

Implementation of a Religious Moderation Program Through Strengthening the Pancasila and Rahmatan Lil'alaamin Student Profile Project at Madrasah Aliyah Negeri Kota Malang

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Abstract

The Pancasila and Rahmatan lil Alamin (P5RA) Student Profile Strengthening Project is a character strengthening program in the independent curriculum. The program can be realized through the Religious Moderation Program (PMB) in religious secondary schools. Both programs are government policies that need to be initiated in the field. This research is based on the desire to increase tolerance and avoid the threat of intolerance and radicalism among secondary students. This research aims to find out what is the background of the PMB activities through P5RA and how the implementation of the synergy of the two activities at the state madrasa Aliyah (MAN 1 Malang City). This research uses a qualitative approach supported by observation and in-depth interviews with selected informants. The results showed that the integration of religious moderation values with the P5RA curriculum was able to form moderate, tolerant, and inclusive student characters. PMB at MAN 1 Malang City is carried out through various innovative activities such as religious moderation ambassador training, the formation of a religious moderation team, interfaith social activities, and the utilization of social media. The results of this study are expected to be able to form a tolerant attitude, and realize the tradition of being moderate among the younger generation.

Keywords: Student Profile Project Pancasila and Rahmatan Lil Alamin; Tolerance Attitude; Moderate Attitude

Abstrak

Proyek Penguatan Profil Pelajar Pancasila dan Rahmatan lil Alamin (P5RA) merupakan program penguatan karakter dalam kurikulum merdeka. Program tersebut dapat diwujudkan melalui Program Moderasi Beragama (PMB) pada sekolah menengah keagamaan. Kedua program tersebut, merupakan kebijakan pemerintah yang perlu diinisiasi pelaksanaannya di lapangan. Penelitian ini didasarkan keinginan untuk peningkatan toleransi dan menghindari ancaman sikap intoleransi dan radikalisme di kalangan pelajar menengah. Penelitian ini bertujuan untuk mengetahui apa latar belakang adanya kegiatan PMB melalui P5RA serta bagaimana implementasi sinergitas kedua kegiatan tersebut pada Madrasah Aliyah Negeri (MAN 1 Kota Malang). Penelitian ini menggunakan pendekatan kualitatif yang didukung dengan kegiatan observasi dan wawancara mendalam kepada para informan terpilih. Hasil penelitian menunjukkan bahwa integrasi nilai-nilai moderasi beragama dengan kurikulum P5RA mampu membentuk karakter siswa yang moderat, toleran, dan inklusif. PMB di MAN 1 Kota Malang dilakukan melalui berbagai kegiatan inovatif seperti pelatihan duta moderasi beragama, pembentukan tim moderasi beragama, kegiatan sosial lintas agama, dan pemanfaatan media sosial. Hasil penelitian ini diharapkan mampu membentuk sikap toleran, dan mewujudkan tradisi bersikap moderat di kalangan generasi muda.

Kata Kunci: Projek Profil Pelajar Pancasila dan Rahmatan Lil Alamin; Sikap Toleransi; Sikap Moderat

INTRODUCTION

Diversity is a valuable gift for the Indonesian people to enrich the culture and strengthen the nation. This is reflected in the philosophy of “Bhineka Tunggal Ika”. If this condition is not managed wisely, then diversity will present its own challenges that have the impact of triggering social conflict and threatening the integrity of the nation. (Yasin Ibnu Syahrowardi, 2021) In recent years, the discourse on religious moderation has been intensively promoted by the Indonesian government. This is inseparable from the increasing frequency of conflicts rooted in misunderstandings of religious interpretation in the context of Indonesia's pluralistic society. (Lestari, 2020) This phenomenon is exacerbated by the strengthening of religion-based identity politics, which has the potential to trigger more complex social problems. (Adi Pradana et al., 2022) Data from the Setara Institute shows that there were 180 violations of freedom of religion/belief (KBB) and 422 acts throughout 2020. This figure increased compared to previous years. This increase indicates that intolerance and religious-based conflicts are still a challenge that really needs attention for the Indonesian people. (Asmara Sigit , 2021)

An increasingly concerning phenomenon is the infiltration of radicalism and religious-based extremism into the life spectrum of Indonesia's young generation. (Nurpratiwi et al., 2024) A study conducted by the Center for the Study of Islam and Society (PPIM) UIN Syarif Hidayatullah Jakarta in 2017 revealed significant findings: 58.5% of university students were indicated to have radical views, while 51.1% of high school students showed intolerant attitudes towards religious minority groups. This data shows that the role of youth, who are supposed to be agents of change, is currently vulnerable to radicalism and intolerance. (Nisa et al., 2017) The phenomenon of radicalization among the younger generation is increasingly worrying with the proliferation of radical content through social media. According to a report from the National Counterterrorism Agency (BNPT), throughout 2020, there were more than 10,000 radical contents spread across various social media platforms. These contents are very easily accessed by the younger generation who are active users of social media. (*Bnpt Lawan Konten Radikal Melalui Narasi Moderat*, 2024) The phenomenon of the younger generation increasingly inclined to the value of radicalism is justified by the research of Indri Cantika et al citing Abidin's research which explains that based on the Policy Brief Series study there is a significant threat of radicalism in the school environment. A national cyber survey in 2018 revealed that 41.4% of students had very radical opinions, and 2.4% of students behaved very radically. Meanwhile, only 10% of students have moderate opinions, and 54.3% of students show moderate behavior. (Cantika & Supawi, 2022)

