

Integration of Religious Moderation Values Through the *Rahmatan Lil Alamin* Student Profile Project

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Abstract

Keywords:
Character;
Religious
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This research aims to analyze the developmental characteristics of students through the values of religious moderation within the *Rahmatan lil Alamin* Student Profile Project at MIN 1 Bojonegoro and MINU Unggulan Sukorejo. The methodology employed involves a qualitative approach utilizing a qualitative descriptive research design. Data collection was carried out through observation techniques, in-depth interviews and documentation. Data analysis is aligned with the conceptual framework established by Miles and Huberman. The results of this research reveal that the integration of religious moderation values in the *Rahmatan Lil Alamin* Student Profile Project at MIN 1 Bojonegoro and MINU Unggulan Sukorejo can be achieved effectively in strengthening the positive character of students in Phases A, B and C. In the 2023 academic year /2024, strengthening the character of students at MIN 1 Bojonegoro focuses on the values of religious moderation, civility (*Ta'adub*) and the value of deliberation (*Syura*), while at MINU Unggulan, it includes the value of equality (*musawah*), the value of tolerance (*tasamuh*), and dynamic and innovative values (*tathawwur wa ibtikar*). MIN 1 Bojonegoro integrates the values of religious moderation through an environmental care approach, while MINU Unggulan uses the traditional Ahlusunnah wal Jama'ah an-Nahdliyah approach.

Abstrak

Kata kunci:
Karakter;
Moderasi
Beragama;
Proyek Penguatan
Profil Pelajar;
Rahmatan lil Alamin.

Penelitian ini bertujuan untuk menganalisis proses pengembangan karakter peserta didik melalui integrasi nilai-nilai moderasi beragama dalam Proyek Profil Pelajar *Rahmatan lil Alamin* di MIN 1 Bojonegoro dan MINU Unggulan Sukorejo. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan jenis penelitian kuasi kualitatif. Pengumpulan data dilakukan melalui teknik observasi, wawancara mendalam, dan dokumentasi. Analisis data mengacu pada konsep Miles & Huberman. Hasil penelitian ini mengungkapkan bahwa integrasi nilai-nilai moderasi beragama dalam Proyek Profil Pelajar *Rahmatan Lil Alamin* di MIN 1 Bojonegoro dan MINU Unggulan Sukorejo dapat tercapai dengan efektif dalam memberikan penguatan karakter positif peserta didik pada Fase A, B, dan C. Pada tahun pelajaran 2023/2024, penguatan karakter peserta didik di MIN 1 Bojonegoro fokus pada nilai-nilai moderasi beragama nilai berkeadaban (*Ta'adub*) dan nilai musyawarah (*Syura*), sedangkan di MINU Unggulan, meliputi nilai kesetaraan (*musawah*), nilai toleransi (*tasamuh*), dan nilai dinamis dan inovatif (*tathawwur wa ibtikar*). MIN 1 Bojonegoro mengintegrasikan nilai-nilai moderasi beragama melalui pendekatan peduli lingkungan, sementara MINU Unggulan melalui pendekatan tradisi Ahlusunnah wal Jama'ah an-Nahdliyah.

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INTRODUCTION

As reported by Liputan.com, F is a grade VI primary school student in Bekasi. He has been physically bullied by his school mates at school. He experienced intimidation at school when he and his mates were buying meals at the canteen. His hand and leg were injured when one of his companions purposefully kicked his leg till it landed hard. His friends made fun of him and threatened him not to tell anyone about the incident. The bullying of F continued and he was afraid to tell his parents. Although he was hurt, he hoped that he would recover quickly however, it turned out that his condition worsened to the point that he could not stand up (Arif, Aziz, & Abdurakhmonovich, 2024; Pusvitasari & Zarkasyi, 2024; Utama & Salim, 2024). After being taken to the hospital by his parents, he was found to have an internal infection and required surgery. After the fall, his leg's condition deteriorated and he was found to have bone cancer. Due to the severity of the infection, the doctors then presented the challenging choice of amputating his left leg. His life could not be saved after the treatment. F, a school boy in Tambun, Bekasi Regency, whose leg was amputated due to bullying, passed away on Thursday morning (7/12/2023).

In response, the Ministry of Religious Affairs proposed the best solution to address the potential for religious conflict and intolerance in Indonesia. The solution is to teach the principles of religious moderation through a madrasah curriculum development program called the *Profil Pelajar Rahmatan Lil Alamin* (PPRA) project (Anggraeni & Purnomo, 2023; Hakim, Solihah, Ismail, Salim, & Prasetyo, 2024; Hariyati & Rofiq, 2024). It is considered urgent to be applied in the learning process in madrasahs. Akhmadi explains religious moderation as a middle approach (*wasathiyah*) among diverse religions in Indonesia. Moderation is part of the archipelago culture that moves in line, without negating each other between religions and local wisdom (Hasan, Mujahidin, Azizah, & Solechan, 2024; Latifa, Fahri, Subchi, & Mahida, 2022; Umar, Ismail, Rahmi, & Arifin, 2024). There is no confrontation, but rather a spirit of finding solutions with an attitude of tolerance.

