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Implementing Religious Moderation through the Rahmatan Lil 'Alamin Student Profile: A Case Study at MTsN 1 Tana Toraja

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ABSTRACT

Religious moderation in madrasah education requires more than conceptual instruction; it must be translated into routines, pedagogical interactions, and a school culture that students experience directly. This study examines the implementation of religious moderation through the Rahmatan Lil 'Alamin Student Profile (Profil Pelajar Rahmatan Lil Alamin/PPRA) at MTsN 1 Tana Toraja, a madrasah located in a religiously and culturally plural setting. The study employed a qualitative case-study orientation using observation, interviews, and documentation. Informants were selected purposively according to their knowledge and roles in the program, including school leadership, teachers, students, and community actors. Data were examined through domain, taxonomic, and comparative analysis, while credibility was strengthened through source and method triangulation, peer discussion, prolonged engagement, and confirmability checks. The findings show that religious moderation was enacted through four connected domains: national commitment, tolerance, anti-violence, and accommodation of local culture. PPRA values—especially ta'addub, qudwah, and tasamuh—were embedded in curriculum planning, classroom and co-curricular activities, daily habituation, teacher modeling, and behavioral evaluation. Local Toraja values such as Misa' Kada Dipotuo, Pantan Kada Dipomate, karapasan, siangga, siangkaran, and sikamali functioned as culturally meaningful bridges for moderation education. Implementation was supported by a plural and relatively tolerant social environment, but faced challenges from conceptual misunderstanding, social-media influences, uneven implementation capacity, and adolescent dynamics. The study highlights contextual cultural integration and teacher exemplarity as central mechanisms for making religious moderation a lived educational practice rather than a formal program.

Keywords: religious moderation; Rahmatan Lil 'Alamin Student Profile; madrasah education; local wisdom; character education

INTRODUCTION

Indonesia's social landscape is characterized by the interaction of diverse cultural, religious, ethnic, familial, and intellectual identities. Such plurality is not a temporary condition but a sociological reality that shapes everyday relationships in schools and communities (Liata & Fazal, 2021). In this setting, education is required not only to transmit disciplinary knowledge but also to help young people develop the capacity to live with difference without losing their religious

commitments. Religious moderation therefore becomes relevant as an educational orientation that promotes balance, openness, respect, and the rejection of extremism.

Within Indonesian Islamic education, religious moderation is commonly linked to a balanced way of practicing religion that avoids excess and neglect, while emphasizing justice, tolerance, and proportionality. Saifuddin (2019) positions moderation as a way of maintaining confidence in religious teachings while avoiding the absolutization of one interpretation in a plural public sphere. Sutrisno (2019) similarly places educational institutions in a strategic position for translating moderation into concrete learning experiences. The educational challenge is thus not simply to define moderation, but to build institutional practices that make moderate attitudes observable in student behavior.

The Independent Curriculum in madrasahs gives this agenda a more explicit curricular location through the Profil Pelajar Rahmatan Lil Alamin (PPRA). The policy direction represented by Minister of Religious Affairs Decree No. 347 of 2022 integrates the strengthening of the Pancasila Student Profile with the Rahmatan Lil ‘Alamin profile in madrasah education (Kementerian Agama Republik Indonesia, 2022). PPRA is intended to cultivate students who are religious, morally grounded, socially useful, nationally committed, and able to practice Islam in a moderate manner. The profile includes values such as qudwah (exemplarity), tasamuh (tolerance), tawazun (balance), ta’addub (civility), tawassut (middle way), musawah (equality), muwatanah (citizenship), i‘tidal (uprightness and justice), shura (deliberation), and tathawwur wa ibtikar (dynamism and innovation).

