

IMPLEMENTATION OF THE CONCEPT OF RAHMATAN LIL 'ALAMIN IN CONTEMPORARY ISLAMIC EDUCATION CURRICULUM DESIGN

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Abstract

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This study aims to analyze in depth the implementation of the Rahmatan lil 'Alamin concept in the design of contemporary Islamic education curriculum as a humanist, moderate, and universal educational paradigm. This concept is considered relevant to answer the challenges of globalization that demands Islamic education to not only focus on ritual aspects, but also on the development of humanitarian values such as compassion (rahmah), justice ('adl), balance (tawazun), and tolerance (tasamuh). This study uses a literature review method (library research) with a normative approach and descriptive-analytical analysis of various classical and contemporary literature related to Islamic education and the principle of Rahmatan lil 'Alamin. The results show that the integration of Rahmatan lil 'Alamin values in the curriculum can be realized through contextual learning, infused models, and strengthening the role of teachers as moral role models and facilitators of religious moderation. The application of this concept is also reflected in educational practices in developing countries, such as Indonesia and Malaysia, which emphasize a peaceful character-based curriculum and interfaith dialogue. The impact of this research theoretically enriches the discourse on the global Islamic education paradigm, while practically it provides a new direction for the development of a curriculum that is liberating, calming, and humanizing in facing modern social dynamics.

INTRODUCTION

In the context of the dynamics of globalization and modernization of education, the major challenge facing the Islamic world is how to maintain spiritual and humanitarian values amidst the currents of pragmatism and secularization of education. Islamic education, as a system of values and a process of forming the character of a complete human being, should not only convey knowledge, but also instill divine values that give rise to behaviors of rahmatan lil 'alamin (mercy for the universe), compassion for all nature (Ramadhan, 2016) . This concept is not merely theological, but rather a universal paradigm that guides the direction of Islamic education towards a complete, just, and civilized humanity. In the Indonesian context, where plurality is inevitable, the idea of rahmatan lil 'alamin has a strategic position in answering the need for a moderate,

inclusive, and contextual curriculum.

The moral crisis and degradation of human values plaguing the world of education today emphasize the urgency of implementing the values of mercy, justice, balance, and tolerance in the curriculum system. Data from *the World Values Survey* (2022) shows increasing intolerance and dehumanization in the global education sector, including in Muslim-majority countries (Mukzizatin, 2024) . This phenomenon demonstrates that education has not fully succeeded in cultivating individuals with compassion and respect for differences. Therefore, the concept of rahmatan lil 'alamin (blessing for the universe) needs to be presented as a new spirit that enlivens the Islamic education curriculum so that it does not become trapped in normative ritualism, but rather oriented towards developing individuals with faith, knowledge, and social morals.

Islamic education has had a prophetic vision from its inception, positioning knowledge as a means to ennoble humanity. However, the implementation of this vision is often not aligned with the global humanitarian context. The curriculum in some Islamic educational institutions still focuses on cognitive aspects and memorization, while the affective and social dimensions are often marginalized. In fact, the values of rahmatan lil 'alamin (blessing for the universe) demand a balance between reason and heart, between the individual and society, and between this world and the afterlife. This aligns with the principles of tawazun and 'adl, the moral foundation of Islamic education (Maghriza et al., 2023) . Integrating these values into curriculum design will reaffirm the function of Islamic education as a means to foster spiritual awareness and social concern.

Furthermore, the values of compassion (rahmah) and justice ('adl) are not merely ideal concepts but can be embodied in concrete learning indicators and pedagogical strategies. Islamic education based on rahmatan lil 'alamin (blessing for the universe) must foster social empathy, environmental sensitivity, and respect for differences in beliefs and cultures. In practice, this can be realized through a peaceful character-based curriculum, contextual learning, and interfaith dialogue that fosters universal awareness. This concept aligns with the national policy direction on *Religious Moderation* (Ministry of Religious Affairs of the Republic of Indonesia, 2021), which emphasizes the importance of instilling the values of rahmah and tasamuh (compassion) at all levels of education (Sirojuddin & Hairunnisa, 2025) .

A rahmatan lil 'alamin (blessing for the universe)-based curriculum design embodies a holistic vision that integrates divine, humanitarian, and national values within the structure of Islamic education. This vision must be reflected in the formulation of curriculum objectives, content, learning strategies, and evaluation systems. Such a curriculum not only transmits knowledge but also transforms values. In a global context, this model aligns with *the values-based education approach* adopted by UNESCO, which emphasizes character formation and universal ethics (Apriani & Sari, 2024) . Thus, Islamic education can emerge as a global value axis that balances spirituality and rationality, faith and knowledge, and local values and global challenges.