Indonesian citizens, deeply rooted in their religious beliefs, carry the responsibility of promoting messages of religious understanding that resonate with the rich tapestry of Indonesia's diverse culture. The primary aim of the Islamic moderation framework is to be inclusive, tolerant, and friendly, addressing the concerns that often arise amid the complexities of a multicultural society. The existence of a moderate approach to religion is expected to create harmony in religious life. This balance has a significant impact on religious life (Ma'arif et al., 2024; Wibowo & Kurniawan, 2023). The acceleration of the process of community pluralism occurs along with globalization and advances in information technology (Saihu & Sarnoto, 2020). This phenomenon results in the emergence of various local identities that seek to maintain their existence exclusively. Nonetheless, cultural clashes are inevitable, forcing humans to seek compromises in the face of the pluralistic reality (Haidar, Hasanah, & Ma'arif, 2022; Nugraha, 2024; Sandria, Asy'ari, Fatimah, & Hasanah, 2022). Therefore, building a human civilization requires us to let go of exclusive attitudes in our interactions. The next important step is to formulate regulations and rules, so as to regulate interactions between individuals in a pluralistic society.

Research findings from the Indonesian Internet Service Providers Association (APJII) indicate that the number of internet users in Indonesia was projected to reach 215.63 million individuals during the period of 2022 to 2023. This figure increased by 2.67% compared to the number of users in the previous period, which amounted to

210.03 million individuals. This number of internet users represents 78.19% of Indonesia's total population, which amounts to 275.77 million people. Today's millennials rely more on cyberspace as their main source of religious information. They utilize social media, blogs and websites as a means to acquire religious knowledge (Arifin & Kartiko, 2022; Nurkhasanah, Barnoto, Hasan, Ashari, & Sholeh, 2023). This change also affects the understanding of the concept of 'piety' in a religious context. For previous generations, piety was often identified with religious activities in places of worship, such as praying in mosques or praying in churches. However, in today's digital era, this symbol of piety can shift from places of worship to online platforms, such as social media. This is in line with the views of culturalist Kuntowijoyo, who noted a shift in the meaning of the Ummah from a focus on traditional places of worship to modern institutions such as mass organizations and political parties. This can be thought of as the phenomenon of "Muslims Without Mosques." In the context of digitalization, the concept of a "new Ummah" can be reflected in the unique "Millennial Piety".

Based on observations and the results of interviews and documentation of researchers at MIN 1 Bojonegoro and MINU Unggulan Sukorejo, acts of bullying and intimidation are also still found and become daily consumption. Seniors with seniority style mock by calling parents' names and arbitrarily acting violently to younger siblings, sometimes also depriving them of food. The erosion of tolerance and moderation is a big task, not only for educational institutions but also for families, communities, and various other stake holders. In order to increase the strengthening of positive character of students, MIN 1 Bojonegoro and MINU Unggulan Sukorejo integrate the strengthening of the principles of religious moderation through a Madrasah Curriculum strengthening program called the Rahmatan Lil Alamin Student Profile (PPRA) project. The existence of a moderate approach to religion is expected to create harmony in religious life. This balance has a significant impact on religious life. A moderate approach to religion will strengthen confidence in religious practice, turning differences into opportunities to act wisely, and intelligently, when facing threats of division and conflict that can disrupt harmony in community life.

RESEARCH METHODE

The research employs a qualitative approach. It was conducted at Madrasah Ibtidaiyah Negeri (MIN) 1 Bojonegoro and Madrasah Ibtidaiyah Nurul Ulum (MINU) Unggulan Sukorejo Bojonegoro, from October to December 2023. Primary data sources in this study were obtained from direct interviews with informants and observation results. Informants in this study include the head of the madrasah, the head of curriculum, teachers, and students. Meanwhile, secondary data is obtained from various documents, manuscripts, and archives related to the implementation of strengthening the positive character of students through the integration of religious moderation values in the Rahmatan Lil Alamin Student Profile Project at MIN 1 Bojonegoro and MINU Unggulan Sukorejo. The data collection techniques that researchers use in this study include observation, interviews, and documentation. This research uses data analysis techniques with data condensation, which refers to Milles and Huberman's suggestions.

RESEARCH RESULTS AND DISCUSSION

Data Exposure

Integration of Religious Moderation Values in the *Rahmatan Lil Alamin* Student's Profile Project

In today's fast-paced work environment, parents often find it challenging to engage in meaningful communication with their children and to serve as role models for moral education. As a result, many parents are becoming more discerning about the educational opportunities they choose for their children. It is not surprising that many parents are flocking to enroll their children in Full Day School education programs, especially madrasas under the auspices of the Ministry of Religious Affairs. This was affirmed by the Head of Pendma Section of the Bojonegoro Ministry of Religious Affairs Office, M. Sholihul Hadi, who said that madrasas under the auspices of the Bojonegoro Ministry of Religious Affairs have met their quota long before the new academic year will begin, both for public and private madrasas. Conversely, the Secretary of the Bojonegoro District Education Office announced that registration will remain open until August, as some schools have yet to fill their student quotas.

This implies that public trust in madrasah educational institutions is very high. Therefore, madrasahs are expected to be able to provide the best education and guidance services in giving birth to millennial generations who are smart and have al-karimah morals. Some of the favorite madrasas in Bojonegoro include Madrasah Ibtidaiyah Negeri (MIN) 1 Bojonegoro and Madrasah Ibtidaiyah Nurul Ulum (MINU) Unggulan Sukorejo.

