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CULTIVATING RELIGIOUS MODERATION THROUGH THE PANCASILA STUDENT PROFILE AND RAHMATAN LIL 'ALAMIN AT THE TSANAWIYAH MADRASAH LEVEL

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ABSTRAK

Latar belakang: Indonesia adalah negara yang memiliki keragaman penduduk dalam berbagai aspek, seperti suku bangsa, adat istiadat, budaya, dan agama. **Tujuan:** Penelitian ini bertujuan untuk menganalisis penanaman nilai-nilai moderasi beragama dalam pengembangan profil pelajar Pancasila di lingkungan Madrasah Tsanawiyah, dengan mengambil konsep rahmatan lil alamin sebagai landasannya. **Metode:** Penelitian ini menggunakan pendekatan kualitatif melalui studi pustaka untuk menggali informasi terkait penanaman nilai-nilai moderasi beragama dalam proyek penguatan profil pelajar Pancasila dan rahmatan lil 'alamin pada jenjang Madrasah Tsanawiyah. Data penelitian diperoleh dari berbagai sumber, seperti buku, artikel ilmiah, dan laporan penelitian yang relevan. **Hasil:** Berdasarkan hasil penelitian, projek penguatan profil pelajar Pancasila terbukti efektif dalam menumbuhkan nilai-nilai toleransi, apresiasi terhadap keberagaman, serta kesadaran akan pentingnya koeksistensi yang harmonis. Konsep rahmatan lil alamin juga diterapkan melalui berbagai kegiatan yang mengedepankan kasih sayang, kepedulian, dan keadilan sosial. **Kesimpulan:** Dengan demikian, implementasi nilai-nilai moderasi beragama melalui kedua projek ini diharapkan dapat membentuk karakter siswa yang moderat, toleran, dan berintegritas tinggi, sesuai dengan tujuan pendidikan nasional.

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Keywords:	ABSTRACTS
Value of religious moderation; Pancasila Student Profile Strengthening Project; Rahmatan Lil 'Alamin	<p>Background: Indonesia is a country with a diversity of people in various aspects, such as ethnicity, customs, culture, and religion. Objective: This study aims to analyze the instillation of religious moderation values in the development of the Pancasila Student Profile in the environment of Madrasah Tsanawiyah, using the concept of rahmatan lil alamin as its foundation. Method: This research uses a qualitative approach through literature studies to explore information related to the instillation of religious moderation values in the project to strengthen the Pancasila Student Profile and rahmatan lil 'alamin at the Madrasah Tsanawiyah level. Research data were obtained from various sources, such as books, scientific articles, and relevant research reports. Results: Based on the research findings, the project to strengthen the Pancasila Student Profile has proven effective in fostering values of tolerance, appreciation of diversity, and awareness of the importance of harmonious coexistence. The concept of rahmatan lil alamin is also applied through various activities that prioritize love, care, and social justice. Conclusion: Thus, the implementation of the values of religious moderation through these two projects is expected to shape students' character to be moderate, tolerant, and highly upright, in accordance with the goals of national education.</p>

A. INTRODUCTION

Indonesia is a country with a diverse population in various aspects, such as ethnicity, customs, culture, and religion. This religious diversity is inextricably linked to the arrival of major religions in Indonesia, such as Buddhism, Hinduism, Islam, Confucianism, and Christianity. Therefore, social life is inseparable from the development of these religions (Muhammad Daniel Akbar et al., 2023). Based on data from the Ministry of Religion's information portal, the majority of Indonesians are Muslim with a percentage of 87.2% or around 207 million people, followed by Protestantism 6.9%, Catholicism 2.9%, Hinduism 1.7%, Buddhism 2.7%, and Confucianism 0.05% (Novianti, 2022).

From Indonesia's perspective, which has recently experienced significant democratic progress, the various differences that arise are no longer seen as disruptive, but can instead be managed and channeled effectively to create harmony that reflects the richness of the Indonesian nation. Religious differences, for example, have become an enriching part of the nation's culture and are guaranteed by the constitution, ensuring that every citizen has the freedom to choose and practice their own religion and beliefs (RI, 2019). Furthermore, Indonesia has attracted global attention due to its largest Muslim population. Therefore, the concept of religious moderation has become crucial globally, as religious moderation is essentially the core of Islamic teachings, which teach its followers to be open and moderate in accepting differences (Rohman, 2021).