In facing the challenges of globalization and the complexity of social challenges, education plays a crucial role as the frontline in providing an understanding of the

values of religious moderation and countering the spread of radicalism. (Toh, W., & Cawagas, V. F., 2017) Educational institutions, from primary to tertiary levels, must become a stronghold as well as a laboratory for the development of moderate and tolerant attitudes in religion. (Maghfuri, 2019) To alleviate this phenomenon, the Indonesian Ministry of Religious Affairs (Kemenag) issued Minister of Religious Affairs Decree Number 93 of 2022 concerning Guidelines for the Implementation of Strengthening Religious Moderation. This step was taken as an effort to counteract the threat of radicalism in the educational environment and promote religious understanding that is moderate, tolerant, and respectful of diversity. (Taufiq & Alkhold, 2021) This finding is in line with research (M, 2019) which highlights the importance of instilling a spirit of inclusiveness in interpreting the values of Pancasila and religious teachings, especially in the context of plural religious life in Indonesia.

In line with this phenomenon, educational institutions in Indonesia, especially Islamic educational institutions such as madrasah and pesantren under the auspices of the Ministry of Religious Affairs, are required not only to produce intellectually competent graduates, but also to have a strong spiritual foundation and strong character. The Ministry of Religious Affairs, through Policy KMA 450, has come up with more appropriate guidelines, emphasizing a cooperative (co-curricular) approach among subjects in the implementation of P5RA. (*KMA 450 - Pedoman Implementasi Kurikulum Pada Madrasah*, 2024, p. 450) The program is an interdisciplinary project based on the needs and problems of Indonesia's pluralistic society. The program is devoted to improving the moral character of students in accordance with the ideals of *Rahmatan lil Alamin* and Pancasila. (Hasanah et al., 2022)

The emergence of the P5RA program is inseparable from concerns about the spread of intolerance and radicalism among the younger generation that threatens national unity and integrity. (J,T, 2020) in his research revealed that these views often stem from a narrow and rigid interpretation of religious teachings, as well as a lack of in-depth knowledge of the values of Pancasila and a moderate religious attitude, so that efforts are needed to internalize the values of Pancasila, as well as the actualization of the essence of *Islam Rahmatan lil Alamin* in the life of the nation and state. In research (Mufid, 2023) It is also explained that these fundamental aspects need special attention, especially through the strategic role played by educational institutions in shaping the next generation of the nation. This is justified in research (Ramdhani & Isom, 2022) who explained that the program is expected to produce more generations of people who have a moderate attitude, are able to maintain harmony in the life of the nation, and uphold the principles of mutual respect, democracy, nationalism, love for the country, peace, concern for others, and also appreciate global diversity.

Responding to these challenges and needs, the religious moderation program comes as a strategic solution that needs to be implemented comprehensively in various educational institutions. (Cantika & Supawi, 2022) The implementation of religious moderation programs is very important in educational institutions, including madrasahs,

Islamic boarding schools, and public schools, as an effort to counteract the threat of intolerance and radicalism from an early age. (Albana, 2023) MAN 1 Malang City was chosen as the research location because of its reputation as an educational institution that is committed to producing graduates with moderate characters. This is reflected in the vision and mission of the madrasah, the formation of a religious moderation team, supporting facilities, and the flagship Religious Moderation program. This madrasah has also created an environment that supports the values of P5RA and achieved the achievement of being the National Religious Moderation Ambassador. To support this program, MAN 1 Malang City also provides a special room for Religious Moderation.

There are three main arguments that form the basis of this paper. First, Islamic educational institutions have a great responsibility in building an attitude of brotherhood through the application of Wasathiyah Islamic practices. So that the Ministry of Religion as a home for all Islamic Educational Institutions, creates a religious Moderation program that can be instilled through an educational process that always incorporates Pancasila values and balanced Islamic teachings. Second, the P5RA curriculum (Profil Pelajar Pancasila dan Rahmatan Lil Alamin) implemented in educational institutions plays a significant role in efforts to prevent radicalism among students. This curriculum is innovatively designed and implemented through various educational programs that instill the values of nationality, diversity, and compassion for all beings. Third, religious moderation programs, such as the PMB MAN 1 Malang City implemented at MAN 1 Malang City, are real examples of successful innovation in spreading the values of religious moderation, Pancasila, and Rahmatan Lil Alamin in the realm of Islamic Education Institutions. However, these three trends have not critically analyzed how the implementation of the spread and cultivation of religious moderation values through the P5RA curriculum, Pancasila, and Rahmatan Lil Alamin in organizations and programs in an educational institution. A more in-depth study of the mechanisms and strategies of educational institutions in integrating these values into student organization activities, extracurricular activities, and other programs. This discussion is the main focus of this paper.

