

Reconstruction of Islamic Religious Education Based On The Values of *Rahmatan Lil 'Alamin*

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Abstract.

Islamic Religious Education plays a strategic role in shaping students' character to become religious, humanistic, tolerant, and moderate individuals. This study aims to analyze the concept of reconstructing Islamic Religious Education based on the values of rahmatan lil 'alamin as a paradigm of humanistic and moderate Islamic education. The study employs a qualitative approach using the library research method. The findings reveal that the reconstruction of Islamic Religious Education grounded in the values of rahmatan lil 'alamin constitutes a strategic step toward developing a humanistic, moderate, and inclusive Islamic educational system. Values such as compassion, tolerance, moderation, and justice should serve as the primary foundation in curriculum development, learning methods, character education, and the strengthening of teachers' competencies. The implementation of rahmatan lil 'alamin values in Islamic Religious Education can provide a solution for addressing the challenges of globalization, radicalism, and the moral crisis among younger generations.

Keywords: *Islamic Religious Education, Rahmatan lil 'Alamin, Religious Moderation, Educational Reconstruction and Contemporary Islamic Education.*

I. INTRODUCTION

Islamic Religious Education constitutes an essential component of the national education system aimed at developing individuals who possess faith, piety, and noble character. In the contemporary context, Islamic education is not only expected to transfer religious knowledge but also to cultivate students who are tolerant, moderate, and socially responsible. The increasing phenomena of intolerance, radicalism, and religious exclusivism indicate that the implementation of Islamic Religious Education continues to face significant challenges [1].

The advancement of globalization and digital technology has transformed the mindset and behavior of younger generations. The uncontrolled flow of information has made students increasingly vulnerable to narrow and radical religious interpretations. Therefore, Islamic Religious Education requires a paradigm reconstruction capable of addressing contemporary challenges in a contextual and humanistic manner [2].

Islam, as a religion of mercy for all creation (*rahmatan lil 'alamin*), embodies values of compassion, justice, tolerance, peace, and respect for humanity. Allah SWT states in Qur'an Surah Al-Anbiya' verse 107: "And We have not sent you, (Muhammad), except as a mercy to all the worlds."

This verse demonstrates that the primary mission of Islam is to promote peace and universal welfare. The concept of *rahmatan lil 'alamin* therefore serves as a fundamental basis for the development of inclusive and moderate Islamic Religious Education [1].

Conceptually, Islamic Religious Education refers to a conscious and systematic effort to guide students in understanding, internalizing, and practicing Islamic teachings comprehensively. Islamic education is not solely oriented toward the transfer of knowledge but also toward the development of students' character and morality. According to Muhaimin, Islamic Religious Education should facilitate the holistic development of human potential encompassing spiritual, intellectual, emotional, and social dimensions. Ideal Islamic education is one that maintains balance in human relationships with God, fellow human beings, and the environment [3]. However, in practice, the teaching of Islamic Religious Education remains predominantly normative and textual, limiting its ability to address contemporary social issues effectively. The dominant emphasis on memorization and ritual practices has resulted in the insufficient internalization of Islamic social values in students' daily lives [1].

The concept of *rahmatan lil 'alamin* represents a universal Islamic principle that places public welfare and human benefit at the core of religious teachings, including the values of compassion, tolerance, moderation, and justice. Compassion is a central characteristic of Islamic teachings. Islamic education should foster empathy, social awareness, and respect for all individuals without discrimination. Tolerance serves as a crucial foundation for life within multicultural societies. Islamic Religious Education must therefore develop students' awareness of respecting differences in religion, culture, and social perspectives [4].

Moderation reflects a balanced approach to understanding religious teachings, thereby preventing extremist attitudes. The value of moderation is essential for establishing harmonious social relations [5]. Furthermore, the value of justice in Islam emphasizes the importance of fairness in all aspects of life. Islamic education should cultivate students who uphold human rights and social justice. Consequently, reconstructing Islamic education based on the values of *rahmatan lil 'alamin* is essential for creating an educational system that not only emphasizes ritualistic and cognitive dimensions but also strengthens social, moral, and humanitarian values. Islamic education should be capable of developing generations who are religiously committed while simultaneously able to coexist harmoniously within multicultural societies [5].