Previous studies indicate that PPRA can be implemented through classroom learning, projects, guidance and counseling, co-curricular activities, and school habituation. Akhmadi (2022) shows that guidance and counseling services can contribute to the development of the Pancasila and Rahmatan Lil ‘Alamin student profile. Mufid (2023) argues that religious moderation in the Independent Curriculum is strengthened when it moves from hidden curriculum practices toward explicit project-based programming. Habibi and Lailiyah (2025) report that PPRA implementation can proceed collaboratively from planning to evaluation, while Muthrofin et al. (2025) emphasize holistic, contextual, collaborative, and student-centered principles. These studies demonstrate the program’s flexibility, but they also imply that its educational meaning depends strongly on local implementation.

MTsN 1 Tana Toraja offers a distinctive context for examining this process. The madrasah

is located in Tana Toraja, South Sulawesi, where Muslim students live within a broader social environment marked by religious and cultural plurality. The thesis data describe a school culture that seeks to connect religious moderation with local Toraja values and everyday forms of social coexistence. Rather than treating local culture as external to Islamic education, the madrasah draws on expressions of unity, peace, mutual respect, mutual assistance, and social attachment as pedagogical resources for moderation.

The study was guided by three questions: how religious moderation is implemented at MTsN 1 Tana Toraja; what steps are used to implement it through PPRA; and how the implementation develops dynamically in relation to supporting factors, obstacles, and school responses. Its contribution lies in showing how a national policy framework becomes a lived school practice through the interaction of curriculum, teacher exemplarity, habituation, student experience, and local cultural wisdom.

LITERATURE REVIEW

Religious Moderation as an Educational Practice

The concept of religious moderation in Indonesia is closely associated with wasathiyah, the orientation toward a just, balanced, and non-extreme position. In educational settings, this orientation extends beyond doctrinal knowledge because students learn moderation through institutional rules, teacher behavior, classroom interaction, and their experience of difference. Nurdin and Naqqiyah (2019) show that moderate religious life has roots in established Islamic educational traditions, while Sutrisno (2019) stresses the importance of educational institutions in actualizing moderation. For school practice, the concept can be observed through national commitment, tolerance, rejection of violence, and accommodation of local culture.

These indicators are interrelated. National commitment places religious identity within citizenship and the shared national framework. Tolerance concerns the ability to respect differences both within and across religious communities. Anti-violence requires educational responses that privilege dialogue, persuasion, and restoration rather than physical or verbal coercion. Accommodation of local culture recognizes that religious education can engage local traditions when those traditions support ethical values and do not undermine core religious commitments.

The Rahmatan Lil ‘Alamin Student Profile

PPRA provides a madrasah-specific framework for integrating religious moderation into the Independent Curriculum. It links the universal dimensions of the Pancasila Student Profile with values articulated in Islamic educational language. Studies of P5-PPRA indicate that the profile can be implemented through integrated classroom learning, project activities, co-curricular programming, extracurricular activities, and school-wide habituation (Habibi & Lailiyah, 2025; Muthrofin et al., 2025). In this sense, PPRA is not a stand-alone subject but a character-development framework that is expected to shape the organization of learning experiences.

Three PPRA values are especially prominent in the MTsN 1 Tana Toraja data. Ta’addub refers to civility and ethical conduct in relationships with teachers, peers, and the school environment. Qudwah emphasizes exemplary conduct, positioning teachers and other adults as visible models of discipline, fairness, patience, and respectful communication. Tasamuh concerns the capacity to respect difference, accept diverse opinions, and sustain peaceful interaction. Together, these values provide a practical bridge between curriculum planning and everyday student conduct.

Local Wisdom as a Context for Moderation Education

Educational moderation becomes more meaningful when students can connect abstract values with social practices familiar to them. In the Tana Toraja context, local wisdom includes expressions and social norms that emphasize unity, harmony, mutual respect, mutual assistance, and social solidarity. Michael et al. (2022) discuss the Toraja expression Misa’ Kada Dipotuo, Pantan Kada Dipomate as a local wisdom relevant to religious moderation because it emphasizes unity rather than division.

The thesis findings also identify karapasan (peace and harmony), siangga (mutual respect), siangkaran (mutual assistance), and sikamali (a strong sense of social attachment) as cultural values that can be connected to Islamic character education. Their significance is pedagogical: they enable teachers to explain religious moderation in a language of social practice already recognizable to students. The use of local wisdom therefore does not replace Islamic values; it functions as a contextual medium through which values such as tasamuh, ta’addub, solidarity, and peaceful coexistence can be internalized.