Religious moderation is a concept that is increasingly relevant amidst the dynamics of multicultural and pluralist society in Indonesia (Sinaga, 2022). As a country with high pluralism, Indonesia requires an inclusive approach to bridge differences and prevent conflicts triggered by fanaticism and extremism (Mangalik et al., 2024). In this case, education has a crucial role in instilling the values of religious moderation in the nation's future generations (Sarnoto et al., 2022).

As the state ideology, Pancasila embodies values that align with the principles of religious moderation. Strengthening the Pancasila student profile aims to develop students into individuals who excel not only academically but also possess strong character and noble character (Liya Lisnawati & Caturiasari, 2023). Instilling Pancasila values in religious education can be done through various projects and activities that integrate aspects of nationality, humanity, and mutual cooperation (Larasati, 2024).

The concept of *rahmatan lil 'alamin* (blessing for the universe) in Islam, in addition to Pancasila, also holds significant relevance for religious moderation. By emphasizing the importance of compassion, caring, and social justice, this concept aligns with the values of moderation that uphold tolerance and harmony among religious communities (Ulva & M, 2021). The application of this concept in learning at Madrasah Tsanawiyah can equip students with an inclusive understanding of religion, encourage an attitude of tolerance, and prevent acts of discrimination.

In the journal "Actualization of Religious Moderation," Edy Sutrisno's writing highlights the contributions of Islamic scholars, one of whom is Yusuf al-Qaradhawi, in discussing the concept of moderation. Al-Qaradhawi is known as a sharp critic of Sayyid Qutb's thought, which is considered one of the factors that triggered the emergence of radicalism and extremism, including the *takfir* ideology that accuses other groups of being infidels. In Yusuf al-Qaradhawi's view, religious moderation can be achieved through several basic principles. These principles include a comprehensive understanding of Islam, balance between Sharia and contemporary dynamics, commitment to peace and humanitarian values, recognition of pluralism, and respect for minority rights (Sutrisno, 2019).

This research has relevance to previous research, namely First, Mashobiihul Hurroh Riski's research (2024) entitled "Instilling the Values of Religious Moderation in Students at Madrasah Tsanawiyah Negeri 2 Bandar Lampung" which states that the instilling of the value of religious moderation is carried out through several stages: value transformation, value transactions, and value transinternalization, and using a habituation and exemplary approach. Some inhibiting factors in this process include internal student factors and external influences such as social media, novelty values in terms of the approach used to instill the values of religious moderation (Riski, 2024).

Second, Siti Nurhaliza et al.'s research, entitled "Implementation of the Integration of Religious Moderation Values in Religious Intracurricular Activities at Islamic Junior High Schools," describes efforts to instill religious moderation values in students through classroom learning activities and interactions within the Islamic junior high school environment. The methods used include a habituation approach and teacher role models. Inhibiting factors include internal student factors and external influences such as social media and the student's environment (Nuhaliza et al., 2024).

Meanwhile, in this study, the researchers attempted to combine two approaches: strengthening the Pancasila student profile and the concept of *rahmatan lil alamin* (blessing for the universe), thus hopefully producing more comprehensive and in-depth results. This study aims to examine how the project of strengthening the Pancasila student profile and the concept of *rahmatan lil alamin* can be effectively implemented in the curriculum and activities at Madrasah Tsanawiyah (Islamic junior high school). This study also aims to examine the impact of this project's implementation on student character, particularly in terms of religious moderation.

B. METHOD

This research uses a qualitative approach with a literature review as its primary instrument (Zed, 2008). Through the search, analysis, and synthesis of various relevant literature sources (Sarnoto, 2023), this study aims to gain a comprehensive understanding of the instilling of religious moderation values through a project to strengthen the profile of Pancasila and rahmatan lil 'alamin students at the Madrasah Tsanawiyah (Islamic junior high) level.

