



The Islamic Education Model of *Rahmatan Lil 'Alamin* by PAI Teachers as an Effort to Deradicalize at Muhammadiyah Martapura High School

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ABSTRACT

This study aims to describe and analyze the Rahmatan lil 'Alamin Islamic Education model applied by Islamic Education (PAI) teachers as an effort to deradicalize students at Muhammadiyah Martapura High School. The background of this research lies in the increasing potential for radicalism in the educational environment, which demands an approach that emphasizes peace, tolerance, and compassion in Islamic learning. Using qualitative descriptive methods, data were collected through interviews, observations, and documentation, and analyzed using Miles and Huberman's interactive models. These findings reveal that PAI teachers play a strategic role in fostering a moderate understanding of Islam through dialogical and contextual learning approaches, as well as by integrating *the values of Rahmatan lil 'Alamin* into the curriculum and school activities. This practice effectively strengthens students' resilience to radical influences while fostering a peaceful and inclusive educational environment. Additionally, collaboration with external stakeholders, including local authorities and religious organizations, has further enhanced school deradicalization efforts. The study concludes that the Islamic Education model based on Rahmatan lil 'Alamin contributes significantly to the formation of students' moderate religious attitudes and provides a framework for preventing radicalism in schools. This model can be a practical reference for educators and policymakers in promoting religious moderation in Islamic educational institutions.

INTRODUCTION

Holds a significant position in the national education system, particularly in schools. As part of the mandatory curriculum, PAI courses not only aim to instill religious knowledge but also function in shaping students' character, ethics, and behavior in accordance with Islamic teachings. In the context of school life, PAI is a moral and spiritual foundation that helps determine the direction of shaping students' personalities. Through good Islamic education, schools are expected to produce a generation that is faithful, tolerant, and able to live in harmony in a pluralistic society.

However, as social and information dynamics develop, the challenges faced by religious education are increasingly complex. One of the issues that is quite worrying is the spread of radicalism that has begun to infiltrate the educational environment, including schools. Religious beliefs that are exclusive, intolerant, and even tend to be extreme can poison the thinking of the younger generation if not seriously anticipated. In this context, Islamic religious education plays a strategic role in deradicalization efforts. PAI can be used as an instrument to instill the values of peace, compassion, and diversity, in accordance with Islamic principles such as *rahmatan lil 'alamin*.

PAI teachers are the main actors in carrying out this strategic function. The role of PAI teachers is not only as a conveyor of teaching materials, but as a moral coach and agent of change who is able to instill moderate Islamic values. By developing a model of Islamic education *rahmatan lil 'alamin*, PAI teachers can guide students to understand religion in a whole, inclusive, and compassionate way. This model emphasizes that Islam is a religion that brings grace to all beings, not a teaching that justifies violence or hostility on the basis of differences.

The function of PAI in deradicalization efforts cannot be separated from the learning approach used. Teachers need to develop methods that are dialogical, contextual, and touch on the affective side of students. In this case, Islamic education is not enough to convey memorization and postulates, but must also internalize the values of humanity, social justice, and tolerance. Therefore, it is important to examine more deeply how the Islamic education model of *rahmatan lil 'alamin* can be effectively applied by PAI teachers as a prevention strategy against the development of radical ideas in the school environment.

Muhammadiyah Martapura High School, as an Islamic educational institution under the auspices of the Muhammadiyah Organization, has a strong commitment to practice Progressive Islam that upholds the values of *rahmatan lil 'alamin*. Islamic Religious Education (PAI) teachers at this school play a central role in implementing peaceful and contextual Islamic teachings through the learning process and the formation of students' character. Therefore, it is important to examine how "The Islamic education model of *Rahmatan lil 'Alamin* implemented by PAI teachers can contribute to deradicalization efforts in the school environment.

This study seeks to describe and analyze in depth the Islamic education model of *Rahmatan lil 'Alamin* applied by PAI teachers at Muhammadiyah Martapura High School, as well as evaluate its effectiveness in forming a moderate

understanding of Islam as a form of prevention against radicalism. The formulation of the problems in this study is: (1) How is the understanding of PAI teachers at SMA Muhammadiyah Martapura about the concept of Islam Rahmatan lil 'Alamin? (2) How is the application of the Islamic education model of Rahmatan lil 'Alamin in PAI learning? (3) What are the challenges and strategies of teachers in integrating moderate Islamic values as an effort to deradicalize students?