METHODS

Design, Setting, and Participants

This study employed a qualitative case-study approach to examine the implementation of religious moderation through the Rahmatan Lil ‘Alamin Student Profile (PPRA) at MTsN 1 Tana Toraja, South Sulawesi, Indonesia. Qualitative inquiry is appropriate for understanding social and educational phenomena in their natural settings and for interpreting the meanings constructed by participants (Merriam, 1998; Berg & Lune, 2004; Sugiyono, 2008). The original thesis also uses the term survey to describe direct information gathering; however, it does not report a quantitative survey instrument or statistical analysis. For methodological consistency, this article therefore reports the procedures that are explicitly qualitative and case-oriented: observation, interviews, and documentation. Preliminary observation began on 5 December 2025, and the research process continued through 2026, with documented field interviews concentrated in July 2026.

Informants were selected purposively on the basis of their knowledge, roles, and direct involvement in the implementation of religious moderation and PPRA, consistent with purposive selection of information-rich sources in qualitative field research (Arikunto, 2010). The documented field excerpts include the head of the madrasah, teachers, students, and a Toraja traditional leader, while the methodology chapter also identifies parents and community members as potential information sources. Because the thesis chapters do not provide one consolidated total number of informants, this article does not infer a sample size that is not explicitly documented.

Data Collection and Analysis

Data were collected through observation, interviews, and documentation, which were used to capture school practices, participant perspectives, and institutional evidence relevant to the research focus (Moleong, 1995; Djojosuroto & Sumaryati, 2000). Observation focused on the school environment and culture, intra- and co-curricular learning activities, and student behavior related to PPRA. Interviews explored policy direction, teacher strategies, student experiences, and community perspectives, while documentation included school records, program documents, learning materials, and other institutional evidence. In accordance with qualitative research principles, the researcher functioned as the primary research instrument, supported by interview guidelines, observation notes, recording devices, and documentation tools (Sugiyono, 2008).

Data analysis followed the procedures reported in the thesis: domain, taxonomic, and

comparative analysis. Domain analysis was used to classify field information into broad areas related to the research focus; taxonomic analysis organized the elements within those domains; and comparative analysis connected interview accounts with relevant theoretical perspectives. Data credibility was strengthened through source and method triangulation, peer discussion, prolonged engagement, and repeated checking of information; triangulation was used to compare observation, interview, and documentary evidence across different sources (Moleong, 1995). The study also reports attention to transferability, dependability, and confirmability as criteria for evaluating the trustworthiness and consistency of the qualitative findings.

Reporting Boundaries

Because the article is derived from the thesis chapters provided for this manuscript, it retains the categories and empirical claims reported in those sources. Where the source chapters do not state a numerical participant count or a fully standardized assessment instrument, this article does not infer one. Interview evidence is therefore reported by participant role and documented date rather than as a statistically representative sample.

RESULTS AND DISCUSSION

Religious Moderation as School Culture and Local Practice

The first finding is that religious moderation at MTsN 1 Tana Toraja has moved beyond a normative concept and has been incorporated into daily school practice. The head of the madrasah described moderation as part of the institution’s educational vision: the school is expected not only to transmit religious knowledge but also to form students who are balanced, tolerant, nationally committed, and morally grounded (Interview, Head of Madrasah, 21 July 2026). Observation and interview data show that this orientation appears in classroom learning, daily habituation, teacher modeling, and the social interaction of school members.

Four dimensions organize the implementation. National commitment is visible in respect for school rules, national symbols, unity, and the idea that religious piety should coexist with citizenship. Tolerance is cultivated through respectful communication, acceptance of different opinions, group cooperation, and peaceful coexistence. Anti-violence is reflected in persuasive and dialogical responses to student conflict rather than physical or verbal coercion. Accommodation of local culture appears in the use of Toraja social values as media for character education. These

dimensions correspond to the broader Indonesian framework of religious moderation while being interpreted through the actual social context of the madrasah.