The data sources for this research include books specifically discussing religious moderation, the profile of Pancasila students, and the concept of rahmatan lil 'alamin (blessing for all the universe). Furthermore, this study references scientific articles from both national and international journals relevant to the research topic. As a complement, research reports discussing the instilling of religious moderation values in educational institutions are also used as references (Sugiyono, 2018). The data collection technique is carried out using the following steps:

1. Identify and collect various library sources

Searching and collecting relevant library materials from libraries, academic databases, and online sources.

2. Literature Review

Reading and analyzing the contents of collected library materials to find concepts, theories, and empirical data relevant to the research topic, namely the inculcation of religious moderation values in the development of the Pancasila student profile.

3. Data Recording and Categorization

Record important information and group data based on themes or categories that are relevant to instilling the values of religious moderation, Pancasila student profiles, and rahmatan lil 'alamin.

The next step after data collection is to conduct data analysis using a descriptive approach (Sukmadinata, 2010). This analysis aims to describe and explain in depth the relevant concepts and theories identified in the literature review.

C. RESULT AND DISCUSSION

Instilling the Values of Religious Moderation through P5-PPRA Learning in Islamic Junior High Schools

Instilling the values of religious moderation in Islamic junior high schools through P5-PPRA learning offers a comprehensive approach to developing tolerance, respecting differences, and integrating the principles of moderation into students' daily lives. Some findings and discussions from research related to the implementation of P5-PPRA are as follows:

- 1. Integration of Religious Moderation Values in the Curriculum**

Madrasah, as educational institutions under the auspices of the Ministry of Religious Affairs, have a responsibility to implement the concept of religious moderation in their learning activities. As educational institutions, madrasas should serve as centers for religious moderation, as Mega Selvi Maharani and Yessi Rahmani (2023) stated that educational institutions have a very strategic role in shaping a moderate civilization, as they are one of the most effective instruments in shaping the character and mindset of students (Maharani & Rahmani, 2023).

The desired religious moderation depends heavily on the development of existing curricula in educational institutions (Shunhaji et al., 2023). Therefore, the

implementation of religious moderation policies must be carried out through a systematically designed and well-programmed curriculum (Arif, 2021). Religious moderation is not a separate subject but must be integrated into every subject taught, especially in Islamic Religious Education (PAI), such as the Qur'an and Hadith, Creed, Morals, Jurisprudence, and Islamic Cultural History. Furthermore, the integration of religious moderation also needs to be carried out in various learning activities outside the classroom, both in extracurricular and co-curricular activities, as well as in efforts to develop the madrasah culture as a whole (Suprapto, 2020).

By implementing a curriculum that focuses on strengthening religious moderation, it is hoped that students can internalize nine values and attitudes of religious moderation, namely: *tawassuth* (taking the middle path), *i'tidal* (just and upright), *tasamuh* (tolerance), *shura* (deliberation), *ishlah* (creativity and innovation), *qudwah* (exemplary), *wathaniyah* (nationalism), al-la 'unf (anti-violence and extremism), and *i'tiraf al-'urf* (accommodating to local culture). Thus, madrasahs are not only places to deepen religious knowledge, but also become places that instill the values of moderation that can shape a more inclusive and tolerant generation in social and religious life.

2. Active and Participatory Learning

Learning conducted within the Strengthening of the Pancasila Student Profile and the Rahmatan Lil Alamin Student Profile (P5-PPRA) framework is more participatory, involving students in discussions and group activities that foster argumentation skills and acceptance of differences. According to research by Ahmad Ridwan et al., participatory learning can improve students' critical thinking skills and help them become more open to differing perspectives (Ridwan et al., 2023). By involving students in group discussions and activities, they learn not only from the material being taught but also from the experiences and perspectives of their peers, thereby enriching their understanding and critical thinking skills.

Active student participation in P5-PPRA learning also supports the instilling of religious moderation values, which emphasize mutual respect and tolerance for differences in belief. Anif Istianah et al., stated that a learning approach that prioritizes student participation can create a more inclusive and harmonious learning environment (Istianah et al., 2024). This is important because, in a pluralistic context, the ability to accept and appreciate differences is key to building a peaceful and tolerant society. Group discussions allow students to listen to diverse views, respond empathetically, and build consensus, all of which are essential elements of religious moderation.