Madrasah Ibtidaiyah Negeri (MIN) 1 Bojonegoro is a state-run madrasa affiliated with Bojonegoro Regency Ministry of Religious Affairs. It is dedicated to fostering innovative programs aimed at nurturing a generation of well-rounded individuals, particularly in today's challenging era marked by a decline in moral values. MIN 1 Bojonegoro has implemented the Merdeka Curriculum in accordance with KMA Regulation Number 347 for the past two years. According to the Head of Curriculum of MIN 1 Bojonegoro, Mahmud Yunus, S.Pd., the implementation of the project to strengthen the profile of Rahmatan lil 'alamiin students has actually been implemented in the previous curriculum which has a content of character values. However, in the Merdeka Curriculum, especially for madrasah educational institutions, character values have been added in a more complex manner, so as to provide a solid foundation for students, so that they become a moderate generation.

In the 2023/2024 academic year, the values of the project to strengthen the profile of Rahmatan lil 'alamiin students practiced at MIN 1 Bojonegoro include the value of civilization and the value of deliberation. Every morning students memorize daily prayers, 99 Asmaul Husna, line up, and continue to pray the beginning of learning together in the yard. According to Mr. Murtadlon, S.Pd., Head of MIN 1 Bojonegoro, this is one of the efforts in motivating students spiritually, so that they can appreciate the meaning of 99 Asmaul Husna and can be practiced in everyday life.

In addition to learning the practice of worship (Habluminallah), students are also guided to cultivate mutual respect and uphold admirable morals towards one another, whether they are elders or younger individuals (Habluminannas).. This is in accordance with Mustaqim's opinion in "The Understanding of Islamic Moderation (Wasatiyyah Al-Islam) and the Hadiths on Inter-Religious Relations in the Javanese Pesantrens" which states, that the importance of maintaining balance and justice in every aspect of life is not only limited to religious beliefs and practices, but also includes all actions and deeds. Maintaining this balance is the main principle in a moderate approach to religion. For

example, maintaining a balance between logic and religious values, between the physical and spiritual dimensions, between rights and responsibilities, between individual and collective interests, between what is obligatory and what is done voluntarily, and balancing religious teachings with religious leaders, as well as finding a middle point between idealism and reality, and considering both the past and the future. The essence of a moderate approach to religion is about maintaining fairness and balance in understanding, acting, and applying these paired concepts.

The process of habituation begins as soon as the students step through the entrance of the madrasah. Upon arriving at the gate, they greet their teachers with warm hand kisses and handshakes, expressing their appreciation for the welcoming atmosphere. This is a small form of implementation of the "Child Friendly" madrasah program that has been declared. Learners have the right to receive pleasant teaching without violence or bullying. If a learner gets bullying behavior, then he/she can report it to the homeroom teacher. Furthermore, the homeroom teacher conducts coaching and counseling on the problem.

At MIN 1 Bojonegoro, the commitment to fostering a responsible generation is evident through the active encouragement of students to appreciate and maintain a clean and healthy environment. This dedication is exemplified by the Adiwiyata Madrasah program, which the institution implements with rigor. To uphold the hygiene of the school grounds, MIN 1 Bojonegoro takes significant measures to reduce plastic waste – materials known for their environmental impact. As part of this initiative, the canteen offers snacks in paper-based packaging, ensuring that any waste generated is easily decomposable.

Discussion

Etymologically, the word "character" is derived from the Greek term "Charassein," which means a particular trait or characteristic. The term can be interpreted as something that is carved, analogous to the way humans carve stone or metal, or paint on paper. In this context, character is interpreted as a form of behavior that highlights distinctive or individual characteristics, capable of influencing the moral condition or actions of individuals. This perspective asserts that character is the manifestation of special traits, essential in forming the core of goodness (Nurasiah, Sumantri, Nurhasanah, & Casmana, 2022).

In the terminology of Imam Ghazali, the concept of character is referred to as "Akhlak". Morality encompasses inherent traits within the soul that give rise to spontaneous actions, occurring without necessitating conscious deliberation or thought. If the action is in accordance with reason and religious law, it is called good character. Conversely, if the action results in evil, it is called bad character (Azizah, Jariah, & Aprilianto, 2023; Hasanah, Maimun, Marno, & Barizi, 2024). On the other hand, Thomas Lickona defines character as an individual's trait in responding to moral dilemmas, which is formed through a process of internalization from family, community, and school (Hentschel, Heilman, & Peus, 2019). Thomas Lickona states that character refers to a person's internal ability to respond to situations in a moral way. According to him, character consists of three interrelated elements, namely moral knowledge, moral feelings, and moral behavior (Mainuddin, Tobroni, & Nurhakim, 2023).

According to him, positive character involves an understanding of goodness, commitment to goodness, and concrete actions in realizing that goodness. In other words, character includes aspects of knowledge (cognitive), attitude, motivation, behavior, and skills. According to Lickona, character involves values that are realized in

concrete actions. We develop our character when those values become habits, become part of us that can be relied upon in responding to situations in a moral way. Meanwhile, Ratna Megawangi states that character education is an effort that aims to guide students to make wise decisions and apply them in their daily lives (Badriyah, Hawi, & Fauzi, 2021).

Rapid changes in the era of the Industrial Revolution 4.0 significantly encourage the importance of more substantial and meaningful educational development. The environment is one of the factors that greatly influences the character building of the millennial generation, because the potential of each individual cannot develop independently, without any external influence. As the theory of "Tabula Rasa" popularized by John Locke (Qasserras, 2024). This is in accordance with the following words of the Prophet Muhammad SAW.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءٍ ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ (متفق عليه)

Meaning: "Abu Hurairah r.a. reported that the Messenger of Allah (SAW) said: 'No child (Adam) is born on fitrah (Islam), so it is his parents who make him a Jew or Christian or Majusi. It is like an animal giving birth to a cub. What do you think, do you find any flaws?' Then Abu Hurairah recited the words of Allah (Sūrat Ar-Rum:30). So, direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know." (HR Muttafaq 'Alaih).