Current social phenomena further demonstrate the urgency of strengthening the values of tolerance and religious moderation within the national education system. Based on this background, this study aims to analyze the reconstruction of Islamic Religious Education grounded in the values of *rahmatan lil 'alamin* in responding to the demands of modern education, globalization, digitalization, and contemporary social challenges.

II. METHODS

This study employed a qualitative approach using a library research design. Data were obtained from various sources, including national scientific journals, books, academic articles, and relevant documents related to Islamic Religious Education and the concept of *rahmatan lil 'alamin*. Data collection techniques were conducted through documentation and literature review. The data were analyzed using a descriptive-analytical method through the stages of data reduction, data presentation, and conclusion drawing.

III. RESULT AND DISCUSSION

1. Result

The following are several relevant research articles on “The Reconstruction of Islamic Religious Education Based on the Values of *Rahmatan Lil 'Alamin*”

Table 1. Relevant Research Findings

No	Author(s)	Title	Research Findings
1	Dudun Najmudin (2025)	Rekonstruksi Kurikulum Pendidikan Agama Islam sebagai Wahana Internalisasi Nilai-Nilai Islam Rahmatan Lil 'Alamin	The Islamic Religious Education curriculum needs to be reconstructed in an inclusive and contextual manner by emphasizing the values of compassion, tolerance, and religious moderation [1].
2	Rahmadi Agus Setiawan (2024)	Pengembangan Kurikulum Pendidikan Agama Islam Berbasis Nilai: Telaah Teoretis Rahmatan lil 'Alamin dalam Pendidikan Tinggi	The development of a curriculum based on <i>rahmatan lil 'alamin</i> values is capable of addressing the challenges of globalization and radicalism in higher education [6].
3	Abdul Haris, Kholis, & Siti Nurjanah (2024)	Implementasi Proyek Penguatan Profil Pelajar Rahmatan Lil Alamin (PPRA) terhadap Pemahaman Peserta Didik tentang Nilai Pendidikan Islam	The implementation of the Rahmatan Lil Alamin Student Profile Strengthening Project enhances students' understanding of the values of moderation, tolerance, and Islamic morality [7].

4	Nurul Hidayah, Tobroni, & Nurhakim (2023)	Rahmatan lil'alami Islamic Education Curriculum Reconstruction: Healthy and Safe for Students' Spiritual and Physical Development	The reconstruction of a humanistic Islamic Religious Education curriculum can foster tolerance, justice, compassion, and brotherhood [8].
5	Khamam Khosiin, Tobroni, & Khozin (2023)	The Rahmatan Lil-'Alamin Paradigm as an Approach to Islamic Education in Muhammadiyah Institutions	The <i>rahmatan lil 'alamin</i> paradigm creates an Islamic educational environment that is just, inclusive, and humanistic ([9].
6	Nasrul Fatah dkk. (2023)	Revitalisasi Makna Rahmatan Lil 'Alamin dalam Implementasi Kurikulum Merdeka Kementerian Agama	The values of <i>rahmatan lil 'alamin</i> serve as the foundation for developing the profile of moderate students within the Merdeka Curriculum of the Ministry of Religious Affairs [10].
7	Nurul Zainab (2023)	Rekonstruksi Kurikulum Pendidikan Agama Islam: Analisis Model Kurikulum Rahmatan lil Alamin	The <i>rahmatan lil 'alamin</i> -based Islamic Religious Education curriculum emphasizes the values of <i>tasamuh</i> (tolerance) and <i>tawasuth</i> (moderation) in all learning components [4].
8	Dakir & Ahmad Fauzi (2019)	Epistemologi Pendidikan Islam Rahmatan Lil'alamin di Era Revolusi Industry 4.0	Islamic education needs to integrate universal Islamic values such as compassion, justice, and <i>ukhuwah</i> (brotherhood) in responding to the digital era [11].
9	Ahmad Fauzi (2018)	Konstruksi Pendidikan Islam Berbasis Rahmatan Lil'alamin; Suatu Telaah Diskursif	Islamic education based on <i>rahmatan lil 'alamin</i> should be participatory, inclusive, and appreciative of social plurality [12].
10	N. Abbas & M. Fahrudin (2024)	Penguatan Profil Pelajar Pancasila dan Rahmatan Lil Alamin di Madrasah	The integration of the Pancasila Learner Profile and <i>rahmatan lil 'alamin</i> values shapes students who are religious and tolerant ([13].
11	Hidayati & Musnandar (2022)	Implementasi Metode Pembelajaran Pendidikan Agama Islam dalam Perspektif Konsep Rahmatan lil Alamin	Dialogical and humanistic learning methods are effective in enhancing students' moderate attitudes in Islamic Religious Education learning ([5].
12	Munawir dkk. (2024)	Analisis Konsep Rahmatan lil Alamin pada Pembelajaran Pendidikan Agama Islam	The concept of <i>rahmatan lil 'alamin</i> serves as the foundation of Islamic Religious Education learning based on social and universal humanitarian values [14].
13	Rafsanjani dkk. (2022)	Penanaman Nilai Islam Rahmatan lil 'Alamin di Pondok Pesantren	Islamic boarding schools (<i>pesantren</i>) play an important role in building moderate character through a culture of tolerance and <i>ukhuwah Islamiyah</i> [15].
14	Sulistyaningsih (2024)	Konsep Pengembangan Pendidikan Islam Multikultural	Multicultural Islamic education is capable of fostering inclusive attitudes and respect for social diversity [16].
15	Rohmah (2024)	Strategi Pengembangan Profil Pelajar Rahmatan lil Alamin dalam Implementasi Kurikulum Merdeka	The implementation of the <i>rahmatan lil 'alamin</i> -based Merdeka Curriculum enhances students' collaborative, moderate, and tolerant character [17].