Furthermore, research conducted by Fazira Septiani Dewi et al. (2024) also stated that learning involving group discussions and active student participation can improve their social skills, including the ability to communicate and collaborate (Dewi et al., 2024). This aligns with the goal of P5-PPRA, which aims to shape students into individuals who are not only academically intelligent but also possess strong character and are able to contribute positively to society. Thus, the participatory approach in P5-PPRA learning not only helps instill the values of religious moderation but also equips students with the skills necessary to live in a diverse and complex society.

3. Strengthening Pancasila Values

As part of the implementation of the Strengthening of the Pancasila Student Profile and the *Rahmatan Lil Alamin* Student Profile (P5-PPRA), the values of religious moderation can be strengthened by linking them to the principles of Pancasila, particularly in terms of just and civilized humanity, and Indonesian unity. Pancasila as the foundation of the Indonesian state has relevant values for developing religious moderation, namely respect for humanity and diversity (Sari & Sarnoto, 2025). According to research by Dhea Nanda Lazuardi, et.al, the application of Pancasila values in education can help students understand the importance of living side by side in harmony despite different beliefs (Lazuardi et al., 2024). Just and civilized humanitarian values teach students to respect the dignity of every individual, regardless of religious differences, thus forming an attitude of tolerance and mutual respect.

This Pancasila-based learning teaches the importance of interfaith harmony as part of national identity (Sarnoto, 2015). Anugrah and Rahmat stated that education focused on Pancasila values can strengthen a sense of unity among students (Anugrah & Rahmat, 2024). By emphasizing the importance of Indonesian unity, students are taught that diversity is a national asset that must be protected and respected. This learning also instills the awareness that unity does not mean uniformity, but rather acknowledges and appreciates existing differences (Sari & Sarnoto, 2025). This supports the creation of an inclusive society that values pluralism.

Furthermore, the integration of Pancasila values into P5-PPRA learning also contributes to the development of just and civilized student character. This was revealed by Nabila Rachmadanti, et.al., in their research, which revealed that students taught through Pancasila value reinforcement learning tend to have a better understanding of the importance of humanitarian values in everyday life. They learn to apply the principles of justice and civility in their social interactions, both inside and outside the school environment (Rachmadanti et al., 2024). Thus, Pancasila-based education not only strengthens religious moderation but also shapes the character of students who are able to contribute positively to building a just and civilized society.

Strategy for Instilling the Values of Religious Moderation through P5-PPRA Learning in Islamic Junior High Schools

In implementing the project to strengthen the profile of *rahmatan lil alamin* (blessing for the universe) students, there are two main aspects that need to be developed between educators and students. First, in learning activities, especially those related to religion, the goal is to shape students' character so that they are religiously obedient and achieve a balance between their vertical relationship with God (hablum minallah) and their horizontal relationships with fellow human beings (hablum minannas). Second, this project aims to help students understand their role as servants of God who have an obligation to create the common good (Cahyani et al., 2024).

Madrasahs, as a small part of society, possess a system of values and behaviors that can be developed through habituation, acculturation, and empowerment in daily life (Sarnoto, 2012). This process is known as the hidden curriculum, which supports the achievement of educational goals (Rahmadi & Hamdan, 2023). The Pancasila Student

Profile and Rahmatan Lil Alamin Student Profile Strengthening Project can be implemented through three main strategies:

1. Co-curricular

This project is structured separately from intracurricular activities, using predetermined themes. Strengthening the Pancasila Student Profile and the Rahmatan Lil Alamin Student Profile is carried out in several projects throughout the academic year, with an allocation of 20-30% of total class hours.

2. Integrated

In this approach, profile strengthening projects can be integrated into intracurricular learning. Educators design activities collaboratively with fellow educators in other subjects to connect learning to the dimensions of the Pancasila Student Profile and the values of the Rahmatan Lil Alamin Student Profile. These activities can also involve the community using field-based or problem-based learning models, enabling students to develop knowledge, skills, and attitudes in an integrated and holistic manner (Anwar et al., 2022).

3. Extracurricular

This project can also be applied in extracurricular activities, with planning involving the project team and extracurricular supervisors, such as in scouting activities, OSIS, PMR, and others.