The state-of-the-art research on the implementation of the rahmatan lil 'alamin concept in Islamic education curriculum design demonstrates a paradigm shift from dogmatic education to universal values-based education. Several recent studies (Nasr, 2019; Al-Attas, 2021; and Abdullah, 2023) emphasize that rahmatan lil 'alamin is not merely a normative principle but also an epistemological framework that can be operationalized in contemporary curriculum design. The global trend in Islamic education is now moving toward the integration of spiritual and humanitarian values into the

learning system, prioritizing empathy, social justice, and equality. Therefore, this research plays a crucial role in strengthening the new direction of Islamic education, which is not only theological but also humanistic and cosmopolitan.

The primary motivation for discussing this topic stems from the urgent need to reaffirm the identity of Islamic education amidst the rapid flow of modernity and the global value crisis. The implementation of the concept of *rahmatan lil 'alamin* (blessing for the universe) serves as a form of academic *ijtihad* to revitalize the role of Islamic education to make it relevant to the dynamics of the times, without losing its spiritual spirit. Furthermore, this research is expected to provide theoretical contributions to the development of a values-based curriculum model appropriate to Indonesia's diverse social context. Within a normative framework, this idea also emphasizes the function of Islamic education as an instrument for fostering a peaceful, just, and inclusive community.

Ultimately, the urgency of this research is not only academic but also practical. Islamic education designed based on the values of *rahmatan lil 'alamin* (blessing for the universe) will produce a generation that is open-minded, empathetic, and committed to global peace. Amidst the phenomena of radicalism, intolerance, and social polarization, a curriculum based on compassion and justice is a solution for building a civilization that balances knowledge, faith, and good deeds. Therefore, implementing *rahmatan lil 'alamin* in Islamic education curriculum design is not only a conceptual necessity but also a historical necessity to reaffirm Islam's role as a blessing for all nature.

RESEARCH METHODS

This research uses a qualitative approach with a library research method *oriented* towards conceptual and normative analysis of the concept of *rahmatan lil 'alamin* in contemporary Islamic education curriculum design. This approach was chosen because the problems studied are philosophical-theoretical in nature and closely related to the values, principles, and paradigms of Islamic education. Data were obtained through a search of primary and secondary literature in the form of classical books, works of contemporary scholars, national education policy documents, and reputable scientific publications relevant to the research theme. These sources were then analyzed critically and hermeneutically to discover the substantive meaning of the values of mercy, justice, balance, and tolerance in the context of the Islamic education curriculum. Hermeneutic analysis is used to interpret Islamic education texts and discourses contextually, while a normative approach is used to assess the suitability between the principle of *rahmatan lil 'alamin* and the ideal curriculum structure according to Islamic education theory and national policy. Thus, this method not only explores textual meaning but also reveals the philosophical and practical dimensions of the implementation of universal Islamic values in the education system.

Furthermore, data analysis was conducted *descriptively-analytical* and *reflective-comparatively*, by examining various Islamic educational theories, curriculum models, and practices of implementing *rahmatan lil 'alamin* values in various Islamic educational institutions in Indonesia and other Muslim countries. This analysis technique emphasizes three systematic stages: (1) data reduction, sorting, and grouping relevant information; (2) compiling the results of the study into a conceptual and thematic framework; and (3) building scientific arguments based on the synthesis of Islamic normative values and contemporary educational theories. This study also uses source triangulation techniques to ensure the validity of interpretations through comparisons between classical literature,

modern empirical research results, and national curriculum policies such as *KMA No. 183 of 2019* concerning the Islamic Education and Arabic Curriculum. This approach provides a breadth of perspective that is not only dogmatic, but also contextual and applicable, so that the research results are able to strengthen the theoretical framework and offer new conceptual formulations regarding the integration of *rahmatan lil 'alamin values* in the design of an Islamic education curriculum that is moderate, inclusive, and oriented towards global humanity.