LITERATURE REVIEW

Islamic education, *Rahmatan lil 'Alamin*, is an educational paradigm that emphasizes the balance between the spiritual, moral, and social dimensions of human life. This concept is rooted in the words of Allah in QS. Al-Anbiya: 107 that the Prophet Muhammad was sent as a blessing for the whole world, not only for Muslims, but for the whole of creation. In the context of education, the idea of *Rahmatan lil 'Alamin* emphasizes that the learning process is not only oriented to the mastery of religious knowledge textually, but also to the formation of a compassionate character, tolerance, and justice [8]. Islamic education with this model is important because it serves as a *counter-narrative* to various ideologies of violence and intolerance that develop among the younger generation.

According to Rahmadi Agus Setiawan (2024), the *Rahmatan lil 'Alamin-based* education model is able to integrate human and Islamic values in harmony so that students not only understand religion as a dogma, but also as a social ethics [6]. This concept rejects an exclusive, rigid, and textualist approach to religious education, because it has the potential to grow the seeds of radicalism. Meanwhile, Sugiarti (2022) called the education of the value of religious moderation a means of forming the social ethics of students so that they are able to coexist in a pluralistic society. Similar findings were put forward by (Saifuddin, 2019) who emphasized that compassion-based education (rahmah) is a real form of praxis of wasathiyyah Islam or religious moderation.

In the realm of praxis, Islamic Religious Education (PAI) teachers have a strategic role in translating the values of *Rahmatan lil 'Alamin* into learning. Teachers function as change *agents* who not only deliver teaching materials but also instill students' spiritual and moral character. Through dialogical and contextual learning, teachers help students understand that Islam is a religion that is peaceful, open, and respectful of differences. In view (Zaky & Setiawan, 2023), learning strategies based on discussion, value reflection, and cross-cultural collaboration are key in fostering moderate religious understanding.

In line with that, the education of religious moderation that characterizes *Rahmatan lil 'Alamin* rejects the black-and-white way of thinking that tends to be extreme. This education encourages a balance between *ta'abbud* (servitude to Allah) and *ta'ammur* (ethical management of the world) as explained by Azra (2019) and Mujiburrahman (2023). In the social context, this kind of education has a preventive function against the spread of radical ideologies that often use ignorance and social injustice as an entrance to indoctrination. Thus, *Rahmatan lil 'Alamin's* approach plays an important role in the deradicalization of education because it fosters empathy, critical thinking, and humanitarian awareness.

Although various studies have discussed moderate Islamic education, there are several *research gaps* that require further research. First, conceptually, most previous research has focused more on theological aspects and ideological discourse without explaining the concrete pedagogical models that teachers apply in the classroom. Second, contextually: research on the application of *Rahmatan lil 'Alamin* education is still dominated by studies in Islamic boarding schools or universities, while the context of public high schools based on Islamic organizations such as Muhammadiyah is relatively rarely studied (Rahmadi Agus Setiawan, 2024; Sugiarti, 2022). Third, methodologically: the majority of research uses conceptual approaches and quantitative surveys; there have not been many descriptive field studies that explore the empirical experience of PAI teachers in internalizing moderate Islamic values in the classroom.

This study seeks to answer these three gaps by presenting an empirical approach that captures the direct practice of PAI teachers at SMA Muhammadiyah Martapura in applying the values of *Rahmatan lil 'Alamin*. This research offers three main contributions. First, this study enriches the literature on the integration of moderate Islamic values in non-pesantren formal education through the role of PAI teachers as deradicalization agents. Second, this study combines the paradigm of religious moderation and educational deradicalization in one learning model based on the value of *grace*, which has rarely been developed in previous research. Third, this study highlights the typical context of Muhammadiyah institutions as a model of progressive Islam (*progressive Islam*) that is relevant to the needs of multicultural education in modern Indonesia.