2. DISCUSSION

Based on various research findings, it can be understood that the reconstruction of Islamic Religious Education grounded in the values of *rahmatan lil 'alamin* has become an urgent necessity in responding to social transformation, technological advancement, and the increasingly complex challenges of globalization. Numerous studies indicate that Islamic Religious Education has tended to emphasize normative, textual, and cognitive approaches, thereby limiting its effectiveness in fostering students who are moderate, tolerant, and

humanistic in character. This condition has resulted in religious education often being insufficiently effective in preventing the growth of intolerance, exclusivism, and radicalism within educational environments and society at large.

Najmudin emphasizes that the reconstruction of the Islamic Religious Education curriculum should be directed toward the internalization of *rahmatan lil 'alamin* values through the strengthening of compassion, tolerance, and religious moderation. The curriculum should not merely focus on ritual practices and memorization, but must also cultivate students' social and humanitarian awareness [1]. This is consistent with Zainab, who argues that the curriculum model of Islamic Religious Education based on *rahmatan lil 'alamin* highlights the principles of *tasamuh* (tolerance), *tawasuth* (moderation), and *ta'awun* (cooperation) as the foundation of inclusive Islamic learning [4].

According to Setiawan, the development of a value-based Islamic Religious Education curriculum constitutes a strategic step in addressing the challenges of globalization. Islamic education is no longer sufficient if it merely instills theoretical religious understanding; rather, it must also develop social skills, critical thinking abilities, and openness toward diversity. In this way, Islamic Religious Education can serve as an instrument for shaping a generation that is both religiously committed and adaptive to contemporary developments [6].

Hidayah, Tobroni, and Nurhakim conclude that the reconstruction of an Islamic Religious Education curriculum based on *rahmatan lil 'alamin* is capable of creating an educational environment that is spiritually and socially healthy. Values such as compassion, brotherhood, and social justice become essential components in fostering harmonious relationships among students. Religious education is therefore no longer understood merely as the transfer of knowledge, but also as a process of character formation oriented toward peace and respect for human rights [8].

Dakir and Fauzi highlight the importance of the *rahmatan lil 'alamin* paradigm in Islamic education in confronting the challenges of globalization. The development of digital technology has produced both positive impacts and threats to the mindset of younger generations [11]. Consequently, Islamic Religious Education must be capable of utilizing technology as a medium for disseminating moderate Islamic values in order to prevent the spread of radical ideologies in digital spaces. Fauzi, who argues that Islamic education based on *rahmatan lil 'alamin* should be inclusive and appreciative of social plurality. Islamic education should not be understood exclusively in a manner that perceives other groups as threats; rather, it must cultivate mutual respect within multicultural societies. Such inclusivity is an important element in creating social harmony and strengthening national unity [12].