Local culture is especially important because students live in a plural social environment. The field account highlights the Toraja expression Misa’ Kada Dipotuo, Pantan Kada Dipomate, interpreted approximately as ‘united we stand, divided we fall.’ It is connected with unity, solidarity, and the obligation to protect collective harmony. The data also identify karapasan as peace and social harmony, siangga as mutual respect, siangkaran as mutual assistance, and sikamali as a strong affective bond among community members. A traditional leader explained that everyday habituation—prayer, greetings, cleanliness, politeness, and respect—can be reinforced through such cultural values (Interview, Traditional Leader, 24 July 2026).

This cultural linkage is pedagogically significant. Michael et al. (2022) similarly frame Misa’ Kada Dipotuo, Pantan Kada Dipomate as local wisdom relevant to religious moderation. At MTsN 1 Tana Toraja, the local values do not function as decorative cultural references. They provide an interpretive bridge through which students can connect Islamic notions of adab, tolerance, brotherhood, and responsibility with social practices already present in their community. The resulting model is contextual: moderation is taught through the relationship between religious values, national commitments, and local social ethics.

Table 1. Forms of religious moderation implementation at MTsN 1 Tana Toraja

Dimension	Observed form	Educational meaning
National commitment	Respect for national symbols, school rules, unity, and citizenship	Religious identity is linked with responsibility as Indonesian citizens.
Tolerance	Respectful interaction, listening to different opinions, group cooperation, and peaceful coexistence	Students practice tasamuh through everyday social relationships.
Anti-violence	Dialogue, persuasion, personal guidance, and non-physical conflict resolution	Conflict becomes an opportunity for education and relationship repair.
Accommodation of local culture	Use of Misa’ Kada Dipotuo, Pantan Kada Dipomate, karapasan, siangga, siangkaran, and sikamali	Local wisdom contextualizes moderation and character education.
PPRA values	Ta’addub, qudwah, and tasamuh in routines and teacher-student interaction	Moderation is internalized through civility, exemplarity, and tolerance.

Source: Synthesized from observation and interview findings reported in the thesis chapters (2026).

A Three-Stage Implementation Process: Planning, Enactment, and Evaluation

The second finding concerns the steps through which PPRA is implemented. The data

consistently organize implementation into three stages: planning, enactment, and evaluation with continuous reinforcement. In the planning stage, religious moderation is incorporated into the operational curriculum, learning devices, and P5-PPRA modules. Ta’addub, qudwah, and tasamuh are positioned as foundational values, indicating that character formation is designed from the beginning rather than added after academic instruction. This direction is compatible with the flexibility given to madrasahs under Minister of Religious Affairs Decree No. 347 of 2022 to develop curriculum in accordance with institutional characteristics and local needs.

The enactment stage integrates moderation into classroom learning, co-curricular activities, extracurricular activities, and school routines. Teachers use discussion, question-and-answer, collaborative assignments, reflection, group work, social activities, religious habituation, and environmental service as opportunities for students to practice respect and cooperation. An Akidah Akhlak teacher explained that students respond more positively when moderation is experienced through discussion and group work rather than presented only as theory (Interview, Teacher, 23 July 2026). Another teacher emphasized that students tend to imitate conduct they repeatedly observe, making teacher discipline, patience, fairness, and respectful communication central to qudwah.

The prominence of exemplarity is one of the strongest findings. The head of the madrasah stated that formal curriculum documents and modules are necessary, but the decisive factor is whether the school community actually lives the values of Rahmatan Lil ‘Alamin. In practice, teachers model polite speech, punctuality, patience, equitable treatment, and willingness to listen to students. Students themselves reported that they found it easier to understand moderation when teachers demonstrated patience, friendliness, and fairness in everyday interaction (Interview, Student, 27 July 2026). This confirms that PPRA is implemented as relational pedagogy, not merely as curricular content.