Furthermore, various international studies support the relevance of the *compassionate Islamic* education model in building a peaceful society. For example, research by Esposito & Mogahed (2021) shows that compassion-oriented Islamic education is able to strengthen social cohesion and prevent intolerance[16]. Similar results were found by Afsaruddin (2022) in the South Asian context, that the reinterpretation of the value of *rahmah* in the Islamic education curriculum is able to reduce the influence of radical ideologies on the younger generation[17]. Thus, this research not only makes a local contribution to the strengthening of Islamic education in Indonesia but also offers global relevance in the context of humanist and peaceful Islamic education.

Overall, the literature that has been studied shows that *Rahmatan lil 'Alamin* Islamic education is not only a normative ideal, but also a real strategy in preventing the spread of radicalism in schools. However, research focusing on the implementation of such models at the secondary school level is still limited. Therefore, this study is here to provide an empirical picture of how PAI teachers at SMA Muhammadiyah Martapura internalize the values of Islam *rahmah* into learning as an effort to deradicalize. With a descriptive approach and based on field experience, this research is expected to enrich the scientific treasure of the moderate Islamic education model as well as provide practical recommendations for religious education policies in Indonesia.

RESEARCH METHODS

This study uses a descriptive qualitative approach with the aim of describing the application of the *Rahmatan lil 'Alamin* Islamic education model by PAI teachers in preventing radicalism at SMA Muhammadiyah Martapura. Data were collected through interviews, observations, and documentation with PAI teachers, principals. Data were analyzed using the Miles and Huberman model: subtraction, presentation, and conclusions drawn. The validity of the data was tested through triangulation and source confirmation. To find out the understanding and strategy of PAI teachers in implementing Islamic education *Rahmatan lil 'Alamin* as an effort to deradicalize in schools.

RESULTS AND DISCUSSION

Definition and Concept of Islam *Rahmatan lil 'Alamin*

Etymologically, *Rahmatan lil 'Alamin* is derived from the Arabic words *rahmah* (رحمة), which means compassion, and *al-'alamin* (العالمين), which means the whole of nature or all beings. Thus, Islam *Rahmatan lil 'Alamin* can be interpreted as an Islam that brings grace, such as compassion, goodness, and peace to all of nature, not only to humans, but also to all of God's creation, including animals, plants, and the environment.

This concept comes from the word of Allah in QS. Al-Anbiya' verse 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ١٠٧

Meaning: "And We did not send you (Muhammad), but to be a blessing to the whole world." (QS. Al-Anbiya' verse 107).

This verse emphasizes that the apostolic mission of the Prophet Muhammad (PBUH) is to bring grace, not only to Muslims, but to all creation. Thus, Islam in this context is a religion that upholds the values of peace, tolerance, justice, and compassion, and rejects all forms of violence, discrimination, and extremism. In the context of education, Islam *Rahmatan lil 'Alamin* is the foundation for instilling the values of religious moderation (*wasathiyyah*), which is centered, not extreme left or right. The concept also emphasizes the importance of respecting differences, upholding social justice, and shaping a generation of nobility and peace-loving individuals.

Islamic Education *Rahmatan lil 'Alamin* in the Perspective of Moderate Education

Rahmatan lil 'Alamin Islamic Education is a learning approach that instills Islamic values of compassion, tolerance, justice, and peace in students. This education is not only oriented to the mastery of religious knowledge textually, but also emphasizes contextual and applicative understanding in social life. The goal is to produce a generation of Muslims who are not only spiritually obedient but also able to coexist harmoniously in the midst of a pluralistic society.

From the perspective of moderate education, this approach is known as a form of *Wasathiyyah* education that rejects all forms of extremism, intolerance, and violence in the name of religion. Moderate Islamic education does not contradict the teachings of Islam itself, but rather reinforces the true spirit of

Islam: teaching goodness, encouraging dialogue, and shaping the character of inclusive and democratic students. This moderate education also has a balanced spiritual and social dimension. Spiritually, students are directed to love God and others. Meanwhile, socially, they are taught to have empathy, think critically, and be able to respond constructively to differences.

In this framework, the role of Islamic Religious Education (PAI) teachers is very strategic, because teachers are the main agents in instilling peaceful and progressive Islamic values in students. Islamic Education *Rahmatan lil 'Alamin*. From the perspective of religious moderation, it is a relevant educational model and is needed in answering the challenges of the contemporary era, especially in efforts to deradicalize the school environment.

