

## **The Importance of Religious Moderation Education in Building the Profile of Rahmatil Lil Alamin Student Madrasah Ibtidaiyah**

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### **Abstract:**

This study aims to describe the importance of religious moderation education in growing the student profile of Ramatan lil alamin for students at Madrasah Ibtidaiyah. This research method was carried out using a qualitative research approach, with the type of library research (Library Research). Sources of data in this study came from books and journals related to the research title, as well as research data collection techniques obtained from reading several scientific works in the form of journals and books. From the data obtained, a descriptive analytic data analysis technique is then carried out using the triangulation method, namely cross-checking from a source document with other sources, or from a source document with a historical fact, the researcher will analyze the data found and conclude by sorting out the relevant data. The results of the research. The application of religious moderation for students in Madrasah Ibtidaiyah must pay attention to the aspects that are instilled. The dimensions of religious moderation that are instilled include the dimensions of national commitment, tolerance, non-violence, and accommodative. Implementation of religious moderation learning. The value of religious moderation that is internalized in the profile of Rahmatil Lil Alamin students includes: Civilized (ta'addub); exemplary (qudwah); Citizenship and nationality (muwatanah); Take the middle way (tawassut); Balanced (tawazun); Straight and firm (I'tidal); Equality (musawah); Deliberation (shura); tolerance (tasamuh); Dynamic and innovative (ta'awwuz wa ibtikar); Pancasila Student Profile Rahmatan lil Alamin is a breath that strengthens one another, both stand on the Pancasila philosophy, which respects diversity and humanity to create a safe, peaceful, peaceful and prosperous Indonesia. The importance of madrasa culture. Religious moderation education can run effectively, if there is involvement of all subjects (agencies) around the education process in an integrated manner, such as leaders/organizers of educational institutions, educators, families, religious leaders, and the community

**Keyword:** Moderation Education, Profil Rahmatan Lil Alamin, Madrasah Ibtidayah

## INTRODUCTION

The world has been faced with the industrial era 4.0, where technology is the main source for carrying out all activities in the world. In the current era of globalization, various ideologies have emerged that oppose and even conflict with the ideology of Pancasila. (Subagyo, 2020). Not long after, the era of Society 5.0 emerged, where the world was increasingly sophisticated with even more sophisticated technological developments. Through Society 5.0, sophistication is made from artificial intelligence collected via the internet in all areas of life to become a wisdom that aims to improve human capabilities and open up opportunities for humans. So with that, in this era, humans are required to live in balance between economic achievements and solving social problems..(Ramadhan, 2021) As in Indonesia, which has many people and is experiencing a crisis in the economic sector.

Intolerance behaviors are in line with the findings of the Wahid Foundation in its report, in which it was found that out of 230 organizations that had been established since the Old Order era, 147 were identified as intolerant organizations, 49 organizations had tendencies towards radicalism, and 34 organizations were indicated as terror groups. The network of these radical groups has a fairly strong base of support in Indonesia, and at least three of the 49 radical groups openly seek international funding. However, most of these radical organizations have little support in the region, and 63% of them only exist at the local level in a particular province. (Jusman, 2016). Indonesia is a country that consists of tribes, races, and religions and has different characteristics. Indonesia is a country that is different from other countries because it has various islands that have different characteristics..(Khoirul Hadi AL Asy ari & Rochim, 2021) The existence of differences often causes conflict because each person prioritizes the other's ego. However, it is different from the Indonesian state in that, although it has many differences, especially religious differences, it is not a source of division but a source of unity by promoting tolerance or mutual respect.

The State of Indonesia is a country that has a diversity of cultures and races from various regions within the Unitary State of Indonesia. (Destriani, 2022) Tolerance can be manifested by instilling an attitude of religious moderation. The attitude of religious moderation must be applied in the lives of Indonesian citizens, one of which is in the field of education. The diversity that exists in Indonesia can be said to be unique and something to watch out for. Because there have been many radical or distorted understandings of religious teachings that have entered the world of education, So with that, it is necessary to instill an attitude of religious moderation in the world of education so that students do not fall into deviations from religion. This needs to be instilled in an attitude of religious moderation starting at an early age and at the elementary school or madrasah ibtidaiyah level. Because the level of understanding of children at the age of basic education makes it easier to remember what is taught by someone, The madrasah curriculum should not only focus on what knowledge students must master but, more importantly, equip students with competencies, life skills, and ways of Think and behave to anticipate and respond to situations that always change it. An independent curriculum that will guide the provision of choices to shape character, grow the courage to think critically, Creative and innovative ideas must continue to be developed. In addition, religious values as the spirit of the madrasa must be instilled in an integrated manner in line with curriculum implementation. So that the value of religiosity colors the way of thinking, attitude and act of madrasah residents in carrying out praxis and education policy.