The Hadith confirms that every child is born in a state of fitrah, clean, pure, and in the state of Islam. Both children from Muslim and non-Muslim families. This emphasizes that the role of parents has a dominant influence in shaping the child's personality, greater than any other educational influence. Parents are responsible for protecting, caring for, and providing good examples for their children.

As affirmed in the word of Allah QS. At-Tahrim verse 6, emphasizes that da'wah and education must start from the home environment. Although it is directly addressed to men (fathers), it does not mean that it is exclusive to them. This message applies to both women and men (mothers and fathers), as is the case with other similar verses, such as in the command to fast which is addressed to both men and women (Puspitasari & Yuliana, 2022). This confirms that both parents are responsible for the education of their children as well as their spouses, and each is responsible for their own actions and deeds. The involvement of both fathers and mothers is necessary to create a family environment based on religious values and harmonious relationships. One of the main risks in modern society is the division and disharmony of relationships in family life. This can lead to different desires, attitudes and needs between men and women over time, which can end up alienating family members from each other (Al-Hawary et al., 2023).

The Concept of Religious Moderation from the Perspective of Rahmatan Lil Alamin Student's Profile

The term "moderasi" as defined in the General Indonesian Dictionary, can be understood as a derivative of the word "moderat". This term signifies a character that is gentle or a disposition toward adopting a centrist approach, thereby steering clear of

extremism. In the context of religion, 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 Wasathiyyah (وسطية). In the Arabic dictionary al-Mul'jam al Wasith, the term Wasathiyyah (وسطية) comes from the root word Wasatha (وسط) which has the following meanings.

وسط الشيء: ما بين طرفيه وهو منه والمعتدل من كل شيء. ويقال شيء وسط: بين الجيد والردئ وما يكتنفه أطرافه ولو من غير تساو-والعدل- والخير (يوصف به الفرد وغيره) وفي التنزيل-(وكذلك جعلناكم أمة وسطا) عدو أو خيار. وهو من وسط قومه أي من خيارهم. مجال الشيء وبيئته

Meaning: "Wasath of something is what is found at both ends and is part of it. It also means the middle of everything. If it is said: syai'un wasath then it means that something is between good and bad. The word also means 'that which is contained by both sides, even though it is not the same'. The word wasath also means just and good. It is suffixed to singular or non-singular. In the Quran, and so we made you ummatan wasathan, in the sense of the bearers of justice or the good people. If you say, 'He is from the wasath of his people', then that means he is among the best of his people. The word also means the circle of something or its environment (Shihab, 2020)."

Based on the aforementioned concept, it may be concluded that all entities characterized by the nature of Wasathiyyah must consistently maintain a balance between the two opposing sides and remain interconnected. M. Quraish Shihab gives an analogy by mentioning the situation of a person sitting in a room, which shows that the focus is on one room only, and not explaining about his existence between two rooms. The existence of a person in the middle cannot be ignored by either side of the room. Therefore, everything that has the nature of the middle will receive protection from both sides, so that it can be well guarded. Threats from any direction will not be able to reach the part in the middle, except after overcoming its two ends. This explains why the middle is considered the best and well-protected.

Furthermore, the term "Wasathiyyah" is also present in the Holy Qur'an. One of the notable verses addressing the concept of Wasathiyyah is found in Surah Al-Baqarah, verse 143. This verse is elaborated upon in the commentary "Al-Misbah" by M. Quraish Shihab, which explores the notion of "ummatan wasathan" (the middle people) within the context of Islam. In this context, Muslims are instructed to maintain a middle position in various aspects of life, similar to the position of the Kaaba which is in the middle. This is so that Muslims can be fair, not embrace extremism, and be a role model for all parties. The middle view also includes belief in God and the world. Muslims are invited to recognize the existence of the One God, avoid polytheism, and view world life as a test towards the hereafter. Moderation in this view prevents falling into materialism or excessive spiritualism, teaching to achieve worldly success with spiritual values.

The current challenges facing education in Indonesia are profound and multifaceted. Significant efforts are required to mitigate these issues through the implementation of concrete solutions. Within the educational context, it is imperative to cultivate the values of religious moderation through a latent curriculum that encompasses various habituation and training initiatives. According to Rosyad, multicultural education is an important foundation in strengthening the curriculum, where learning materials and contents must be taught to students with a certain level of difficulty and complexity. The 2013 Curriculum policy initiated by the Ministry of

Religious Affairs of the Republic of Indonesia, strengthening religious moderation was initially only placed on the responsibility of educators and was a hidden curriculum. Although this step is a good start in forming a moderate generation, it needs to be expanded to involve all parties involved in educational institutions (Al-Shanawani, 2019; Baharun, Wahid, Muali, Rozi, & Fajry, 2022). Efforts to strengthen religious moderation should also not only focus on the classroom. This policy needs to be expanded to become the responsibility of all parties in educational institutions. The Indonesian Ministry of Religious Affairs does not stop at the 2013 Curriculum in an effort to strengthen religious moderation. In the independent learning policy contained in the Decree of the Minister of Religion (KMA) of the Republic of Indonesia Number 347 of 2022, strengthening religious moderation is integrated into the curriculum structure. This policy pertains to the implementation of a project aimed at enhancing the Pancasila student profile. This initiative encompasses two key components: the Pancasila Student Profile and the *Rahmatan Lil Alamin* Student Profile (Parjiman, Sutarman, Kurniawan, Sutrisno, & Hidayat, 2023).