Definitions and Characteristics of Religious Radicalism

Religious Radicalism is an ideology or ideology that brings extreme and revolutionary socio-political changes by using religious teachings as justification. In the context of Islam, radicalism is usually characterized by a narrow, textualist, and intolerant interpretation of teachings. Radicalism is not just a religious constancy, but a way of thinking and acting that rejects diversity, imposes one truth, and is often accompanied by the potential for violence or intolerance towards different parties (Zarkasyi, 2022).

In general, religious radicalism can arise as a reaction to social disillusionment, economic inequality, identity crises, or the influence of certain groups that propagate exclusive, hateful doctrines. In the context of education, the entry of radical ideas into the school environment is very worrying because it has the potential to shape a narrow, intolerant, and easily provoked perspective of students with violent narratives in the name of religion. Here are some of the characteristics of religious radicalism:

Exclusivism

Exclusivism in the context of religious radicalism means the absolute belief that only a group of people holds the truth of religious teachings legally and correctly. Radical groups usually deny the existence or truth claims of other groups. They tend to distrust or blame groups that have different understandings, practices, or views. This attitude is dangerous because it divides the ummah and causes horizontal conflicts in society.

Intolerance of differences

Intolerance is reflected in the rejection of plurality, whether in the form of religious, sectic, ethnic, or opinion differences. Radical groups are incapable of accepting that differences are a natural part of life. They see differences as a threat to the purity of the religion they believe in. In practice, this intolerance can appear in the form of hate speech, discrimination, and acts of violence against other groups.

Legalizing violence

One of the most dangerous features of religious radicalism is the belief that violence is a legitimate way to uphold religious truth. They consider that carrying out acts of terror, armed insurgency, or attacks against different groups is a form of jihad. This view is very deviant from the principles of Islam, which actually bring grace and prioritize the path of peace.

Anti system

Radical groups often reject legitimate state systems, such as democracy, the constitution, and positive law. They consider the system to be contrary to Islamic law and want to replace it with their own version of the caliphate or Islamic system of government. They also tend to disrespect state symbols such as elections, security forces, or government agencies that are not based on their ideology.

Dogmatic indoctrination

Another characteristic of radical groups is the way they propagate ideas through rigid indoctrination. They don't open up space for dialogue, discussion, or critical thinking. The doctrine they preached was one-way and demanded total obedience without question. This is especially dangerous if done to children or adolescents, as it has the potential to create a generation that thinks narrowly, fanatically, and is easy to manipulate.

Feel Right

Claiming a single truth and misleading other groups who disagree. Claims of truth always arise from those who seem to be the Prophets who have never done anything wrong, even though they are just ordinary people. Therefore, if there is a group that feels righteous, then they immediately act arrogantly to usurp Allah's power. Radicalism complicates the religion of Islam, which is actually lightened by considering sunnah worship as obligatory and makruh as haram. Radicalism is characterized by religious behavior that prioritizes secondary issues and sets aside primary issues.

Excessive Religion

Excessive in religion that is out of place. In their sermons, they set aside the gradual method used by the Prophet, so that their da'wah really made ordinary Muslims feel fear and object.

Bad Behavior

Rough in interaction, rough in speaking, and emotional in preaching. These kinds of da'wah characteristics are in stark contrast to the politeness and gentleness of the Prophet's da'wah. Radical groups are easily prejudiced by others outside their group. They always look at others only for their negative aspects and ignore their positive aspects. Prejudice is a form of condescending attitude towards others. Radical groups often seem to feel holy and consider other groups to be heretical. It's easy not to trust others who have different opinions. This group does not believe in others who commit immorality, does not believe in governments that adhere to democracy, people who want to practice democracy, Muslims in Indonesia who uphold local traditions, and does not believe in all those who have different views from them because they believe that their opinion is the opinion of Allah.