In line with this, the Indonesian government's policy in education is to develop a curriculum in accordance with the needs and developments of the times, namely the Merdeka curriculum. In the independent learning policy, the Indonesian Ministry of Religion wants to make efforts to strengthen religious moderation in the project to strengthen the profile of Pancasila students. Based on KMA 347 of 2022, strengthening the profile of Pancasila students in the madrasah environment is projected on two aspects, namely the Pancasila Student Profile and the Rahmatan lilAlamin Student Profile. Rahmatan lilalamin student profiles are profiles of Pancasila students in

madrastas who are able to realize the insight, understanding, and behavior of Taffaquh Fiddin as the peculiarities of religious competence in madrasas. Besides that, the student profile of Rahmatan Lil Alamin aims to enable students to play an active role in society as a moderate figure, useful in the midst of diverse community life, and actively contribute to maintaining the integrity and glory of the Indonesian state and nation.(Mufid, 2023)

## **METHODS**

In carrying out this research study, researchers used this research method carried out using a qualitative approach. Qualitative research is descriptive in nature and tends to use analysis. Qualitative research is based on the philosophy of postpositivism or participation, which is used to examine the condition of natural objects. Through triangulation, data analysis tends to be qualitative, with more emphasis on meaning and finding hypotheses compared to generalizations. (Sugiyono, 2019) The type of library research (Library Research) or form conclusions. Sources of data in this study come from books and journals related to the title of the research, and data collection techniques for this research were obtained from reading several scientific works in the form of journals and books.rom the data obtained, a descriptive analytic data analysis technique is then carried out using the triangulation method, namely cross-checking a source document with other sources or a source document with a historical fact. The researcher will analyze the data found and conclude by sorting out the relevant data.

## **RESULT AND DISCUSSION**

### **The Importance of Religious Moderation Education in Madrasah Ibtidaiyah**

The word Moderation or moderate in Arabic can be interpreted as "al-wasathiyyah" which comes from the word "wasath". Al-asfahaniy interprets "wasathan" with "sawa'un" which means the middle between two boundaries, or with

justice, the middle or the standard or the mediocre. Meanwhile, in the Al-Qur'an Al-Baqarah verse 143 there is also the word al-wasath which means the best and most perfect. The best is usually in the middle between the two bad things. For example, generosity is the best trait because it is between extravagance and miserliness. Religious moderation is also interpreted as self-mastery of excess or deficiency (Febbrianti et al., 2022)

In the context of religion, moderation can be interpreted as the way Muslims choose the middle way. Not excessive in religion, but also not excessive in underestimating religion. Not extreme in glorifying religious texts without ignoring reason and thoughts, but also not exaggerating reason so as to ignore existing texts, in this case the verses of the Qur'an and Hadith, which are used as guidelines for Muslims. This religious moderation emphasizes attitude, so that the form of moderation in each place is different from moderation in other places depending on the problems faced in these places. In Indonesia, as a country where the majority of the population is Muslim, the attitude of moderation that must be carried out is at least acknowledging the existence of other parties, having a tolerant attitude, respecting differences of opinion, and not imposing will by means of violence.

In carrying out moderate Islam, there are two principles that must be adhered to, namely fairness and balance. Being fair means being able to put things in their place while doing it as well and as quickly as possible. While a balanced attitude means always being in the middle or between two camps, For example, these extreme camps are religious in the name of God, but in practice they will defend the majesty of God without regard to the human aspect, so that they will easily kill fellow human beings in the name of God, even though the essence of religious teachings is to protect humanity. In this case, people who adhere to moderate Islam will believe that being religious means serving God by carrying out His teachings and focusing on efforts to glorify humans as well as their fellow creatures.