The *Rahmatan Lil Alamin* Student Profile Strengthening Project aims to internalize values of religious moderation. This objective is pursued through a carefully structured learning program that includes various activities, as well as through the cultivation of moderate attitudes. This habit is formed through the creation of a learning atmosphere that prioritizes the process of purifying the soul (*tazkiyatun nufus*), which is carried out through earnest efforts to control lust (*mujahadah*) in getting closer to Allah SWT, as well as training the soul to fight negative tendencies (*riyadlah*). In the project Strengthening the Profile of Pancasila Students and *Rahmatan Lil Alamin* Students prepared by the independent curriculum development team, the role of the three elements of madrasa is clearly explained. First, the most important element is students (Zuhdi, 2018). Learners are the main actors in strengthening the character of religious moderation through the student profile project. Second, educators have a role as facilitators in various projects run by madrasah. Third, the education unit acts as a supporter of each project activity. Without the active involvement of these three elements, efforts to strengthen the character of religious moderation in educational institutions will be less than optimal.

In the project titled "Strengthening the Profile of Pancasila Students and *Rahmatan Lil Alamin* Students," prepared by the independent curriculum development team, the roles of the three elements of the madrasah are articulated with clarity. First, the most important element is students. Learners are the main actors in strengthening the character of religious moderation through the student profile project. Second, educators have a role as facilitators in various projects run by madrasah. Third, the education unit acts as a supporter of each project activity. Without the active involvement of these three elements, efforts to strengthen the character of religious moderation in educational institutions will be less than optimal.

The Ministry of Religious Affairs has issued main themes to be translated into derivative themes by educational institutions, adjusted to the regional environment and the characteristics of students (Kementerian Agama Republik Indonesia, 2022). Tema-tema utama Proyek The enhancement of the Profile of *Rahmatan Lil Alamin* Students is selected based on the principles of religious moderation characterized by the following values: (1) Civilized behavior (*Ta'addub*); (2) Exemplary conduct (*Qudwah*); (3) Citizenship and national identity (*Muwatanah*); (4) Commitment to the middle path (*Tawassut*); (5) A balanced approach (*Tawazun*); (6) Integrity and consistency (*I'tidal*); (7) Commitment to equality (*Musawah*); (8) Engagement in deliberation (*Shura*); (9) Promotion of tolerance (*Tasamuh*); and (10) A dynamic and innovative spirit (*Tathawwur wa Ibtikar*).

The Enhancement of the Learners' Positive Character through Integration of Religious Moderation Values in the *Rahmatan Lil Alamin* Student Profile Project

The *Rahmatan lil 'alamin* Learner Profile Strengthening Project is a project-oriented co-curricular initiative designed to enhance the achievement of competencies and character traits in alignment with the learner profile established in the Graduate Competency Standards. This activity can be harmonized and combined with the Pancasila Learner Profile Strengthening Project. The implementation of this project is very flexible in terms of content, activities and timelines (Rachman et al., 2024; Watung, Sunarno, Fitriyah, Saputra, & Abas, 2023). Although the *Rahmatan Lil 'Alamin* Student Profile Project is designed separately from the core curriculum, if integration is required due to more effective learning outcomes for students, madrasahs can integrate this project with the core curriculum. Time constraints caused by busy work lives provide very limited opportunities for parents to develop in-depth communication with their children, as well as provide role models and moral education (Istiyani, Wibowo, Taruna, Rahmawati, & Atmanto, 2024; Pabbajah, Abdullah, Widyanti, Jubba, & Alim, 2020). In the present era, parents exercise greater caution when selecting educational options for their children. The Full Day School education program, particularly those administered by madrasahs under the auspices of the Ministry of Religious Affairs, is currently regarded as a more preferable choice within the community. This phenomenon indicates a very high level of public trust in madrasah educational institutions. Thus, madrasahs are expected to be able to provide the best education and guidance services to produce a millennial generation that is not only academically intelligent, but also has noble morals and moderate behavior. Some favorite madrasahs in Bojonegoro, such as Madrasah Ibtidaiyah Negeri (MIN) 1 Bojonegoro and Madrasah Ibtidaiyah Nurul Ulum (MINU) Unggulan Sukorejo, are the first choice in terms of education in the eyes of the community. Both madrasahs use the 4 M flow in implementing positive character strengthening of students in accordance with Ratna Megawangi's perspective.

Recognizing the nature of goodness constitutes the initial step in the process of cultivating a robust positive character. This phase emphasizes the cognitive aspect or knowledge by facilitating an understanding of the concepts of right and wrong. Next, students learn to love goodness. This emphasizes the individual's emotional domain, because love is part of a person's inner feelings, educators have the responsibility to develop children's love for good actions and avoid bad actions. Therefore, providing an understanding of the consequences of good and bad actions to children is very important, because it can encourage learners' love for doing good deeds. Next comes the stage of wanting to do good. The urge or interest to take an action is influenced by some factors such as internal motivation, social pressure, and emotions. The interest or urge to take an action is part of the affective component in individual behavior. Thus, a positive character is formed in the students' personalities, they are accustomed to doing good and being moderate in accordance with the values that have been integrated.

