

The Implementation of the Values of Rahmatan Lil ‘Alamin in Al-Qur’an and Hadith Learning at MAS Tahfizhil Qur’an Islamic Centre Medan

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Abstract

This study aims to describe the implementation of Rahmatan Lil ‘Alamin values in Al-Qur’an Hadith learning at MAS Tahfizhil Qur’an Islamic Centre Medan. Rahmatan Lil ‘Alamin values are viewed as an important foundation in Islamic education, emphasizing moderation, tolerance, civility, and orientation toward the welfare of the community. This study employed a qualitative approach using a case study method. Data collection techniques were carried out through observation, interviews, and documentation. The research informants consisted of the principal, Al-Qur’an Hadith teachers, tahfizh teachers, and students.

The results of the study indicate that the implementation of Rahmatan Lil ‘Alamin values in Al-Qur’an Hadith learning is carried out through three main aspects: lesson planning, learning implementation, and school culture. In the planning aspect, teachers have integrated values such as tolerance, moderation, and exemplary conduct into the learning tools. In the implementation aspect, these values are applied through dialogical learning methods, teacher role modeling, and the habituation of religious attitudes such as greeting, praying, and deliberation in classroom discussions. In the aspect of school culture, Rahmatan Lil ‘Alamin values are strengthened through Qur’an memorization activities, congregational prayers, short religious lectures, and social activities.

However, challenges are still found in the evaluation aspect, particularly in measuring students’ attitudes, which has not yet been carried out systematically and continuously. The conclusion of this study shows that the implementation of Rahmatan Lil ‘Alamin values has been carried out well, but strengthening is needed in the aspects of evaluation and consistency in internalizing these values in students’ daily lives.

Keywords: *Rahmatan Lil ‘Alamin, Al-Qur’an Hadith, learning, tahfizh, Islamic education.*

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Introduction

Islamic education has a strategic role in shaping students who are not only excellent in cognitive aspects but also possess strong religious, social, and moral character. One subject that plays an important role in this process is Al-Qur'an Hadith, which does not only focus on the mastery of religious knowledge but also on the internalization of Islamic values in daily life. Al-Qur'an Hadith learning is expected to shape students who have a moderate and tolerant understanding of Islam and are able to practice Islamic teachings contextually (Siregar et al., 2024).

In the context of contemporary Islamic education, the value of *Rahmatan Lil 'Alamin* has become a fundamental concept affirming that Islam exists as a mercy for all creation. This concept contains values such as compassion, justice, tolerance, balance, and humanity, which must be internalized in the educational process (Ministry of Religious Affairs of the Republic of Indonesia, 2022). The implementation of *Rahmatan Lil 'Alamin* values in learning is important to prevent exclusive, rigid, or even extreme religious understandings, as well as to encourage the emergence of moderate and inclusive religious attitudes (Ministry of Religious Affairs of the Republic of Indonesia, 2019).

Madrasah Aliyah Swasta (MAS) Tahfizhil Qur'an Islamic Centre Medan, as a tahfizh-based educational institution, has distinctive characteristics in integrating Al-Qur'an Hadith learning with the Qur'an memorization program. This integration is expected not only to produce students who are able to memorize the Qur'an but also to develop Qur'anic morals reflected in their daily behavior. Therefore, the implementation of *Rahmatan Lil 'Alamin* values is highly relevant to be applied in all aspects of learning, including planning, implementation, and evaluation (Ambarwati & Agustia, 2024).

Al-Qur'an Hadith learning is not only oriented toward the transfer of knowledge but also toward the formation of students' attitudes and skills. Teachers have an important role as learning designers as well as role models in internalizing Islamic values. The use of contextual, dialogical, and exemplary-based learning approaches is an important strategy in instilling *Rahmatan Lil 'Alamin* values in students (Nasiroh & Harahap, 2025). In addition, the habituation of values such as tolerance, deliberation, discipline, and social concern is also an important part of the learning process.

However, the implementation of *Rahmatan Lil 'Alamin* values in Al-Qur'an Hadith learning does not always run optimally. Several studies have shown that there are still obstacles in strengthening the evaluation of attitudes and the consistency of value internalization in students' daily lives (Ependi et al., 2023). This indicates the need for more systematic efforts to integrate these values into the entire learning process.

Based on the explanation above, this study aims to describe the implementation of *Rahmatan Lil 'Alamin* values in Al-Qur'an Hadith learning at MAS Tahfizhil Qur'an Islamic Centre Medan, covering the aspects of lesson planning, learning implementation, and school culture as a supporting environment for value internalization.