Religious moderation must be interpreted as the attitude of people toward religion in a balanced way. Between practicing one's own religion (Exclusively) and respecting adherents of other religions who have different beliefs (Inclusive). This balance in religion will lead its adherents to avoid excessive, fanatical, and revolutionary attitudes in religion. In accordance with what has been said before, religious moderation is a solution to the presence of two extreme camps, namely the extreme right and the extreme left. With so many adherents of religious moderation, it is hoped that it will be a key to achieving tolerance and harmony at any level. Moderation by rejecting extremism and liberalism in religion is something that is urgently needed at this time to maintain civilization and create peace. In a multicultural Indonesian society, religious moderation is not an option but a necessity for all residents with different religions and beliefs. The importance of religious moderation education in Indonesia is a fact that Indonesian society is very plural and multicultural.

Nation Indonesia consists of various ethnicities, tribes, cultures, and religions. Diversity or heterogeneity necessitates differences, and every difference has the potential to give birth to conflict or friction, which can lead to disagreements. social balance. It is in this context that religious moderation education takes place. need to be present to create balance in the life of the nation and religious. Religious moderation education is intended to maintain order. The practice of religious teachings is not exclusively trapped, which negates insight. nationality. Even though Islam is the majority religion, the government facilitates it. interests of all religions without exception. This can be seen between. Another is the fact that Indonesia is the country with the most established national holidays based on holidays of all religions. So also in matters of community cultural rituals that are rooted in tradition and local customs and wisdom are also widely preserved by the government. maintain social harmony. The role of government is very important and decisive religious moderation.

Religious moderation education strengthens national insight, also important in dealing with the era of disruption as it is known today, with the era of the industrial revolution 4.0, where the internet became central in life network. It is in this context that all religious understandings are good. Both moderate and extreme views quickly spread throughout society. The practice of radicalism carried out by a group of religious people is not can be addressed to religion so that Western media propaganda discrediting certain religions and religious communities in general is difficult to accept. common sense. There is no single religion that teaches radicalism, however. The violent behavior of a group of people is often different from the spirit of their religion, the result of not being right in understanding religious doctrine and being misunderstood social reality (Bakri, 2004). This is a challenge for how religious moderation should use information technology to fill the space of social and state life.

### **Dimensions of Applying Religious Moderation Attitudes to Students**

The application of religious moderation must pay attention to aspects that must be applied by educators to students. The aspects that must be instilled are called the dimensions of religious moderation. The dimensions of religious moderation include national commitment, tolerance, non-violence, and accommodation. (Rifqi, 2021). From these dimensions, it becomes a guideline for carrying out an attitude of religious moderation as a living citizen who is rich in diversity.

Dimensions of national commitment: 1) Internalization of national commitment in the foundation of religious moderation at the level of recognition by examining more deeply the perspectives, attitudes and practices of one's religion has an impact on loyalty to the basic consensus of nationality, especially related to the acceptance of Pancasila as the state ideology; 2) Internalization of national commitment in the foundation of life of moderation in religion at the level of accommodation by living up to values regarding one's perspectives, attitudes and religious practices has an impact on loyalty to the basic consensus of nationality, especially related to the acceptance of Pancasila as the state ideology; 3) Internalization of national commitment in the

foundation of religious moderation at the level of Acts of sincerely implementing one's religious perspective, attitude and practice has an impact on loyalty to the basic consensus of nationality, especially related to the acceptance of Pancasila as the state ideology (Pabbajah et al., 2021).

Dimensions of tolerance: 1) Internalization of tolerance in the foundation of religious moderation at the level of recognition by examining more deeply the attitude to give space and not interfere with the rights of other people to have beliefs, express their beliefs, and convey opinions, even though this is different from what we believe; 2) Internalization of tolerance in the foundation of religious moderation at the level of accommodation by living up to values regarding attitudes to give space and not interfere with the rights of other people to have beliefs, express beliefs, and convey opinions, even though this is different from what we believe; 3) Internalization of tolerance in the foundation of religious moderation at the level of Action by sincerely carrying out an attitude to provide space and not interfere with the rights of other people to have beliefs, express beliefs, and convey opinions, even though this is different from what we believe.(Abidin, 2021).