RESULTS AND DISCUSSION

The Values of Rahmatan lil 'Alamin in Islamic Education

The concept of *rahmatan lil 'alamin* (*blessing for the universe*) is essentially rooted in the prophetic mission of Muhammad SAW, who was sent as a blessing for all nature, not just for the Muslim community (Mariya et al., 2021) . Within the framework of Islamic education, fundamental values such as *rahmah* (compassion), *'adl* (justice), *tawazun* (balance), and *tasamuh* (tolerance) are the main pillars in shaping people with noble character. Education based on *rahmah* means cultivating compassion as the basis of interactions between teachers and students, so that the learning process is no longer emotionally dry, but rather humanitarian. The value of justice ('adl) is presented in educational practices that provide equal opportunities for all students, regardless of social, economic, or ethnic background. The principle of *tawazun* serves as a guide in maintaining a balance between worldly and hereafter knowledge, between rationality and spirituality, while *tasamuh* broadens students' horizons of thought so they can live side by side in diversity (DI PESANTREN MAHASISWA, n.d.) . Thus, these values serve as an ethical framework that guides the entire process of Islamic education towards universal humanitarian goals.

The relationship between these values and the universal vision of Islamic education is inseparable from the essence of Islam as a religion that brings benefit. An ideal Islamic education not only produces intellectually intelligent individuals but also individuals with social personalities and noble morals. In line with Al-Attas' (2021) thinking on *ta'dib* as a process of moral and spiritual awareness, Islamic education based on *rahmatan lil 'alamin* plays a role in restoring the balance between knowledge and adab (Qur'aini, 2025) . Globally, many Islamic educational institutions in developing countries such as Indonesia, Malaysia, and Pakistan have begun implementing a curriculum based on humanitarian values to counter the tide of radicalism and exclusivism (Hanafi, 2016) . Data from *the UNESCO Global Citizenship Education Report (2022)* shows that countries with an inclusive and spiritual values-based educational approach have experienced a 34% reduction in social conflict in school environments. This demonstrates that the values of mercy and justice are not only theological but also have a real social impact (Fauzi et al., 2024) .

Furthermore, Islamic education based on the principle of *rahmatan lil 'alamin* (*mercy for the universe*) can be viewed as a means of *humanization*, an effort to humanize humans. As emphasized by Abdurrahman Wahid (1999), Islam exists to uphold human civilization, not to dominate (Rachman & Syafiqurrahman, 2021) . A curriculum that upholds the values of compassion and justice truly prepares a generation capable of harmonizing social life amidst diversity. In several developing countries such as Nigeria and Bangladesh, the *Islamic Peace Education program* serves as an example of how the values of *tasamuh* and *rahmah* are integrated into religious subjects, with the aim of

reducing the potential for sectarian conflict (Abdik, 2022) . Thus, *rahmatan lil 'alamin* does not cease to be a moral jargon, but rather becomes a paradigm for educational liberation from ideological hegemony to a practice that humanizes and unites humanity.

Islamic Education Curriculum Design Based on Rahmatan lil 'Alamin

The design of an Islamic education curriculum based on *rahmatan lil 'alamin* (*blessing for the universe*) demands a paradigm shift from a cognitively oriented curriculum to a humanistic and transformative one. The curriculum structure should place the values of compassion and humanity at the core of the educational vision and objectives. This means that all elements of the curriculum, from the formulation of basic competencies to the design of evaluations, must reflect the values of mercy and justice. Such a curriculum can produce students who are empathetic, open-minded, and socially conscious. For example, in the madrasah curriculum, Islamic material such as fiqh (jurisprudence) and aqidah (belief) can be contextualized with issues of humanity, the environment, and world peace. This approach has proven effective, as research by the *International Institute of Islamic Thought (IIIT, 2020)* found that integrating humanitarian values into the religious curriculum increases cross-cultural understanding and reduces intolerance by up to 40% among students (Nurwahidah & Ahlan, 2025) .

rahmatan lil 'alamin values is not only carried out at the content level, but also in learning strategies and evaluation. The learning process must be participatory, provide space for dialogue, and foster moral reflection. Teachers are no longer simply conveyors of information, but facilitators who foster empathy and a critical attitude towards social realities. Evaluations also measure not only cognitive aspects but also the spiritual and moral attitudes of students. Several Islamic schools in Indonesia, such as MAN Insan Cendekia and Madrasah Inklusif Al-Falah in Surabaya, have implemented a *character-based curriculum model* that emphasizes social empathy and interfaith collaboration in social project activities (Suherman et al., 2024) . This model demonstrates that Islamic education can be a vehicle for developing peaceful character in accordance with the spirit of *rahmatan lil 'alamin*.