The Role of Teachers in Preventing Radicalism in Schools

Islamic Religious Education (PAI) teachers play an important role in shaping the character and understanding of students' religion in the school environment. In order to prevent radicalism, PAI teachers not only function as conveyors of teaching materials, but also as agents of moderation and fostering Islamic values, namely *rahmatan lil 'alamin*. The existence of PAI teachers is at the

forefront of fortifying students from deviant, intolerant, and extreme religious beliefs.

One of the main roles of PAI teachers is to instill a comprehensive, inclusive, and national understanding of Islam. It includes teachings on tolerance, compassion, justice, and respect for differences. PAI teachers must be able to connect Islamic values with social reality and instill that Islam never justifies violence or coercion in religion. Through a dialogical and persuasive approach, teachers can shape students' critical thinking so that they are not easily influenced by radical doctrines. In addition, PAI teachers act as moral role models and spiritual guides for students. The character and attitude of teachers in daily life are a real example for students to practice Islamic values in moderation and peace.

Teachers are also expected to be able to detect early indications of deviations in religious understanding among students and take preventive measures such as personal approaches, group discussions, and school and parent involvement. In the realm of the curriculum, PAI teachers can include moderate Islamic values in learning materials, such as the importance of *ukhuwah islamiyah* or brotherhood between Muslims, *ukhuwah wathaniyah* or national brotherhood, and *ukhuwah basyariyah* or brotherhood of humanity. Strengthening the narrative of peaceful Islam through creative and contextual learning media is also very important so that Islamic messages are easier to accept and understand by students.

PAI Teacher's Understanding of Islam *Rahmatan lil 'Alamin*

Islamic Religious Education (PAI) teachers' understanding of the concept of Islam *Rahmatan lil 'Alamin* is the main foundation in the process of learning religion that is inclusive, tolerant, and full of peace in schools. In general, Islam *Rahmatan lil 'Alamin* is interpreted as an Islamic teaching that brings grace, compassion, and goodness to all creatures, not only to Muslims, but also to other religions, the environment, and all of Allah's creation.

PAI teachers who understand this concept deeply will realize that the essence of Islamic teachings is not only at the level of ritual worship, but also in the practice of universal values such as justice, peace, tolerance, and mutual respect. They realize that Islam rejects all forms of violence, extremism, and coercion in religion. PAI teachers are figures who encourage the strengthening of human values within the framework of moderate Islam.

In its implementation, teachers who understand Islam *Rahmatan lil 'Alamin* will associate the teachings of Islam with the daily lives of students. Teachers will instill an attitude of respect for differences, move away from narrow bigotry, and encourage students to build harmonious social relationships with anyone regardless of religious, ethnic, or social status. This attitude is very important in forming a peaceful school environment that is free from the seeds of radicalism.

This understanding will also affect the teaching methods used by PAI teachers. They tend to be more dialogical, participatory, and open to students' views. The teacher does not impose opinions, but directs the students to think critically and wisely. Thus, a good understanding of Islam *Rahmatan lil 'Alamin*

will form PAI teachers as agents of change who are able to instill Islamic values that are grounded and relevant to the context of diversity in Indonesia.

Strategies and Models of Moderate Islamic Learning Applied

The moderate Islamic learning strategies and models applied by Islamic Religious Education (PAI) teachers are an integral part of efforts to instill Islamic values of *Rahmatan lil 'Alamin* in the school environment. Moderate Islam emphasizes a balance in living a religious life between text and context, between personal beliefs and tolerance of differences, and between individual rights and social interests. One of the commonly used strategies is the contextual approach. In this approach, PAI teachers not only deliver the material theoretically but also relate it to actual social phenomena faced by students, such as issues of intolerance, discrimination, and religion-based violence. This allows students to understand that Islamic teachings actually encourage an attitude of peace, inclusivity, and mutual respect in social life.

The dialogical learning model is also the main strategy in forming a moderate understanding of Islam. In this model, teachers encourage open discussion, exchange of views, and two-way learning. Teachers are not only the only source of information, but also facilitators who guide students to think critically, openly, and be able to assess various perspectives objectively.

In addition, the implementation of collaborative and project-based learning models is also very effective. Teachers invite students to work together in social projects that foster empathy and concern for others, such as interfaith social service activities or tolerance campaigns in the school environment. This model not only instills moderate Islamic values theoretically, but also shapes the character of tolerant and socially responsible students.