Evaluation is primarily behavioral and developmental. Teachers monitor changes in student conduct in classrooms and the broader school environment, supported by reflection and follow-up guidance. The emphasis is not on a single cognitive score but on whether students increasingly show civility, self-control, respect, cooperation, and tolerance. Such evaluation makes implementation iterative: planning shapes activities, activities generate observable behavior, and observation informs further guidance. The school therefore treats character development as a gradual process that requires reinforcement rather than a one-time program outcome.

Table 2. Stages of PPRA-based religious moderation implementation

Stage	Main practices	Key actors
Planning	Integration into operational curriculum, learning plans, and P5-PPRA modules; emphasis on ta’addub, qudwah, and tasamuh	Head of madrasah and teachers
Enactment	Classroom discussion, collaborative tasks, habituation, projects, co-curricular and extracurricular activities, teacher modeling	Teachers, students, school community
Evaluation and reinforcement	Observation of attitudes, reflection, personal guidance, routine review, and follow-up	Teachers and school leadership

Source: Research findings synthesized from the implementation stages reported in the thesis.

The stages identified in this case extend previous PPRA literature in two ways. First, they show how a policy framework is translated into a whole-school ecology rather than a sequence of isolated projects. Akhmadi (2022) demonstrates that student-profile development can be supported by counseling services, while Habibi and Lailiyah (2025) show that PPRA implementation involves collaborative planning and evaluation. The Tana Toraja case adds the importance of teacher exemplarity and local cultural meaning as mechanisms connecting those formal stages.

Second, the case illustrates that curriculum integration becomes stronger when students are given social situations in which to practice the values being discussed. Group work creates opportunities to accept different abilities and opinions; classroom discussion requires turn-taking and respectful disagreement; daily routines make civility habitual; and community-oriented activities connect school values with wider social responsibility. PPRA thereby functions not simply as a list of virtues, but as an organizing framework for repeated educational experiences.

Dynamic Implementation: Supports, Barriers, and Adaptive Responses

The third finding is that implementation is dynamic rather than linear. Its effectiveness depends on the interaction among social context, school policy, teacher capacity, student behavior, and institutional responses. One of the strongest supporting factors is the plural but relatively harmonious social environment of Tana Toraja. Students grow up in a setting where interreligious and intercultural interaction is part of everyday life, giving the school an existing social resource for teaching tolerance. National policy support from the Ministry of Religious Affairs provides a second enabling factor by legitimizing the integration of moderation into curriculum, rules, student activities, and school culture.

Teacher roles constitute a third enabling factor. The values of ta’addub, qudwah, and

tasamuh become credible when teachers themselves display patience, fairness, openness, and respect. School routines further stabilize these expectations through greetings, polite interaction, collaborative activities, respect for teachers, and deliberative problem solving. In combination, a supportive social context, teacher exemplarity, and habituation create continuity between what students hear in lessons and what they experience in daily school life.

Several constraints nevertheless limit consistency. The thesis identifies conceptual misunderstanding of religious moderation, the influence of smartphones and social media, uneven capacity to translate moderation into learning practices, limited time amid school activities, and the emotional and social characteristics of early adolescents. Social media is especially important because students may encounter short, provocative, or unverified religious content that competes with deeper explanations provided by teachers. Students also acknowledged that peer interaction and device use sometimes make them inconsistent in practicing values they understand conceptually.

The school responds through educative and persuasive rather than punitive strategies. When teasing, misunderstanding, domination in group work, or disrespect occurs, teachers tend to use direct guidance, dialogue, personal counseling, and efforts to restore relationships. A Bahasa Arab teacher described the main challenge as ensuring that students actually practice moderation in everyday conduct; repeated guidance, exemplarity, and personal approaches were considered more effective than simply delivering material (Interview, Teacher, 23 July 2026). This approach aligns with the anti-violence dimension of religious moderation because the response to student problems is itself expected to model respectful conflict resolution.