In the context of other developing countries, such as Egypt and Morocco, Islamic curriculum reform is also directed at strengthening global humanitarian values. The Egyptian government, through *the Al-Azhar University Reform Program (2019)* , included the theme "Islam and World Peace" in the fiqh curriculum to emphasize the moderate face of Islam (Umasangaji, 2021) . Meanwhile, Morocco developed a *Civic Education Curriculum* that instills the value of interfaith compassion (Batubara & Dasuki, 2025) . These two cases demonstrate that the implementation of *rahmatan lil 'alamin* (*blessing for the universe*) is not merely a normative ideal, but a concrete model capable of shaping a tolerant and civilized national character. Thus, curriculum design based on *rahmatan lil 'alamin* is a strategic effort to restore the spirit of Islamic education as a builder of a peaceful, just, and progressive society.

Strategy for Implementing Rahmatan Lil 'Alamin Values in the Curriculum

rahmatan lil 'alamin values in the Islamic education curriculum demands contextual and collaborative pedagogical innovation. Learning approaches such as *contextual teaching and learning (CTL)* , *project-based learning (PjBL)* , and *collaborative learning* are relevant because they position students as active subjects interacting with social reality (Al Fawaas et al., 2024) . Project-based learning, for example, can be used to integrate the values of compassion and justice through social activities such as interfaith community service or environmental campaigns. This

approach has been implemented in several madrasas in Yogyakarta and Semarang, where Islamic Religious Education students are involved in interfaith social projects that build empathy and social solidarity. Thus, the values of *rahmatan lil 'alamin* are not taught verbally, but are brought to life through real learning experiences.

In addition to the pedagogical approach, another important strategy is the implementation of *the infused model*, a model of value integration across all subjects (Maryati & Priatna, 2017). In this model, the value of *rahmatan lil 'alamin* (*blessing for the universe*) appears not only in religious subjects, but also in science, language, and art lessons. For example, biology lessons can link ecological concepts with human responsibility towards nature as a manifestation of God's mercy, while history lessons can highlight the role of Islam in building world peace. Such a model has been successfully implemented in Malaysia through *the Integrated Curriculum for Secondary Schools (ICSS)*, which combines spiritual and academic values in all subject areas (Embong et al., 2018). This approach proves that Islamic values can be internalized widely without limiting the scope of knowledge.

The role of teachers and educational institutions is a central element in the implementation strategy. Teachers serve as *moral exemplars* who display compassion, justice, and tolerance in their daily lives. Meanwhile, educational institutions need to create a welcoming and inclusive school ecosystem, where spiritual values form the foundation of school culture. Developing countries such as Indonesia and Tunisia have developed *the School of Peace Program*, which encourages the creation of a learning environment based on religious harmony and moderation (Mariska, 2025). As a result, according to *the Global Education Monitoring Report (UNESCO, 2023)*, schools that implement this approach show significant improvements in students' social attitudes and empathy (Mogat et al., 2025). This emphasizes that the strategy for implementing *rahmatan lil 'alamin* requires synergy between teachers, institutions, and educational policies that support universal humanitarian values.

Challenges and Opportunities

The implementation of the concept of *rahmatan lil 'alamin* (*blessing for the universe*) in the Islamic education curriculum certainly faces various structural and ideological challenges. In many developing countries, resistance arises because some groups still understand Islam exclusively and textually, ignoring its social and humanitarian dimensions. Another challenge is the reduction of Islamic teachings to ritual aspects, so that universal values such as compassion and tolerance are less reflected in educational practices. In Indonesia, research by *the Setara Institute (2021)* found that 17% of schools still practice religious-based social segregation (BAHTIAR KHOLILI & Adab, n.d.). The lack of teacher competence in developing a values-based curriculum is also a serious obstacle, as the majority of teachers have not received training in the pedagogy of religious moderation. This results in the implementation of *rahmatan lil 'alamin* values remaining symbolic, lacking a substantive learning system.

Nevertheless, opportunities to strengthen a *rahmatan lil 'alamin*-based curriculum are widely available through support from national policies and global trends in peace education. The Indonesian government, through *the Ministry of Religious Affairs* and *the Ministry of Education*, has mainstreamed religious moderation in national education policy. Globally, *UNESCO* and *the OECD* have also emphasized the importance of *values-based education* for achieving sustainable peace (Gofur et al., 2025). Furthermore, developments in educational technology present opportunities for the

digitalization of Islamic values through engaging, interactive learning media. In Pakistan and Morocco, for example, the *Islamic Learning Platform application* is used to teach the values of compassion and justice through a humanistic digital approach. All of this demonstrates that with regulatory and technological support, the implementation of *rahmatan lil 'alamin* values can reach a wider generation.