REVIEW LITERATURE

1. Religious Moderation Policy and P5RA in Education in Indonesia

a. Historical roots of religious moderation in Indonesia

Religious moderation in Indonesia has been reflected since the 13th century through the practice of tolerance and cultural acculturation, although the term has not been explicitly recognized. After independence, this principle was developed by Soekarno through nationalism and Pancasila, which guarantees freedom of religion. After the end of the New Order in 1998, challenges arose in the form of religious intolerance and radicalism movements, which encouraged religious thinkers and

leaders to explicitly formulate and promote the concept of religious moderation as a solution to these challenges. (Asy'ari, 2021) Ummatan wasathan, which means "people of the middle," connotes being in a position that does not lean excessively to the right or left. It reflects a fair, tolerant and balanced attitude in the face of differences. This concept rejects extremism and fanaticism, supports social harmony, and is at the core of religious moderation. (Suryadi, 2023)

As a follow-up solution to the increasing prevalence of radicalism and intolerance in Indonesia, the government shows a strong commitment to the policy of religious moderation through the inclusion of religious moderation as a national program by appointing the Ministry of Religious Affairs as the main coordinator for the implementation of programs to increase religious moderation in the 2020-2024 National Medium-Term Development Plan (RPJMN). It was initiated by 2019 Minister of Religious Affairs Lukman Hakim Saifuddin and then continued by Minister of Religious Affairs Fachrul Razi in 2020 in Minister of Religious Affairs Decree (KMA) Number 720 of 2020. This KMA became the basis for the formation of the Religious Moderation Working Group which is also the result of President Joko Widodo's Regulation (Perpres) Number 18 of 2020 in the 2020-2024 National Medium-Term Development Plan (RPJMN). (Munif et al., 2023) Over time, the Perpres was updated in Perpres Number 12 of 2023 and updated again in Perpres Number 58 of 2023. With Presidential Regulation No. 58, the Religious Moderation program policy not only has a strong legal basis, but also becomes more structured, synergistic, and qualified. (Sani, 2023)

In line with this, the Directorate General of Islamic Education (Ditjen Pendis) under the Ministry was given special authority to manage Islamic education at various levels, ranging from madrasah and pesantren to Islamic Higher Education (PTKI). DG Pendis then established a Working Group on Religious Moderation that will work to improve religious moderation in the three main Islamic education institutions- pesantren, madrasah, and Islamic Religious Universities (PTKI)-in order to strengthen the substance of the curriculum by incorporating the values of religious moderation. (Mukhibat dkk., 2023)

b. P5RA Policy

As times change, the curriculum also undergoes modifications and changes to adapt to new situations and conditions and to ensure proper implementation. P5-PPRA was renamed P5RA in July 2024. The misconception of certain educational institutions that viewed P5 (Profil Pelajar Pancasila) and PPRA (Profil Pelajar Rahmatan Lil Alamin) as two different projects requiring different implementation gave rise to this modification. (Maulidah, 2024) In reality, these two ideas form a unity that aims to improve the character aspects of students from a religious and national perspective.

With this modification, the Ministry of Religious Affairs, through Policy KMA 450, came up with more appropriate guidelines, emphasizing a cooperative (co-curricular) approach among subjects in the implementation of P5RA. (Pranajaya et al.,

2023) This is different from the previous policy of KMA 347 of 2022, which was still called P5 and PPRA. (Fauziah et al., 2023) The program is an interdisciplinary project based on the needs and problems of the community in educational units, seeking to improve the moral character of students in accordance with the ideals of *Rahmatan lil Alamin* and Pancasila. (Fatah et al., 2023)

c. Implementation of Religious Moderation and P5RA in Educational Institutions in Indonesia

Educational institutions are important places to foster religious moderation. This is the result of an organized and methodical way of character development for the next generation handled by educational institutions. (Mufid, 2023) Hayes, McAllister, and Dowds in Hasan Al bana's research also explained that schools have a strategic role in implementing religious moderation education. By teaching the values of good relations between different groups, schools can help reduce religious, ethnic or racial segregation that occurs in society. (Albana, 2023)

In implementing religious moderation, educational institutions, especially at the senior high school level, can use three main strategies. First, through extracurricular activities that include moderation materials, interactions between religious believers, visits to houses of worship, guidance from moderate religious leaders, and supervision from religious teachers. Second, the integration of moderation values into school programs such as inclusive mottos, interfaith classes, moderation campaigns, joint celebrations, and inclusive spiritual guidance. Third, the application of moderation in the classroom learning process, with joint prayers, moderate religious teaching, interactive methods, and respect for students' rights to follow religious lessons according to their respective beliefs. (Albana, 2023) So as described by research written by Edy Sutrisno, a Functional Islamic Religious Counselor of the Ministry of Religion of Malang Regency. He explained that the first step in implementing the idea of religious moderation in a multicultural society is to make educational institutions the foundation and testing ground for religious moderation. (Sutrisno, 2019)

The Ministry of Religious Affairs of the Republic of Indonesia has set four main indicators to measure the success of religious moderation, as stated by the Secretary General Prof. Dr. Nizar, M.Ag, in the Studium General at UIN Gus Dur Pekalongan on August 15, 2023. The indicators are; national commitment, tolerance, non-violence, and acceptance of tradition. The four indicators reflect fundamental values to achieve harmony in diversity and support the vision of a Golden Indonesia 2045.. (Fahri & Zainuri, 2019)