In general, the moderate Islamic learning strategies and models applied by PAI teachers aim to create a generation that is not only spiritually obedient but also adaptive, open to diversity, and able to become agents of peace in the midst of a pluralistic society. With an approach that touches on cognitive, affective, and psychomotor aspects, Islamic education in schools can be an effective means for deradicalization and the formation of intact character.

Integration of *Rahmatan lil 'Alamin* Values in PAI Learning

The integration of Islamic values of *Rahmatan lil 'Alamin* in the learning of Islamic Religious Education (PAI) is a strategic step in shaping the character of students who are tolerant, humanist, and peace-loving. *Rahmatan lil 'Alamin*, which means mercy for all nature, emphasizes that the teachings of Islam should bring benefits not only to Muslims, but also to all of Allah's creatures. PAI teachers play an important role in translating these values into learning processes that are relevant to students' lives.

The integration process begins with a learning plan, where the teacher prepares a learning *implementation plan* that contains the values of moderation, tolerance, justice, compassion, and social concern. Teaching materials such as faith, morals, fiqh, and Islamic history are enriched with contemporary contexts that show how Islam promotes peace and upholds human values. For example, in the discussion of jihad, the teacher explained that jihad does not only mean physical war, but also the struggle in spreading goodness and fighting stupidity.

In the implementation of learning, interactive and participatory methods are used to open a healthy discussion space. Teachers encourage students to express their opinions, criticize social realities, and practice tolerance. Activities such as religious and social thematic debates, case studies, and cross-subject projects can be used as a means to instill the value of *rahmatan lil 'alamin* contextually.

The integration of Islamic values, *rahmatan lil 'alamin*, is also seen in learning assessments, which assess not only cognitive aspects, but also students' attitudes and behaviors in daily life. Tolerance, cooperation, and empathy are important parts of the evaluation, so that students not only get information about Islamic values, but also become individuals who practice them. PAI learning is not only a medium for the transfer of Islamic knowledge, but also a vehicle for the formation of noble morals in accordance with the spirit of Islam *rahmatan lil 'alamin*. If done consistently, the integration of these values will be an effective fortress in preventing the growth of radical and intolerant ideas in the school environment.

The Influence of the Education Model on the Prevention of Radicalism in Schools

The educational model applied in schools has a significant influence on the formation of students' character, including in terms of preventing radicalism. Education oriented towards moderate values, tolerance, and inclusivity can be a strong bulwark in the face of the potential spread of extreme religious beliefs. In this context, the Islamic education *model of Rahmatan lil 'Alamin* is one of the relevant and effective approaches. An Islamic education model that emphasizes compassion, justice, humanity, and peace will shape a student mindset that is open and respectful of differences. Through the integration of these values in the curriculum, learning methods, and school life, students are encouraged to understand Islam in a broad and not a narrow perspective. This is very important in stemming the extreme narrative that often misuses religious teachings for the sake of violence and intolerance.

In addition, the educational model centered on a dialogical and participatory approach also provides space for students to ask questions, discuss, and understand socio-religious issues critically. Teachers, especially PAI teachers, play the role of facilitators who direct students' understanding to be in line with moderate and non-exclusive Islamic values. With this openness, students feel valued and are not easily influenced by radical propaganda that is usually indoctrinative and dogmatic. The positive influence of the moderate education model is also seen in the habituation of tolerant and inclusive social attitudes in school life. Extracurricular activities, spiritual coaching, cross-class and religious cooperation, and cross-disciplinary learning can build social cohesion between students. When students are accustomed to living in diversity, the potential for the emergence of narrow fanaticism can be suppressed. Moderate educational models such as *Rahmatan lil 'Alamin* have a direct influence on the formation of religious and tolerant students. This kind of education not only provides knowledge, but also builds character, which is the main fortress in preventing radicalism from an early age in the school environment.

In addition, the implementation of *Rahmatan lil 'Alamin Islamic education* at Muhammadiyah Martapura High School is carried out through various

preventive strategies in an effort to deradicalize. The school actively conducts Islamic studies specifically for teachers and employees to strengthen a moderate and tolerant understanding of religion. In addition, religious studies are routinely carried out in the Friday Takwa program which is intended for students as a means of fostering a moral and peaceful understanding of Islam.