Strengthening the Positive Character of Learners through Integration of Religious Moderation Values in the *Rahmatan Lil Alamin* Student Profile Project

The implementation of the Merdeka Madrasah curriculum has been undertaken by all public madrasah education units since the commencement of the 2022/2023 academic year, including MIN 1 Bojonegoro. This is in accordance with the rules in the Decree of the Minister of Religion (KMA) of the Republic of Indonesia Number 347 of 2022. The structure of the intracurricular learning curriculum implemented at MIN 1

Bojonegoro is divided into three phases, namely (1) Phase A for grade I and grade II; (2) Phase B for grade III and grade IV; and (3) Phase C for grade V and grade VI. Madrasahs are given full rights to organize intracurricular learning content and project-based learning in an integrated or simultaneous manner. In this regard, madrasahs use the subject approach for grades I, II, IV, and V, while grades III and VI still use Thematic. In the 2023/2024 academic year, MIN 1 Bojonegoro chose two themes, namely Entrepreneurship and Unity in Diversity, by integrating the values of religious moderation, the value of civilization (*ta'addub*) and the value of deliberation (*shura*).

Achievements in each dimension of the *Pancasila* Learner Profile Project Phase A, B, and C, namely (1) belief in God Almighty and noble character; (2) global diversity; and (3) creative. The dimension of belief in God Almighty and noble character includes the element of morality toward people and the sub-element of prioritizing equality with others. The dimension of global diversity includes the element of recognizing and appreciating cultures, and its sub-elements promote respect for cultural diversity. The creative dimension includes the elements and sub-elements of producing original works and actions. Meanwhile, the *Rahmatan Lil Alamin* Student Profile Project has different sub-value indicators and achievements in each phase according to the learners' learning capital. First, the *Rahmatan Lil Alamin* Student Profile Project Phase A shows impressive achievements in the Civilized (*Ta'addub*) aspect with a focus on the *Shaleh* Individual sub-value. Learners are expected to be able to recognize the main attributes of God Almighty, acknowledging Him as the Most Compassionate and Merciful Creator. In addition, learners are also able to recognize their own goodness as a reflection of God's nature.

This profile reflects the success in strengthening the spiritual and personal dimensions of learners in Phase A of the *Rahmatan Lil Alamin* Student Profile Project. Second, Phase B of the *Rahmatan Lil Alamin* Student Profile Project shows progress in the Civilized (*Ta'addub*) aspect, especially in the sub-values of Cultured and Environmental Care. Students are expected to be able to familiarize themselves with environmentally friendly and unfriendly actions, and behave in accordance with these values. In the context of *Musyawaharah* (*Shura*), the emphasis on the sub-value of Responsibility is evident in the collective participation of individuals in decision-making processes founded on fundamental criteria. This profile serves to illustrate the development of the learner in both social and environmental dimensions. Thirdly the *Rahmatan Lil Alamin* Student Profile Project Phase C confirms further progress in the aspect of Civilization (*Ta'addub*) with an emphasis on the sub-value of Social Justice. Learners are expected to be able to understand the concept of cause-and-effect among God's various creations and be able to identify good or bad impacts that may arise. In the aspect of Deliberation (*Shura*), learners are expected to be able to internalize the concept of rights and obligations, linking it to the behavior of themselves and the surrounding community.

In the academic year 2023/2024, the *Rahmatan Lil 'Alamiin* Student Profile Project at MIN 1 Bojonegoro upholds the values of civilization and deliberation. Each morning, students engage in the memorization of daily prayers and the 99 *Asmaul Husna*, followed by a coordinated lineup and a collective prayer to commence their learning activities in the yard. Mr. Murtadlon, S. Pd., the Head of MIN 1 Bojonegoro, has indicated that this initiative serves as a vital educational effort aimed at motivating students spiritually, enabling them to appreciate the significance of the 99 *Asmaul Husna*, and encouraging the practical application of these values in their daily lives.

In addition to studying the principles of worship (Habluminallah), students are also instructed to demonstrate commendable conduct towards one another, regardless of age, and to uphold respect for diverse opinions (Habluminannas). This educational emphasis aligns with the principles articulated in Mustaqim's work, "The Understanding of Islamic Moderation (*Wasatīyyah Al-Islam*) and the Hadiths on Inter-Religious Relations in the Javanese Pesantrens." This text underscores the significance of preserving balance and justice across all facets of life, which extends beyond merely religious beliefs and practices to encompass all actions and deeds. The maintenance of this balance serves as the fundamental principle of a moderate approach to religion (Alwi & Mumtahana, 2023; Djalilah, Muzakar, Suhardi, & Kartiko, 2024). For instance, it is essential to maintain a balance between various dualities, such as logic and religious values, the physical and spiritual dimensions, rights and responsibilities, individual and collective interests, obligatory actions and voluntary contributions, as well as harmonizing religious teachings with the perspectives of religious leaders. Furthermore, it is important to find a midpoint between idealism and realism, while taking into account both historical contexts and future considerations. The essence of a moderate approach to religion lies in the promotion of justice and equilibrium in the understanding, execution, and application of these intertwined concepts. In this context, students actively engage in the value of deliberation by participating in elections for class leaders and in the intracurricular learning process.