To ensure the effective and appropriate implementation of the P5RA curriculum, the Ministry of Religious Affairs (MoRA) has formulated a comprehensive implementation guide in the book “P5PPRA Development Guide”. This book provides a framework and practical guidance for madrasah educators and managers in integrating *rahmatan lil 'alamin* values into the curriculum and learning activities. (Ramdhani &

Isom, 2022) The integration of P5RA values is very important in dealing with the threat of radicalism and terrorism that is increasingly mushrooming among the younger generation. Therefore, the integration of P5 and PPRA emphasizes the importance of instilling the noble values of Pancasila as the nation's ideology while strengthening the foundation of faith through the values of rahmatan lil 'alamin. (Nur'aini, 2020) Novita Nur Inayah in her research explains that the Pancasila learner profile has six key dimensions. The six are interrelated and reinforcing. in facing various challenges. Among them are in 1) Having noble character, 2) Global diversity, 3) Mutual cooperation, 4) Independent, 5) Critical reasoning, 6) Creative. (Novita Nur 'Inayah, 2021) And there are 10 indicators of PRA values (Profile of Students Rahmatan lil alamin), namely; civilized (ta'abbud), straight and firm (i'tidal), equality (musawah), deliberation (shura), tolerance (tasamuh), dynamic and innovative (tathawwur wa ibtikar), exemplary (qudwah), citizenship and nationality (muwatanah), taking the middle way (tawassut), balanced (tawazun). The values of the P5RA indicators can be implemented into three events, namely; in learning activities, be it intracurricular, co-curricular, or extracurricular. (Muthoharoh, 2024)

METHODS

This research is based on primary data obtained through observation and interviews. Observations were made by observing the implementation of the Religious Moderation Program (PMB) at MAN 1 Malang City, both in the school environment and activities that involve students outside of school, such as visits to interfaith places of worship.

The informants in this study were selected by purposive sampling, involving 12 people with relevant backgrounds; madrasah head, 4 deputy heads, 3 religious moderation coach teachers, and 4 students who became Religious Moderation Ambassadors. Data were analyzed through the process of data reduction, data presentation, and verification. Data validity was strengthened through triangulation by comparing various points of view regarding the implementation of the PMB program, interreligious practices, and their impact in shaping the profile of students who are Pancasila and Rahmatan lil Alamin characters. With this approach, the research aims to explore the extent to which P5RA strengthening can be integrated through religious moderation programs as a long-term strategy to ward off intolerance and radicalism, especially through the PMB Moderation Beargamaa at MAN 1 Malang City.

RESULT AND DISCUSSION

1. Background of PMB at MAN 1 Malang City

The Religious Moderation Program (PMB) at MAN 1 Malang City is a strategic step in shaping the character of students who are inclusive, tolerant, and have national

insight. Through the integration of religious moderation values with the P5RA curriculum, this program becomes one of the important pillars in building an educational culture that respects diversity and prevents intolerance. The program not only focuses on formal learning, but is also designed to develop students' potential through creative and innovative activities. In this chapter, the background discussion will be divided into two main aspects; namely the selection process and implementation of the religious moderation program, and the sustainability of the religious moderation program.

a. Selection Process and Implementation of PMB at MAN 1 Malang City

The Religious Moderation Program (PMB) at MAN 1 Malang City is implemented through a series of structured and planned activities. The implementation of this program not only includes formal learning, but also student self-development through extracurricular activities. The Head of Madrasah, Sutirjo, emphasizes that all activities in the madrasah are directed to support the values of religious moderation. One of the concrete steps in the implementation of the program is the selection and training of students as ambassadors of religious moderation. (Sutirjo, personal communication, November 6, 2024) This process is carried out systematically, usually in conjunction with student council activities or class meetings. Deputy Head of Student Affairs, Iwan Setiawan, explained that the selection involves filling in forms, presentation of vision and mission related to religious moderation, as well as assessment of students' public speaking skills. (Iwan Setiawan, personal communication, November 9, 2024)

The program began in 2021 with the formation of the Harmony Ambassadors as pioneers in spreading the message of religious moderation. According to Eka Wijayanti, the program's supervising teacher, the Harmony Ambassadors became the forerunner of PMB which later developed into the Young Initiators of Religious Moderation (IMMB) in 2022. IMMB is designed to involve students through rigorous selection to become madrasah ambassadors. (Eka Wijayanti, personal communication, November 9, 2024) Sholihatul Maulida, the 2023 Religious Moderation Ambassador, explained that the program has reached the national level, with MAN 1 Malang City students passing the selection to the final stage from hundreds of participants. Program activities include the development of social media as a means of education and dissemination of moderation values, designed to be relevant to students' needs and current conditions. (Sholihatul Maulida, personal communication, Ahad, 12 Mei 2024)

The values of religious moderation are also very relevant to the P5RA curriculum contained in KMA 347 which is updated in KMA 450. The Religious Moderation Program at MAN 1 Malang City is an important component in the madrasah curriculum. This policy provides a strong basis for strengthening student character through the integration of religious moderation values in learning and self-development activities. KMA 347 and KMA 450, which implement the P5RA

curriculum, are closely related to the values of religious moderation education, which will shape the character of students who respect diversity and prevent intolerant values and the like.