Another strategy is to build cooperation with the police to provide education about the dangers of radicalism and terrorism to school residents. This activity is a real step for schools in strengthening ideological resilience and fortifying students from the influence of extreme religious beliefs.

Challenges and Solutions in Implementing Moderate Islamic Education

The application of moderate Islamic education, especially in the form of the Islamic model of *Rahmatan lil 'Alamin*, faces various challenges that are internal and external. These challenges include ideological, social, cultural, and institutional factors that require strategic solutions so that moderate education is truly effective in preventing the growth of radicalism in schools.

1. The lack of understanding of some PAI teachers about the concept of moderate Islam as a whole. Some teachers still understand Islamic texts textually and normatively without investigating the broader social context. The inability to connect Islamic teachings with contemporary issues such as tolerance, pluralism, and social justice is a major obstacle in the educational process that should be inclusive and peaceful.
2. The influence of social media and the outside environment that spreads extreme religious narratives. Students as active users of digital media are very vulnerable to being exposed to provocative content that is contrary to moderate Islamic values. Especially if the family environment and the surrounding community do not have ideological resilience, then students will be more easily dragged into deviant ideas.
3. Lack of institutional support, such as lack of teacher training related to moderate education approaches and lack of optimal integration of religious moderation values in school curricula and activities. In addition, the limitations of textbooks, learning media, and the lack of collaboration with religious leaders and moderate Islamic organizations are other obstacles in the implementation of education in accordance with the principles of *Rahmatan lil 'Alamin*.

To overcome various challenges in the implementation of moderate Islamic education, strategic steps are needed that are prepared in a planned, comprehensive, and sustainable manner. This strategy must include strengthening educators, curriculum, institutional cooperation, and the use of information technology.

1. Increase the capacity of PAI teachers. Teachers are the main actors in education, so they need to receive regular training and workshops on the concept of moderate Islam, the values of *Rahmatan lil 'Alamin*, and adaptive teaching methods. This training must be able to increase teachers' understanding of the importance of contextual approaches, critical thinking, and dialogical learning that not only instills

memorization but also forms a tolerant and inclusive character in students.

2. The revision and development of the PAI curriculum is an important thing that cannot be ignored. The curriculum must explicitly contain the values of moderation, such as tolerance between religious communities, respect for differences, and the spirit of nationalism. Character education based on Islamic values of rahmah (compassion) must be an integral part of the learning process, not only in theory, but also in real practice in the school environment.
3. Collaboration between institutions must be strengthened. Schools need to establish active relationships with religious organizations that have moderate beliefs, religious leaders, civil society, and government agencies such as the Ministry of Religion or BNPT. This collaboration is important to provide students with a broader perspective while creating a conducive school ecosystem to strengthen peaceful and tolerant Islamic values.
4. Use digital media and information technology wisely and productively. In the digital era like today, the spread of extreme religious beliefs is very massive through social media. Therefore, schools and teachers must be able to follow these influences by providing educational content that teaches Islam as a religion that soothes differences, respects differences, and upholds justice. This can be realized through the creation of educational videos, moderating da'wah content on online platforms, and digital literacy aimed at students.

CONCLUSION

Based on the results of research conducted at SMA Muhammadiyah Martapura, it can be concluded that the Islamic education model of Rahmatan lil 'Alamin applied by PAI teachers plays an important role in deradicalization efforts in the school environment. The teacher's understanding of the concept of moderate and inclusive Islam is reflected in a diamystical, contextual, and touching approach to learning that touches on human values.

The application of this model is carried out through the integration of Rahmatan lil 'Alamin values in teaching materials, participatory learning methods, and the habituation of tolerant attitudes in school life. The school's deradicalization strategy includes Islamic study programs for teachers and employees, Friday Takwa studies for students, and cooperation with the police in providing education about the dangers of radicalism and terrorism.

Despite challenges such as some teachers' lack of understanding of religious moderation and the influence of digital media, schools have demonstrated a strong commitment to forming a peaceful, inclusive, and resilient educational ecosystem against extreme religious beliefs.

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