The enhancement of students' character through the integration of religious moderation within the *Rahmatan Lil 'Alamiin* Student Profile Project at MIN 1 Bojonegoro is executed through the methods of habituation and *uswah*. The process of habituation commences upon the students' arrival in the madrasah environment. At the entrance, students are greeted warmly by the teachers, who encourage them to bow their heads as a gesture of respect and engage in a handshake. This welcoming initiative forms part of the broader "Child Friendly" madrasah program that has been implemented. Students possess the right to receive education that is conducive and free from violence or bullying. In instances where a student experiences bullying, they are encouraged to report such behavior to their homeroom teacher, who will then provide guidance and counseling regarding the issue (Ifani & Kartiwi, 2024).

In pursuit of fostering a civilized generation, MIN 1 Bojonegoro is actively engaging students in environmental stewardship. This commitment has been exemplified through the implementation of the *Adiwiyata* program. MIN 1 Bojonegoro places a strong emphasis on maintaining the cleanliness of the madrasah environment by minimizing the accumulation of non-biodegradable plastic waste. Snacks sold in the honesty canteen use paper-based packaging, so that the accumulated waste can be decomposed easily. The Head of Curriculum of MIN 1 Bojonegoro, Mahmud Yunus, S.Pd. emphasized that the *Adiwiyata* program is one of the efforts to provide contextual learning for students to cultivate a clean life, both in the madrasah environment and in the community, in accordance with the words of the Prophet Muhammad SAW, "*Purity is part of faith.*" (HR. Muslim).

Strengthening the Positive Character of Learners Through Integration of Religious Moderation Values in the *Rahmatan Lil Alamin* Student Profile Project

The strengthening or enhancement of student character at Madrasah Ibtidaiyah Nurul Ulum (MINU) Unggulan Sukorejo is contextually integrated through the religious moderation framework of the *Rahmatan Lil Alamin* Student Profile Project. This madrasah operates under the auspices of the Ma'arif NU Bojonegoro Education Institute

and employs an educational approach characterized by the traditions of Salaf pesantren. The implementation of the new Merdeka Curriculum was implemented in the 2023/2024 academic year. In this academic year, MINU Unggulan Sukorejo chose the themes of sustainable lifestyle, *Bhinneka Tunggal Ika* meaning Unity in Diversity, and Simple Technology, and the integrated values of religious moderation of the *Rahmatan lil Alamin* Student Profile Project, namely the value of equality (musawah), the value of tolerance (tasamuh), and the value of dynamic and innovative (tathawwur wa ibtikar). The *Rahmatan Lil Alamin* Student Profile Project, encompassing Phases A, B, and C, demonstrates notable achievements in the domain of Equality (Musawah), particularly with respect to the sub-value of Social Justice. Participants are able to identify both the similarities and differences among themselves and their peers in diverse manners, responding positively to these observations. Tolerance (Tasamuh) in the context of accommodating local culture is also illustrated by learners being able to describe the experience of living together in diversity. In the Dynamic and innovative aspect (Tathawwur wa Ibtikar) with Independent sub-value, learners are able to explore and express their thoughts and feelings in the form of works and/or actions, and appreciate the works and actions of others.

In response to the contemporary challenges characterized by a moral decline among the younger generation, MINU Unggulan Sukorejo has undertaken proactive measures by advocating for the use of Javanese as the primary medium of communication within the madrasah environment. The head of MINU Unggulan Sukorejo asserts that the Javanese language embodies fundamental values of civility, which are essential to impart and preserve among students. The implementation of *Basa Krama* (more polite language) for interactions with elders, alongside *Basa Ngoko Alus* (polite language) for communication with peers, is regarded as a tangible initiative aimed at upholding the tradition of courtesy.

In addition to its emphasis on language, MINU Unggulan Sukorejo actively incorporates Javanese puppet characters as a means to safeguard local wisdom from the encroachments of modernity and digital technology. This initiative involves naming classes after these puppet characters, specifically Class I Nakula, Class I Sadewa, Class II Parikesit, Class II Srikandi, Class III Yudhistira, Class III Abimanyu, Class IV Werkudara, Class IV Gatotkaca, Class IV Sanjaya, Class V Janaka, Class VI Karna, and Class VI Krisna. Through these measures, the institution aspires to instill in students a deep appreciation for, preservation of, and emulation of the cultural values and local wisdom encapsulated in the noble character traits of each puppet figure. This approach is expected to serve as a foundation for cultivating students' character, encouraging them to value and remain rooted in traditional principles, thereby enabling them to make a meaningful contribution as they navigate the complexities of an ever-evolving era.

Furthermore, the enhancement of students' character at MINU Unggulan Sukorejo is conducted through the *Rahmatan Lil Alamin* Student Profile Project, which incorporates local traditions and the wisdom characteristic of Ahlusunnah wal Jama'ah. The activities implemented in accordance with NU Amaliyah include tahlilan, pilgrimages to graves, istighatsah, muhafadhoh nadhom, diba'an, and various other practices. The memorization of the Aqidatul Awam nadhom serves to impart foundational knowledge of Islam. This concept of aqidah 50 encompasses attributes that are obligatory, impossible, and permissible for Allah SWT and the Prophets. It is important to note that the affirmation of the majority of these attributes, while supported by naqli (textual) evidence from the Al-Quran and Hadith, also necessitates comprehensive reasoning within the framework of aqli (rational) law.