b. Sustainability of the Religious Moderation Program) at MAN 1 Malang City

The sustainability of PMB at MAN 1 Malang City is guaranteed through a regeneration process that is carried out regularly. Regeneration is conducted at the end of each year, by recruiting new students to join as part of the moderation team. This process involves selecting students who show interest and potential in spreading the values of religious moderation. Syifa Nur Sabrina, the 2024 Religious Moderation Ambassador, explained that regeneration is done to ensure the program continues to run well without depending on a particular generation. (Syifa Nur Sabrina, personal communication, November 9, 2024)

In addition to regeneration, the sustainability of the program is also supported by innovation in the implementation of activities. The moderation team together with PMB supervising teacher Eka Wijayanti continue to develop strategies to disseminate moderation messages, including through various digital platforms and creative activities. The program has also become an integral part of the madrasah's branding, which is known for its commitment to excellent service, NKRI values, and religious moderation. (Eka Wijayanti, personal communication, November 9, 2024)

The success of this program is reflected in its ability to build inclusive and tolerant student characters. PMB not only creates a harmonious learning atmosphere in the madrasah environment, but also becomes a model of religious value-based character education. With consistent regeneration and continuous development, this program continues to strengthen the foundation of education based on religious moderation values at MAN 1 Malang City.

2. Implementation of the Religious Moderation Program (PMB) at Man 1 Malang City

The implementation of the religious moderation program is one of the strategic efforts in building an educational culture that is inclusive, tolerant, and oriented towards national values. At MAN 1 Malang City, this program is systematically integrated with the values of the Pancasila Student Profile and Rahmatan Lil Alamin (P5RA). This integration not only strengthens the character of students, but also forms an educational environment that is aligned with the principles of religious moderation. In this chapter, the discussion will focus on three main aspects; the implementation of the religious moderation program, the connection with P5RA values in supporting the effectiveness of the religious moderation program, and the packaging strategy of the religious moderation program.

a. Implementation of Religious Moderation Program at MAN 1 Malang City

MAN 1 Malang City has integrated the values of religious moderation in various aspects of madrasah life, both in the curriculum, operational activities, and special programs. The Head of Madrasah, Sutirjo, explained that the implementation of the religious moderation program is not only part of the curriculum, but also operationalized in madrasah activities through projects designed to hone student performance. (Sutirjo, personal communication, November 6, 2024) This program is designed with an approach that involves diversity and adjustment to student potential, and can be applied in Teaching and Learning Activities (KBM), extracurricular activities, or other special programs.

This religious moderation program also runs synergistically with various activities of OSIM, BDI, PMR, and others, as revealed by Iwan Setiawan as Waka Kesiswaan. (Iwan Setiawan, personal communication, November 9, 2024) One example of its creative implementation is the IRAMA (Internalization of Religious Moderation) program, which is conducted in an engaging way such as guessing and games. The program is reinforced with national trainings, such as the one held in Serpong in August 2023, which enriches the program's planning and execution capabilities.

Sholihatul Maulida, the 2023 Religious Moderation Ambassador, also added that the implementation of this program includes various out-of-school activities, such as interactive games at Car Free Day (CFD), small discussions at Majito, and visits to Quran Village. All of these activities are designed to integrate the values of religious moderation with the surrounding environment, as well as educate the community about the importance of tolerance and harmony. (Sholihatul Maulida, personal communication, 00-10.00. Ahad, 12 Mei 2024) Syifa Nur Sabrina, the 2024 Religious Moderation Ambassador, added that podcasts are one of the leading mediums in delivering religious moderation messages in a relaxed and easy-to-understand manner for students. (Syifa Nur Sabrina, personal communication, November 9, 2024) In addition, the Esmora (Estafet Moderasi Beragama) program, which is implemented in various madrasah events, is also an effective means of introducing religious moderation values to students.

b. Linkage of P5RA Values with the Religious Moderation Program

The values of P5RA (Profil Pelajar Pancasila dan Rahmatan Lil Alamin) become an important foundation in the implementation of the religious moderation program at MAN 1 Malang City. Sutirjo stated that although these values already exist in various madrasah activities, the development of these values is more easily accepted through innovative and interesting programs. (Sutirjo, personal communication, November 6, 2024) For example, activities such as educational tours that involve deliberation and communication with various parties reflect the values of P5RA and religious moderation, which prioritize rahmatan lil alamin (mercy to the universe). Sabilur

Rosyad, Waka Kurikulum, added that the incorporation of P5RA values in the religious moderation program is increasingly relevant and effective in strengthening student character. (Sabilur Rosyad, personal communication, November 13, 2024)

c. Packaging Strategy of Religious Moderation Program at MAN 1 Malang City

To ensure that the religious moderation program at MAN 1 Malang City is attractive and has a positive impact, the head of madrasah and the madrasah team designed the program with an approach that prioritizes three principles: cheap, festive, and inspiring, which is based on the 3A principle (Akali, Adapt, Aksi). The program not only focuses on useful activities but also seeks to provide inspiration to students and the community. (Sutirjo, personal communication, November 6, 2024)