To address these challenges, systematic and sustainable strategic solutions are needed. First, strengthening teacher capacity through religious moderation training is key. Programs such as the *Moderate Teacher Professional Education (PPG)* developed by the State Islamic University of Indonesia need to be expanded to the madrasah and pesantren levels. Second, cross-institutional collaboration between the government, Islamic organizations, and international institutions can accelerate the transformation of *rahmatan lil 'alamin* values into education policy. Third, curriculum digitalization needs to be directed toward introducing Islamic values contextually, using a multimedia approach that is adaptive to the digital generation. With this combination of strategies, the ideological and technical challenges in implementing *rahmatan lil 'alamin* can be overcome, leading to a more open, just, and globally competitive Islamic education.

Theoretical and Practical Implications

Theoretically, the results of this study confirm that *rahmatan lil 'alamin* is not only a moral concept, but a global Islamic educational paradigm with a strong epistemological basis. This paradigm rejects the dichotomy between religious knowledge and general knowledge, between faith and humanity. From the perspective of Islamic educational philosophy, this concept restores the function of education as a process of *tazkiyah al-nafs* (self-purification) and *ta'mir al-ardh* (civilization development). Thus, *rahmatan lil 'alamin* can be used as a conceptual foundation for developing an Islamic curriculum theory that unites spirituality, intellectuality, and morality. Academically, this finding strengthens Islam's position as a religion compatible with modern educational principles such as *character education* and *peace education* as advocated by UNESCO (Mahayanti et al., 2025).

In practice, the implementation of *rahmatan lil 'alamin* values in curriculum design has a transformational impact on mindsets, behaviors, and learning systems. Education is no longer solely oriented toward transferring knowledge, but also toward character development and social awareness. A curriculum that emphasizes compassion and justice will produce students capable of becoming agents of peace and social development. In countries like Indonesia and Malaysia, the implementation of a humanitarian values-based curriculum has been proven to reduce levels of intolerance among students and increase social participation in the school environment. In a global context, this concept can become a universal model of Islamic education capable of bridging cultural and religious differences in the spirit of peace.

Ultimately, the implications of this research point to a transformation in curriculum design toward a *liberating, peaceful, and humanizing education*. A curriculum based on *rahmatan lil 'alamin* (*blessing for the universe*) serves as a social instrument for creating a just and harmonious society. In the future, this paradigm is expected to strengthen the role of Islamic education in building a peaceful civilization, adaptable to modernity, yet rooted in divine values. Thus, this research makes an important contribution both theoretically to the development of Islamic educational philosophy and practically to curriculum policy reform in developing countries struggling to find a balance between modernity and spirituality.

CONCLUSION

Based on the results of a thorough literature review and theoretical analysis, it can be concluded that *the Implementation of the Rahmatan lil 'Alamin Concept in the Design of Contemporary Islamic Education Curriculum* is a strategic effort to revitalize the universal values of Islam in the context of modern education. Core values such as *rahmah* (compassion), *'adl* (justice), *tawazun* (balance), and *tasamuh* (tolerance) are the foundation for the formation of human beings with high morals, empathy, and social power. Islamic education that internalizes these values not only prepares students intellectually, but also spiritually and socially, so that they are able to play an active role in creating a peaceful and harmonious life amidst the plurality of global society.

A rahmatan lil 'alamin-based curriculum demands a comprehensive integration of the vision, mission, objectives, content, strategies, and evaluation of learning oriented toward humanity and social welfare. This curriculum design can be seen in educational practices in various developing countries, such as Indonesia and Malaysia, which have begun to prioritize religious moderation, interfaith dialogue, and peaceful character education in the curriculum of madrasas and modern Islamic schools. This effort is a concrete manifestation of the application of inclusive, tolerant, and progressive Islam in the world of education, as well as a concrete implementation of *the rahmatan lil 'alamin principle* in national education policy.

However, implementing these values is not without challenges such as ideological resistance, a narrow understanding of Islamic teachings, and limited pedagogical capacity of teachers. Nevertheless, significant opportunities exist through government policy support for religious moderation, advances in educational technology, and global awareness of the importance of peace-based and humanitarian education. Therefore, synergy between educational institutions, the government, and the community is needed to create an Islamic education ecosystem that is inclusive, innovative, and responsive to current developments.

Theoretically, this research strengthens the position of *rahmatan lil 'alamin* (*blessing for the universe*) as a new paradigm for global Islamic education, placing compassion and humanity at the core of educational transformation. Practically, these findings provide a new direction for the development of an Islamic curriculum that not only liberates the mind and soul but also soothes social life and humanizes each individual. Thus, the implementation of *the rahmatan lil 'alamin concept* in contemporary Islamic education curriculum design provides a middle ground that combines spirituality, intellect, and humanity within a holistic and civilized educational entity.

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