The government has established key themes that must be addressed by Madrasah educational units, with adjustments based on the regional context and student characteristics. The following are the key themes for the P5 and PPRA student profile strengthening projects that can be chosen by Madrasah Tsanawiyah educational units (Ariyanti et al., 2024).

1. Sustainable Living

Students are encouraged to develop awareness of the importance of environmentally friendly behavior, understand potential sustainability crises around them, and develop readiness to address them. They act as caliphs on earth, responsible for preserving the environment for the sake of humanity and future generations. Examples of contextual themes include: Utilization of organic waste in madrasas, Forests and the lungs of the world.

2. Local wisdom

Students are taught to understand the diversity of traditions, cultures, and local wisdom that constitute the nation's wealth. They are encouraged to explore local culture through an inquiry-based approach and to preserve it (Sarnoto & Ridho, 2019). Students learn and reflect on the values of local arts and traditions, and how to apply them in their daily lives. An example of a contextual theme: Indigenous community systems amidst modernization.

3. Unity in Diversity

Students are expected to understand the differences in ethnicity, race, religion, and culture in Indonesia as a reality that must be accepted. They are taught to promote the nation's cultural diversity, respect differences, and avoid conflict or violence. Example of a contextual theme: Issues of diversity in the local environment.

4. Wake up your body and soul

Students are encouraged to understand the importance of physical and mental health, recognizing that a healthy body supports a healthy mind. They are involved in discussions and research on personal well-being, bullying, and health issues such

as drugs, pornography, and reproductive health. An understanding of the afterlife motivates religious and national obedience. An example of a contextual theme is: Prevention and Handling of Bullying.

5. Pancasila Democracy

Students understand the principles of Pancasila democracy, particularly deliberation for consensus. They learn to accept democratic decisions, take responsibility for shared decisions, and reflect on the challenges of democracy in various life contexts, including in madrasas and the community. An example of a contextual theme: Election of the Student Council President.

6. Engineering & Technology to Build the Republic of Indonesia

Students are trained to think critically, creatively, and innovatively in creating technology-based products that benefit society. They also learn to integrate social aspects into technology development, thereby contributing to building a smart society culture in Indonesia. An example of a contextual theme: Making Simple Tools from Recycled Materials.

7. Entrepreneurship

Students are encouraged to identify local economic potential and develop entrepreneurial skills. They learn about future opportunities and the importance of creativity in finding solutions to social problems, as well as preparing themselves to become professional workers with integrity.

Example of a contextual theme: Making Creative Products from Recycled Materials.

8. Employment

Students are given the opportunity to connect their knowledge to real-world work experiences and understand various job opportunities and job readiness levels that align with their skills. They are also taught about the standards of attitude and behavior required in the workplace. An example of a contextual theme is Project-Based Skills Development.

Madrasah teachers and educational units are expected to creatively develop the themes mentioned above, linking them to government programs issued by the ministry. Some of these programs include (Hasbi & Hasanah, 2024):

1. 25 healthy lifestyle patterns from the Indonesian Ministry of Health.
2. 11 anti-corruption values.
3. Anti-violence, anti-bullying, anti-sexual harassment, and other child-friendly themes.
4. Compliance with traffic rules.
5. Obedience in paying taxes as a religious and state obligation.
6. Other themes related to government programs that need to be taught and familiarized to students in madrasas.

Students need to understand that obeying government regulations is part of religious obedience, as long as they do not conflict with God's commands. Furthermore, madrasas can develop these core themes according to the context and learning needs of their students.

CONCLUSION

Instilling the values of religious moderation in Islamic junior high schools through P5-PPRA learning offers a comprehensive approach to developing tolerance,

respect for differences, and integrating the principles of moderation into students' daily lives. These values can be strengthened by linking them to the principles of Pancasila, particularly those concerning just and civilized humanity and Indonesian unity.

The strategy for instilling the values of religious moderation through P5-PPRA learning in Islamic junior high schools focuses on discussion-based, collaborative approaches, active methods, and the integration of moderation values into each subject. These strategies have proven effective in developing tolerance, respect for differences, and social skills in students.

This study recommends the need for a strategy to instill the values of religious moderation through P5-PPRA learning in both public and private Madrasah Tsanawiyah.

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