One of the main strategies is the use of social media, such as podcasts, TikTok, Instagram, and Spotify, to deliver religious moderation messages in a more creative and interesting way. Eka Wijayanti, a religious moderation coach teacher, added that the use of social media in 2024 is further optimized with interesting content, such as games, culinary, and charades, which makes the message of religious moderation more easily accepted by students. (Eka Wijayanti, personal communication, November 9, 2024) Syifa Nur Sabrina also emphasized the importance of creating simple and interesting content to reach a wider audience, so that the value of religious moderation can be spread effectively without burdening the public with complicated material. (Syifa Nur Sabrina, personal communication, November 9, 2024) Overall, the strategies of religious moderation programs at MAN 1 Malang City not only aim to form tolerant and moderate student characters, but also to educate the wider community about the importance of togetherness and harmony in religious life. The discussion contains a summary of the research results, linkages to concepts or theories and other relevant research results, interpretation of findings, research limitations, and implications for the development of concepts or science.

The Religious Moderation Program (PMB) at MAN 1 Malang City is designed to integrate moderation values into various aspects of education. The Religious Moderation Program at MAN 1 Malang City is a concrete manifestation as a follow-up to the Ministry of Religion's policy which was initiated by the 2019 Minister of Religion Lukman Hakim Saifuddin and then continued by the Minister of Religion Fachrul Razi in 2020 in the Minister of Religion Decree (KMA) Number 720 of 2020. This KMA is the basis for the formation of the Religious Moderation Working Group which is also the result of President Joko Widodo's Regulation (Perpres) Number 18 of 2020 in the 2020-2024 National Medium-Term Development Plan (RPJMN). (Munif et al., 2023) Over time, the Perpres was updated in Perpres Number 12 of 2023 and updated again in Perpres Number 58 of 2023. With Presidential Regulation No. 58, the Religious Moderation program policy not only has a strong legal basis, but also becomes more structured, synergistic, and qualified. (Sani, 2023)

PMB at MAN 1 Malang City is also a concrete form of the Ministry of Religion's policy which has committed to improving the concept of religious moderation in the three main Islamic educational institutions - pesantren, madrasah, and Islamic Religious Universities (PTKI) - in order to strengthen the substance of the curriculum. (Azis, 2024) The Head of Madrasah, Sutirjo, stated that actually the religious moderation program at the Ministry of Religious Affairs was already integrated with the religious values of Islam itself. This is in accordance with the verse that already exists in the Qur'an, namely in the word wasathiyah in the Qur'an found in Surah al-Baqarah verse 143:

شَهِيدًا عَلَيْكُمُ الرَّسُولُ وَيَكُونُ النَّاسُ عَلَى شَهَادَةٍ لِّتَكُونُوا وَسْطًا أُمَّةً جَعَلْنٰكُمْ وَكَذٰلِكَ

Meaning: *“Likewise We have made you (Muslims) a middle nation that you may bear witness to the deeds of men and that the Messenger (Prophet Muhammad) may bear witness to you.”*

Ummatan wasathan, which means “people of the middle”, describes a middle and balanced attitude in various aspects of life. It connotes that a person or group is in a position that does not lean excessively towards the right or left. (Suryadi, 2023) More broadly, this concept emphasizes the importance of fair, tolerant, and balanced behavior in understanding and dealing with differences. This program is a form of implementation of the Ministry of Religious Affairs policy contained in KMA 347 and refined in KMA 450, so that religious moderation becomes an integral part of every activity in madrasah. Through the KMA 450 Policy, more precise guidelines have emerged, emphasizing a cooperative (co-curricular) approach among subjects in the implementation of P5RA.

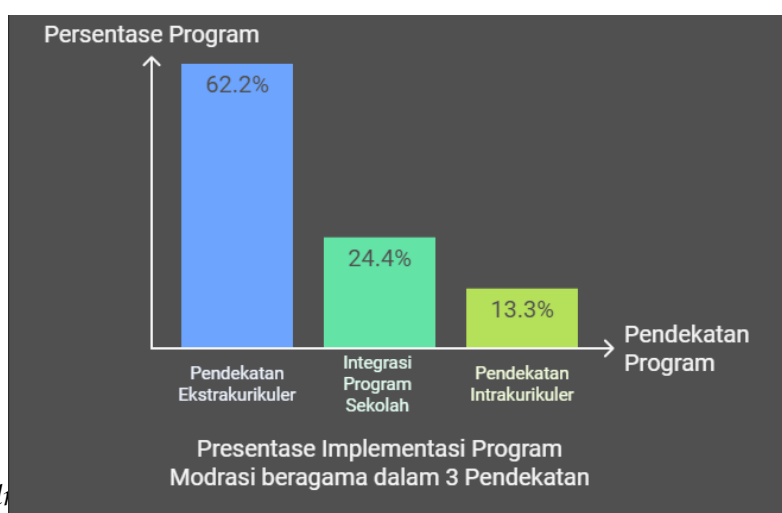
The selection of religious moderation ambassadors began in 2021 with the selection of Harmony Ambassadors as pioneers in spreading the values of religious moderation. In 2022, the concept of Harmony Ambassadors was expanded to Young Initiators of Religious Moderation (IMMB), which involves students through rigorous selection to become madrasah ambassadors. This program was further structured in 2023, where MAN 1 Malang City students successfully passed the IMMB (Young Initiators of Religious Moderation) program to the national level and even became the first winner in 2023. The Young Initiators of Religious Moderation (IMMB - IMMB) program is an annual program from the Ministry of Religious Affairs that aims to spread the spirit of religious moderation among the younger generation, especially Gen Z. The program is designed to prevent anti-tolerance, extremism, and radicalism by instilling the values of wasathiyah Islam and the spirit of Indonesia in madrasah students. Director of KSKK Madrasah, Muchammad Sidik Sisdiyanto explained that IMMB also aims to strengthen moderate characters in thinking, behaving and acting, as well as building a network of young people to support the spread of religious moderation. (Ma'ruf, 2024)