Dimensions of non-violence: 1) Internalization of non-violence in the foundation of religious moderation at the level of introduction by examining more deeply anti-ideas or ideas to make changes to the social and political system by using violent means in the name of religion, both verbal, physical, and mental violence: 2) Internalization of non-violence in the foundation of religious moderation at the level of accommodation by living up to the values of ideas or ideas that are against making changes to the social and political system by using violent means against in the name of religion, whether violence in the form of verbal, physical, and mental: 3) Internalization of non-violence in the foundation of religious moderation at the level of action by sincerely carrying out anti-ideas or ideas to make changes to the social and political system by using violent means against the name of religion, both violence in the form of verbal, physical, and thought (Rumahuru, 2021)



Accommodative dimensions of local culture: 1) Accommodative internalization of local culture in the foundation of religious moderation at the level of introduction by examining more deeply the willingness to accept religious practices that accommodate local culture and traditions; 2) Accommodative internalization of local culture in the foundation of religious moderation at the Accommodation level by living up to the values of willingness to accept religious practices that accommodate local culture and traditions; 3) Accommodative internalization of local culture in the foundation of religious moderation at the level of action by sincerely implementing a willingness to accept religious practices that accommodate local culture and traditions (Rifqi, 2021).

### **The Role of the Teacher in the Implementation of Religious Moderation in Madrasah**

Educators, as the spearhead of education, have a very important role in instilling character in children. Planting character in the world of education in Indonesia with religious diversity, one of which is cultivating an attitude of religious moderation, Instilling an attitude of religious moderation is an ethic that must be applied by someone.(Qorib, 20189). The attitudes that are applied to students are: 1) Growing confidence in children by being confident with what they do. 2) Fostering an attitude of affection for others, namely with peers 3) Instill an attitude of morality towards oneself and others, such as respecting fellow friends and doing good to friends. 4) Fostering a sense of sensitivity towards oneself through caring attitudes towards fellow human beings In addition, planting is carried out with the attitudes of tasamuh (tolerance), i'tidal (perpendicular), and tawazun (help). This is one of the teacher's roles in implementing religious moderation in elementary schools. Because the teacher is a figure who is always a role model (Nurzaman E. HRE, 2019).

The application of the tasamuh attitude is to respect each other between friends. When there are other students who have different opinions, the teacher teaches them to respect the opinions of others. In addition, the application of an upright attitude by

continuing to adhere to Islamic religious teachings properly With the aim of ahlusunnah wal jama'ah and nahdliyah. Because in the surrounding environment there are many Ahlu Sunnah Wal congregations The attitude of tawazun is applied by helping each other between friends and upholding a sincere attitude towards what students have done. The application of an attitude of religious moderation is very important for elementary school-age children. A very young age and must be nurtured with good attitudes in order to grow into a better person in the life to come. Because teachers must apply good ethics in the world of education (Subroto, 2016).

### **Application of Religious Moderation in Growing The Profile of Rahmatal lil Alamin in Madrasah**

In implementing the strengthening of religious moderation, it is stated in three points: 1) Each subject teacher is required to instill the value of religious moderation in students, 2) Inculcating religious moderation values in students is a hidden curriculum in the form of habituation, acculturation, and empowerment in daily life. 3) The implementation of instilling the value of religious moderation in students does not have to be contained in the teacher learning administration (RPP), but the teacher must condition the classroom atmosphere and make habits that allow the formation of a culture of moderate thinking in religion. The Ministry of Religion of the Republic of Indonesia undertook the development of strengthening religious moderation as stipulated in the independent learning policy. In KMA (Decree of the Minister of Religion) Number 347 of 2022, religious moderation is imposed in the curriculum structure. The policy is in the form of an obligation to organize a project to strengthen the Pancasila student profile, which consists of two aspects, namely the Pancasila Student Profile and the Rahmatan lil'Alamin student profile.(Mufid, 2023)

In madrasah, elements of strengthening the Pancasila student profile are complemented by the character values of Rahmatan Lil Alamiin.(Asrohah et al., 2022) .Civilized, namely upholding noble character, character, identity, and integrity as khairu ummah in the life of humanity and civilization. 2). Exemplary is pioneering, a role

model, inspiration, and guidance for the common good. 3). Citizenship and nationality are in the form of accepting the existence of religion with attitudes and behaviors of nationalism, obeying the law, and preserving Indonesian culture. 4). Taking the middle way in understanding and practicing religion 5). Balanced (tawzun), namely the understanding and practice of religion in a balanced way. 6). Straight and firm (l'tidal), namely, placing something in its place and carrying out rights and fulfilling obligations proportionally. 7). Equality and non-discrimination 8). Deliberation in dealing with problems with the principle of placing benefit 9). Tolerance by acknowledging and respecting differences 10). Dynamic and innovative in the face of change for the benefit and advancement of humans. (Lil et al., 2022)

