relationships with fellow human beings. The integration of the values of shura and ta'addub in PPRA activities demonstrates that religious moderation is not only taught theoretically but also practiced in students' daily lives (Nasywa & Abdillah, 2025) . Habitual activities and experience-based projects provide space for students to learn to appreciate differences, cooperate, and develop a tolerant attitude.

Educators at MIS Jauharul Huda instill religious principles through the Rahmatan Lil Alamin Student Profile Project, which combines local traditions and the unique wisdom of Ahlusunnah wal Jama'ah. In addition to obligatory worship, students are taught other religious activities such as the Dhuha prayer, memorizing surahs, memorizing the Asmaul Husana, and giving alms. Activities carried out in accordance with NU Amaliyah include holding istighosah, the Prophet's birthday, Isra Mi'raj, and other activities. The goal is to deepen understanding and make

students have good morals. Through holding religious activities, students have changed many attitudes.

The combination of PPRA with the Pancasila Student Profile Strengthening Project (P5) strengthens the finding that the value of religious moderation is in line with Pancasila values, such as mutual cooperation, global diversity, and noble character (Wahyuni et al., 2025). This synergy enriches the process of building student character holistically. Although there are obstacles in the implementation of PPRA, such as limited time and differences in understanding, the school's efforts in providing training and building good communication demonstrate a commitment to the program's sustainability. Positive changes in student attitudes and behavior have led to more mutual respect, reduced teasing, and more polite speech. PPRA has a real contribution in shaping moderate and humanistic characters (Evianah, 2024). The principal of MIS Jauharul Huda said that this implementation has a significant impact on the attitudes of students who become moral learners.

From Monday to Thursday, MIS Jauharul Huda includes Dhuha prayer, Dzuhur prayer in congregation, and memorization of the Quran. On Fridays, students participate in literacy classes together in the schoolyard. Saturdays include computer science and scouting. P5 is usually held at the end of the even and odd semesters, taking a theme determined by the school and teachers. Integrating the values of religious moderation not only enriches students' religious knowledge but also encourages the development of individuals capable of contributing positively to their communities. Direct guidance and exemplary behavior demonstrated by teachers play a crucial role in this process. However, successfully achieving the goals and targeted essential elements requires comprehensive support from parents, who act as educators in the home environment. It is crucial for parents to set a concrete example for their children, especially as the millennial generation is facing a crisis of role models and an urgent need for real examples in their lives (Hatiah & Muslimah, 2024).

## CONCLUSION

It can be concluded that MIS Jauharul Huda has implemented the values of religious moderation through the Rahmatan Lil Alamin Student Profile Project (PPRA). At MIS Jauharul Huda, it has been proven to strengthen the positive character of students. Values such as tolerance, equality, deliberation, and noble character are not only taught theoretically but also practiced in learning activities and daily habits. Activities such as congregational dhuha prayer, murojaah, and social and environmental programs are effective means of instilling moderate and humanistic religious attitudes from an early age. As well as making students with noble character who uphold religious values. PPRA is very important to implement in order to maintain harmony and religious tolerance.

Furthermore, the integration of PPRA with the Pancasila Student Profile Strengthening Project (P5) has a broader impact on student character development

(Wahyuni et al., 2025) . The collaboration between these two programs helps students understand the importance of living in harmony amidst diversity, respecting each other, working together, and caring for the surrounding environment. The role of teachers as role models is very influential in guiding students to be able to apply the values of religious moderation in everyday life, thereby minimizing negative behaviors such as bullying in the school environment. The success of PPRA implementation does not only depend on the school, but also requires support from parents and the family environment. Parents have a crucial role as primary educators who provide examples of moderate attitudes and behavior at home. With good cooperation between schools, teachers, and parents, the strengthening of the values of religious moderation through PPRA is expected to be sustainable and form a generation with noble character, tolerance, and able to live peacefully amidst a diverse society.

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