The religious moderation program at MAN 1 Malang City shows strong sustainability through regular regeneration of the PMB team. Every year, a new team is recruited and the main ambassador is selected to ensure the continuity of the program. Syifa Nur Sabrina, the 2024 Religious Moderation Ambassador, emphasized the importance of this regeneration to maintain sustainability and encourage innovation. Currently, the religious moderation team consists of 11 students who work under the guidance of a mentor teacher. Research conducted by Dinar Bela Ayu and Syamsul Bakri supports the implementation of this program by showing that formal education institutions are the most appropriate laboratories for developing religious moderation because this is where the character building of the nation's generation is structured and systematic. (Naj'ma & Bakri, 2023) MAN 1 Malang City has successfully integrated these moderation values in learning and student character development, as well as various programs that have been innovated as secretive as possible.

MAN 1 Malang City has implemented approximately up to 45 PMB activities, each of which is applied in various forms with three approaches, namely; in Teaching and Learning Activities (KBM), through extracurricular activities, and specially integrated programs. (Sutirjo, personal communication, November 6, 2024) This is in line with Hasan Al-Banna's research entitled Implementation of Religious Moderation Education in High Schools, which also revealed that there are three strategies for implementing religious moderation at the high school level, including; through extracurricular approaches, integration in school programs, as well as in classroom learning. (Albana, 2023) To facilitate in understanding specifically about the implementation of religious moderation in MAN 1 Malang City through the three approaches listed above, the researcher presents the following chart.

The Religious Moderation Program at MAN 1 Malang City shows a comprehensive approach with an emphasis on extracurricular activities (62.2%) which allows for more interactive and experiential learning. This approach is balanced with intracurricular programs (13.3%) for formal reinforcement and integrated programs (24.4%) to ensure sustainability and institutional support.

Figure A.1 Percentage of Religious Moderation Implementation in 3 Approaches



The values of P5RA (Profil Pelajar Pancasila dan Rahmatan Lil Alamin) are an integral part of the religious moderation program at MAN 1 Malang City. The Head of Madrasah explained that values such as respect and appreciation are inherent in madrasah activities, although not explicitly linked. These values are further developed through innovative programs to make them more attractive and easily accepted by students.

Waka Kurikulum, Sabilur Rosyad, mentioned that P5RA values are increasingly relevant when tucked into various program innovations that have been carried out. As in the educational tourism program to Pujon Village where we learn to live in the village by exploring P5 values such as global diversity, mutual cooperation, independence and also PRA values namely exemplary (qudwah), citizenship and nationality (muwatanah) and many more. (Sabilur Rosyad, personal communication, November 13, 2024) This is a form of real implementation of MAN 1 Malang City in supporting the substance of the P5RA curriculum. Eka Wijayanti, a religious moderation coach teacher, added that activities such as language month, discussions on issues related to religious moderation issues such as radicalism and intolerance, and cultural exhibitions, which are wrapped in the concept of religious moderation, also help strengthen P5RA values. (Eka Wijayanti, personal communication, November 9, 2024) These programs highlight local wisdom, tolerance, and respect for cultural diversity. This is in accordance with the Guidebook for the Development of the Pancasila Student Profile Strengthening Project and the Rahmatan Lil Alamin Scholar Profile for the madrasah Aliyah (MA) level, namely through deepening the concept and practice of rahmatan lil 'alamin values, including critical analysis of contemporary issues related to diversity and tolerance. (Ramdhani & Isom, 2022) Furthermore, to facilitate a general understanding of the relationship between religious moderation at MAN 1 Malang City and the values of P5RA, the researcher presents the following table. Researchers took 10 programs as examples from 45 programs that have been implemented.

Table of Religious Moderation Program Linkage of MAN 1 Malang City with P5RA Value

NO	Program Name	Value Indicator P5 (Pancasila Student Profile)	Value Indicator PPRA (Rahmatan Lil Alamin Student Profile)	Reason for Relevance
1	Religious Moderation Game in MATSAMA Batch 48	Critical reasoning, mutual cooperation, noble character, global diversity	Deliberation, Equality, Tawassut and tawazun, Exemplary (qudwah)	This activity teaches students to appreciate diversity, Student Council and Religious Moderation Ambassadors work together to make the event a success, emphasizing the importance of moderation to achieve Golden Indonesia 2045..