With the character value of Rahmatil Lil Alamin's profile, it is hoped that more and more moderate generations will be born who are able to create a harmonious national life and uphold tolerance, democracy, national spirit, and love for the motherland. It is hoped that by strengthening religious moderation, it can grow Rahmatil lil Alamin's student profile in accordance with curriculum policies and the educational goals expected in Madrasah.

As a strengthening of religious moderation, it can be implemented through the madrasa culture. Which is embodied in 4 values, among which are: 1) tawasuth, 2) Tawazun, and 3) itidal. 4) Tasamuh. The indicators of religious moderation that will be used are four things: 1) national commitment; 2) tolerance; 3) non-violence; and 4) accommodating to local culture. Meanwhile, the learning of values and moderation is implemented through the management of ecological conditions (material culture), including the physical environment (building conditions, infrastructure, and madrasa layout). Green madrasas, adiwiyata madrasas, and child-friendly madrasas are all part of it. Likewise, through the madrasah structure (behavior culture), which is reflected in religious culture, a culture of noble character, a culture of achievement, and a nationalist culture must be developed. (Yulianto, 2020)

Madrasah are seen as one of the Islamic educational institutions that are relatively successful in inculcating moderate Islam. Islamic moderation, with its character values, has become a practice and culture for all madrasah members. Madrasahs can be an example of religious moderation education for other educational institutions. To strengthen madrasahs, they can develop the mainstreaming of Islamic moderation, among others, through: formulating an Islamic moderation-oriented vision and mission; developing a comprehensive curriculum that incorporates Islamic moderation values; optimizing madrasah habituation and culture as a strategy for internalizing Islamic moderation character values; and developing programs to strengthen Islamic moderation.(Alim & Munib, 2021)

Religious moderation is instilled in students so that they have a broad understanding of diversity and religious moderation, and a peaceful perspective is a guarantee for social peace. Efforts to provide an understanding of Religious Moderation are a strategic step in countering issues that have spread in society. Students in Madrasahs tend to think radicalism in understanding religious teachings. In fact, this is the time to form a complete and comprehensive understanding of religious moderation. The goal of religious moderation in terms of understanding religious moderation for students in madrasahs is very important due to the influence of radical and intolerant communities, so an understanding of religious moderation is needed. Rahmatan lil Alamin value in P5. Rahmatan lil Alamin values are the principles of attitudes and perspectives in practicing religion so that religious patterns in the context of the nation and state work properly so that the public benefit is maintained along with the protection of humanity in religion. The Rahmatan lil Alamin Student Profile Project, which is integrated into the Pancasila Student Profile, aims to ensure that madrasah graduates' religious ways are moderate (tawassu).(Asrohah et al., 2022)

## **CONCLUSION**

The application of religious moderation for students in Madrasah Ibtidaiyah must pay attention to the aspects that are instilled. The dimensions of religious moderation that are instilled include the dimensions of national commitment, tolerance, non-violence, and accommodative. Implementation of religious moderation learning. The value of religious moderation that is internalized in the profile of Rahmatal Lil Alamin students includes: Civilized (ta'addub); exemplary (qudwah); Citizenship and nationality (muwāṭānah); Take the middle way (tawassuṭ); Balanced (tawāzun); Straight and firm (I'tidal); Equality (musāwah); Deliberation (shūra); tolerance (tasāmuh); Dynamic and innovative (taṭawwur wa ibtikār); Pancasila Student Profile Rahmatan lil Alamin is a breath that strengthens one another, both stand on the Pancasila philosophy, which respects diversity and humanity to create a safe, peaceful, peaceful and prosperous Indonesia. The importance of madrasa culture. Religious moderation education can run effectively, if there is involvement of all subjects (agencies) around the education process in an integrated manner, such as leaders/organizers of educational institutions, educators, families, religious leaders, and the community

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