In addition to curriculum-related aspects, several studies also emphasize the importance of humanistic and dialogical learning methods. The study conducted by Hidayati and Musnandar found that participatory and communicative learning methods were effective in enhancing students' moderate attitudes in understanding Islamic teachings. Teachers are no longer merely the center of information, but also function as facilitators who create spaces for dialogue and critical thinking among students [5].

Research by Rafsanjani, Jinan, and Muthoifin demonstrates that Islamic boarding schools (*pesantren*) make significant contributions to instilling the values of *rahmatan lil 'alamin* Islam through cultures of tolerance, *ukhuwah Islamiyah* (Islamic brotherhood), and harmonious social life. *Pesantren* thus serve as examples of Islamic educational institutions that successfully integrate spiritual and social values into the daily lives of students [15].

Meanwhile, Abbas and Fahrudin show that the integration of the *Profil Pelajar Pancasila* (Pancasila Learner Profile) with the values of *rahmatan lil 'alamin* is capable of shaping students who are religious, nationalistic, tolerant, and socially concerned. This finding indicates that universal Islamic values possess strong relevance to the strengthening of national character and multicultural education in Indonesia [13].

Based on these research findings, Islamic Religious Education requires a paradigm transformation that is more humanistic, moderate, inclusive, and contextual in accordance with the challenges of the modern era. All studies consistently demonstrate that Islamic educational approaches focused solely on cognitive and

normative dimensions are no longer adequate for shaping students' character amid globalization, digitalization, and the increasing phenomenon of intolerance and radicalism. Therefore, the values of *rahmatan lil 'alamin*, such as compassion (*rahmah*), tolerance (*tasamuh*), moderation (*wasathiyah*), justice (*'adl*), and brotherhood (*ukhuwah*), must become the primary foundation for the development of Islamic Religious Education.

The findings further reveal that the reconstruction of Islamic Religious Education can be implemented through several essential aspects, including the development of a curriculum based on religious moderation, the application of dialogical and participatory learning methods, the strengthening of character education, and the integration of universal humanitarian values throughout the learning process. In addition, teachers play a strategic role as agents of moderation who are capable of instilling peaceful and inclusive Islamic understanding among students. The implementation of *rahmatan lil 'alamin* values in education has been proven to shape students who are tolerant, appreciative of diversity, socially concerned, and capable of living harmoniously within multicultural societies.

The curriculum of Islamic Religious Education therefore needs to be reconstructed in order to become more contextual and relevant to the challenges of globalization. Strengthening the values of religious moderation, character education, and humanity-based learning should become integral components of curriculum development, positioning tolerance, peace, and respect for diversity as essential elements within learning materials.

Learning methods should also be dialogical, participatory, and contextual. Teachers are no longer solely transmitters of knowledge, but also facilitators in developing moderate and inclusive religious understanding. The utilization of digital technology has become an important strategy for teachers in disseminating narratives of moderate Islam to students.

Furthermore, the habituation of tolerance, mutual cooperation, social awareness, and respect for diversity within schools and society is essential in supporting the internalization of *rahmatan lil 'alamin* values. Teachers, as agents of religious moderation, must possess pedagogical, social, and religious competencies grounded in moderation in order to guide students in a humanistic and inclusive manner. Such efforts are necessary to actualize the values of *rahmatan lil 'alamin* as an implication of modern educational outcomes, including the formation of tolerant and moderate student character, the reduction of potential religious radicalism, the creation of a harmonious culture, the development of Islamic education relevant to contemporary developments, and the strengthening of the integration between Islamic values and universal humanitarian principles.

IV. CONCLUSION

The reconstruction of Islamic Religious Education based on the values of *rahmatan lil 'alamin* constitutes a strategic effort in developing an Islamic educational system that is humanistic, moderate, and inclusive. Values such as compassion, tolerance, moderation, and justice should serve as the primary foundation in curriculum development, learning methodologies, character education, and the strengthening of teachers' competencies. The implementation of *rahmatan lil 'alamin* values within Islamic Religious Education can serve as a solution in addressing the challenges of globalization, radicalism, and the moral crisis among younger generations.

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