NO	Program Name	Value Indicator P5 (Pancasila Student Profile)	Value Indicator PPRA (Rahmatan Lil Alamin Student Profile)	Reason for Relevance
2	Socialization at En Ang Kiong Temple	Global diversity, Critical reasoning	Muwatanah, Tasamuh	Socialization is done in houses of worship of other religions, given to diversity, Presentations encourage students to think analytically and reflectively about their projects. Fosters mutual respect between religious communities, Promotes the value of well-being in a multicultural context.
3	Planting 1000 Pule Trees with Interfaith Leaders	Mutual cooperation, noble character	Tawazun, Tasamuh	Involving many parties in planting trees, Increasing individual responsibility for the environment, Using the pule tree symbol for a message of unity, Interfaith collaboration in agreeing on common goals.
4	Sedekah Takjil Collaboration with Non-Muslim Students	Cooperative, Creative	Tasamuh, Tawazun	Using QR codes to educate and strengthen interfaith relationships.
5	National Santri Day: Embracing the Future	Noble, Independent	Qudwah, Musawah	Appreciate the struggle of santri as part of the nation's history.
6	Youth Pledge Celebration with Interfaith Generation	Global diversity, Mutual cooperation	Tawassut, Tasamuh	Celebrating Indonesian customs and culture as a symbol of diversity and moderation.
7	TOT for Young Initiators of Religious Moderation	Creative, Critical reasoning	Dynamic and innovative, Qudwah	Develop a global outlook and set an example for the younger generation.
8	Interview with the Head of SMAN 3 Malang City	Critical reasoning, Independent	Syura, I'tidal	Direct discussion on the implementation of the value of moderation in education.
9	IRAMA: Internalizing Religious Moderation in Madrasahs	Creative, Cooperative	Tawassut, Tawazun	Using games to teach moderation in a fun way.
10	Socialization of	Noble, Creative	Tawazun,	Teaching environmental

NO	Program Name	Value Indicator P5 (Pancasila Student Profile)	Value Indicator PPRA (Rahmatan Lil Alamin Student Profile)	Reason for Relevance
	Environmental Love through Apple Trees		Tasamuh	love as a form of moderation that connects the value of diversity with the ecosystem

MAN 1 Malang City designed a religious moderation program with a creative and innovative approach to attract students and the community. The Head of Madrasah, Sutirjo, explained that the strategy used focuses on the 3M concept (cheap, lively, inspiring) and is supported by 3A (akali, adaptation, action). Flagship programs such as MEmSem (MAN 1 Excellent Every Moment) aim to document and share every religious moderation activity through social media, ensuring program sustainability and wider impact.

Sabilur Rosyad added that publication through social media such as podcasts, Spotify, TikTok, and Instagram has been further expanded, with creative content such as charades, culinary, and short videos. Syifa Nur Sabrina emphasized the importance of creating simple yet engaging content to reach young audiences. This approach, which is in line with Kurniawan and Hadiningrat's research, is an effective solution in dealing with the large amount of radical and intolerant content spread on social media. (Tri Wibowo & Hadiningrat, 2023) According to them, social media is the main tool that should be used to disseminate the values of religious moderation as well as the values in P5RA. In this way, MAN 1 Malang City hopes to strengthen tolerance, togetherness, and the value of religious moderation in society, while overcoming the negative influence of intolerant content. To facilitate understanding of the concept of religious moderation implementation strategy at MAN 1 Malang City, the researcher presents a chart that illustrates the approach described above.

Figure A.2 Concept Chart of Religious Moderation Implementation Strategy at MAN 1 Malang City



The PMB at MAN 1 Malang City has a significant impact on students' understanding and practice, as well as a positive impact on the school environment and the community. The program increases students' understanding of the values of the Profile of Students Rahmatan lil Alamin (P5RA), especially about religious moderation, which includes respect for cultural diversity, tolerant attitudes, and social justice. Students involved in this program began to apply these values in their daily lives, as seen in the experiences of Sholihatul Maulida and Syifa Nur Sabrina who realized the importance of self-control, being fair, and respecting differences. This is supported by Osmer and Gmunder's theory, which states that adolescents' understanding of abstract ideas such as freedom and optimism develops significantly at the age of 17-18 years, the age of SMA/MA students. (Noor, 2018) This practice of religious moderation creates a more harmonious school atmosphere, reduces the potential for conflict, and encourages more inclusive social interactions. The impact is also felt in the community, where students who apply the principles of religious moderation also bring positive changes in social life outside of school. Thus, this program not only strengthens students' understanding and practice, but also contributes to the creation of a more conducive and harmonious environment in both schools and communities.

CONCLUSIONS

The Religious Moderation Program (PMB) at MAN 1 Malang City has proven effective in strengthening the implementation of P5RA values. Through various innovative strategies and activities, this program has succeeded in shaping the character of students who are moderate, tolerant, and respectful of diversity. The success of this program is supported by the synergy between madrasah, teachers, and students as well as the use of social media as an educational tool. Although faced with challenges such as student boredom and difficulties in cross-institutional collaboration, innovation in packaging materials and regeneration of the PMB team are the keys to program sustainability. Thus, PMB can be a relevant character education development model in facing the challenges of intolerance and radicalism in the educational environment.

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