The data also indicate areas for strengthening the program: digital literacy, continuing teacher development, collaboration with parents, and more explicit evaluation instruments. These needs are not evidence that the program has failed. Rather, they show that moderation education is a continuing process in which new social pressures require institutional adaptation. The key practical implication is that a successful PPRA program needs both stable values and flexible educational responses.

Table 3. Dynamics of implementation and school responses

Area	Evidence from the case	School response / implication
Supporting context	Plural and relatively tolerant Toraja society; policy support; teacher commitment; school habituation	Use social diversity as an authentic learning environment and sustain whole-school support.
Conceptual misunderstanding	Moderation may be interpreted superficially or as weakening religious commitment	Provide clear, proportional explanations and connect concepts with concrete behavior.
Digital influence	Unverified religious content, provocative information, and intensive smartphone use	Strengthen digital literacy and teacher/parent guidance.
Uneven implementation capacity	Differences in teacher ability, limited time, and competing school agendas	Provide continuing professional support and shared planning.
Adolescent social dynamics	Teasing, impatience, peer influence, and inconsistent self-control	Use habituation, personal guidance, dialogue, and restorative relationship-building.

Source: Synthesized from the reported supporting factors, obstacles, and responses in the study.

Implications for Educational Leadership and Character Education

The findings have implications for both character education and school leadership. The head of the madrasah does not function only as an administrative authority but as the actor who sets the direction of the school culture, legitimizes moderation as a shared responsibility, and encourages teachers to integrate it across subjects. This is important because the thesis data explicitly reject the idea that religious moderation is solely the responsibility of religion teachers. Whole-school ownership makes it possible for the same values to be reinforced across formal lessons, student activities, routines, and conflict resolution.

The case also suggests a model of culturally responsive Islamic character education. Local wisdom becomes educationally valuable when it is critically connected with curricular goals and ethical principles. Misa’ Kada Dipotuo, Pantan Kada Dipomate gives students a familiar cultural language for unity; karapasan supports peace; siangga supports respect; siangkaran supports mutual assistance; and sikamali supports social attachment. When these concepts are linked with PPRA values such as tasamuh and ta’addub, students encounter moderation as both an Islamic educational principle and a recognizable social ethic.

Finally, the findings indicate that evaluation should follow the logic of the program. If religious moderation is expected to become habitual behavior, assessment cannot rely only on students’ ability to repeat definitions. Observation of interaction, reflection on group work, student

self-evaluation, teacher notes, and structured follow-up are more consistent with the desired outcomes. The thesis recommends developing more structured attitude-assessment instruments, which would strengthen the school’s ability to document progress while preserving the formative nature of character education.

CONCLUSION AND RECOMMENDATIONS

Religious moderation through the Rahmatan Lil ‘Alamin Student Profile at MTsN 1 Tana Toraja has developed into a lived educational practice that connects national moderation indicators, PPRA values, school routines, teacher exemplarity, and Toraja local wisdom. Its implementation can be seen in national commitment, tolerance, anti-violence, and accommodation of local culture. Values such as ta’addub, qudwah, and tasamuh are not limited to curricular statements; they are embedded in classroom interaction, habituation, collaborative activities, and the ethical conduct expected from teachers and students.

Implementation proceeds through planning, enactment, and behavioral evaluation with continuous reinforcement. Curriculum documents and P5-PPRA modules provide direction; participatory learning, projects, routines, and teacher modeling translate that direction into experience; and observation, reflection, and personal guidance sustain the process. The local values Misa’ Kada Dipotuo, Pantan Kada Dipomate, karapasan, siangga, siangkaran, and sikamali give moderation a culturally meaningful vocabulary that is close to students’ social world.

The program is strengthened by Tana Toraja’s plural social environment, policy support, teacher commitment, and school culture. At the same time, conceptual misunderstanding, social-media influence, uneven implementation capacity, and adolescent social dynamics require ongoing educational responses. The madrasah should therefore strengthen teacher professional development, digital religious literacy, parent-school collaboration, and structured attitude assessment. Future studies could examine the effectiveness of local-wisdom-based moderation learning across different madrasah settings and combine qualitative evidence with quantitative measures of student understanding and behavior.

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