Students also learn to recognize and preserve the typical cultural traditions of Ahlussunnah Wal Jama'ah An-Nahdliyah. Apart from being a form of worship, Amaliyah NU is explained as a means to strengthen unity between people and as a forum for meetings and communication. One of the flagship programs of MINU Unggulan Sukorejo is "Diba' Keliling", which is intended for grade V students. This activity is carried out every Saturday after extracurricular learning, where students are divided into Diba' groups and carry out "Diba' Around" activities to certain locations according to their turn, complete with hadrah equipment.

The educators at MINU Unggulan Sukorejo, referred to as Ustadz and Ustadzah, instill in their students the principle that, in the presence of Allah SWT, all individuals are created equal, with distinctions made primarily based on their levels of piety. Consequently, alongside the performance of obligatory acts of worship, students are also instructed in sunnah practices such as the Dhuha prayer, charitable giving, and the memorization of the Aqidatul Awam nadhom. The Aqidatul Awam muhafadhoh session is conducted at 06:50 WIB following the Dhuha prayer. Each nadhom includes a comprehensive explanation of the obligatory, impossible, and jaiz attributes concerning Allah SWT and the Prophets. This instruction, provided by the Ustadz and Ustadzah, aims to foster a deeper understanding among students, enabling them to incorporate these teachings into their daily lives, including their speech and actions.

MINU Unggulan Sukorejo is committed to continuous innovation in the implementation of cooperative learning as a means to foster the development of tolerance among students. Through group dynamics, learners are educated to respect the capabilities of their peers, actively engage in collaborative efforts, and embrace diverse viewpoints. They are also encouraged to show deference to elders and to express affection towards younger individuals. Each morning, Ustadz and Ustadzah warmly greet students upon their arrival, which is met with reciprocal respect from the students. The principles of orderly conduct, respectful greetings, and courtesy are emphasized not only in interactions with teachers but also among fellow students. Furthermore, anti-bullying education and the "Child-Friendly Madrasah" campaign, titled "Stop Bullying, Bestie Forever," are actively implemented within this educational environment to combat moral crises and bullying among children.

From Monday to Thursday, students participate in the congregational Dhuhur prayer during the second break following lunch. Upon completion of the prayer, the students collect the "Rajin Salat" booklet, which is to be signed by their homeroom teacher. This booklet serves as a personal journal for the students to record their engagement in the five daily prayers, as well as additional sunnah prayers, including Dhuha and Tahajud prayers (Kartiko, Rokhman, Priyono, & Susanto, 2024; Ma`arif et al., 2025). In instances where the prayers are conducted at home or during holidays, the signatures are provided by the students' parents; conversely, when the prayers take place at the madrasah, the homeroom teacher is responsible for providing the signature. This approach aims to cultivate a sense of responsibility and integrity among the students in fulfilling their worship obligations, while also allowing for oversight and assessment by their parents and homeroom teachers (Inco, Rofiq, Shonhadji, & Iskandar, 2022).

Fridays and Saturdays at MINU Unggulan Sukorejo are dedicated to the Pancasila Student Profile Strengthening Project (P5) and the *Rahmatan Lil Alamin* Student Profile Project (PPRA). On Fridays, during the first hour, students in grades V and VI engage in a pilgrimage to the grave of Eyang Singonoyo Sukorejo. This initiative is designed to educate students on the importance of diligently praying for their parents and ancestors

who have passed away, utilizing practices such as tawasul, tabarruk, and grave pilgrimage. On Saturdays, the P5 learning activities allow students to create works aligned with a predetermined theme (Bisri, Muid, & Khamim, 2023; Wardiyah, Budianti, Farabi, & Sirojuddin, 2023). Additionally, weekends at the institution are enriched with Amaliyah NU activities, which occur every Saturday and feature varying agendas each week, including Yasinan, Tahlilan, Diba'an, and Praise. Thus, MINU Unggulan Sukorejo is committed to reinforcing the character of students through the integration of values centered on religious moderation, local traditions, and a range of educational activities aimed at cultivating exemplary morals. This holistic approach encompasses religious, social, and cultural dimensions to foster students who are not only intellectually adept but also devout and possessing commendable ethical standards.

CONCLUSION

Based on the preceding discussion, it may be concluded that the incorporation of religious moderation into the *Rahmatan Lil Alamin* Student Profile Project at MIN 1 Bojonegoro and MINU Unggulan Sukorejo serves to enhance the positive character of students, thereby equipping them to become agents of positive change within society. The foundational positive characteristics that have been cultivated include adherence to religious practices, prayers for one's parents, courteousness towards all individuals, respect for elders, communal love, engagement in charitable acts, observance of Sunnah practices, the establishment of friendships, the preservation of religious traditions, and environmental stewardship.

The integration of religious moderation values within the framework of the *Rahmatan Lil Alamin* Student Profile Project not only augments students' religious knowledge but also fosters the development of individuals capable of contributing positively to their communities. The direct guidance and exemplary behavior exhibited by teachers play a crucial role in this process. However, the successful attainment of targeted goals and essential elements necessitates comprehensive support from parents, who serve as educators in the home environment. It is imperative that parents provide tangible examples for their children, particularly as the millennial generation contends with a crisis of role models and the pressing need for concrete exemplars in their lives.

This study has its limitations concerning the specific focus on cultivating values of religious moderation as reflected in the student profiles at MIN 1 Bojonegoro and MINU Unggulan Bojonegoro. Utilizing a qualitative approach, the findings may not be applicable to different educational contexts at the same level, as each institution has its own unique cultural framework that shapes its methods. Therefore, it is important for future researchers to broaden their investigations to include higher education levels and diverse research targets, employing various approaches and research types.

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