Literature Review

2.1. The Concept of *Rahmatan Lil 'Alamin* Values

The concept of *Rahmatan Lil 'Alamin* is a fundamental principle in Islamic teachings, affirming that Islam exists as a mercy for all creation. This concept originates from the Qur'an, which states that Prophet Muhammad PBUH was sent as a mercy to the universe (Ministry of Religious Affairs of the Republic of Indonesia, 2019). In the context of education, this concept is not only understood as a theological value but also as an ethical foundation for shaping students' character to be moderate, tolerant, and humanistic.

The Ministry of Religious Affairs of the Republic of Indonesia (2022) explains that Rahmatan Lil ‘Alamin values consist of ten main values, namely *ta’addub* (civility), *qudwah* (exemplary conduct), *muwathanah* (citizenship), *tawassuth* (moderation), *tawazun* (balance), *i’tidal* (justice), *musawah* (equality), *syura* (deliberation), *tasamuh* (tolerance), and *tathawwur wa ibtikar* (dynamism and innovation). These values serve as the foundation for building an inclusive Islamic education system that is adaptive to the development of the times.

The implementation of Rahmatan Lil ‘Alamin values in education aims to shape students who not only understand Islamic teachings textually but are also able to practice them contextually in social life (Ministry of Religious Affairs of the Republic of Indonesia, 2022).

2.2. Islamic Education

Islamic education is a conscious effort to guide students to understand, internalize, and practice Islamic teachings in daily life. Islamic education does not only emphasize cognitive aspects but also includes affective and psychomotor aspects that are interconnected in character formation (Setiawan et al., 2020). According to Siregar et al. (2024), Islamic education in the context of the Merdeka Curriculum is oriented toward strengthening character, religious moderation, and developing students’ competencies in a balanced manner across knowledge, attitudes, and skills. Therefore, Islamic education has a strategic role in shaping a generation that is both religious and adaptive to social development.

2.3. Al-Qur’an Hadith Learning

Al-Qur’an Hadith learning is part of Islamic religious education that focuses on understanding, appreciating, and practicing the contents of the Qur’an and Hadith as the primary sources of Islamic teachings. This learning process does not only emphasize memorization and textual understanding but also the internalization of moral and spiritual values in students’ lives. Nasiroh and Harahap (2025) state that Al-Qur’an Hadith learning based on Contextual Teaching and Learning (CTL) can increase the relevance of learning materials to students’ real-life experiences, making Islamic values easier to internalize. Thus, Al-Qur’an Hadith learning should be designed contextually, interactively, and oriented toward character formation.

2.4. Educational Values in Rahmatan Lil ‘Alamin

Educational values in Rahmatan Lil ‘Alamin include several important dimensions. *Ta’addub* emphasizes the importance of noble character in every aspect of life, including relationships with Allah, fellow human beings, and the environment. In learning, this value is reflected in learning etiquette, respect for teachers, and ethical interaction in the classroom. Exemplary conduct is a main principle in Islamic education. Teachers act as models who are imitated by students through their attitudes, words, and actions (Ambarwati & Agustia, 2024). *Tawassuth*, *tawazun*, and *i’tidal* emphasize moderate, balanced, and fair attitudes in understanding Islamic teachings. The Ministry of Religious Affairs of the Republic of Indonesia (2019) affirms that religious moderation is a way of practicing religion that is not extreme while still adhering to the core values of religion.

Tasamuh and *musawah*, or tolerance and equality, serve as the basis for building harmonious social relationships. In education, these values encourage students to respect differences and avoid discriminatory behavior (Ependi et al., 2023). *Syura*, or deliberation, teaches students to respect the opinions of others and make decisions democratically through group discussions. *Tathawwur wa ibtikar* encourages creativity, innovation, and critical

thinking skills in solving life problems based on Islamic values. Character-based learning is an educational approach that emphasizes the formation of students' moral values, ethics, and attitudes through the learning process. Setiawan et al. (2020) explain that the use of appropriate learning models can improve learning activities and outcomes while strengthening students' character. In the context of Rahmatan Lil 'Alamin, character-based learning becomes a primary means of internalizing the values of moderation, tolerance, and social concern within students.

2.5. Implementation of Rahmatan Lil 'Alamin Values in Al-Qur'an Hadith Learning

The implementation of Rahmatan Lil 'Alamin values in Al-Qur'an Hadith learning is carried out through three main stages: planning, implementation, and evaluation. In the planning stage, teachers integrate Rahmatan Lil 'Alamin values into learning tools such as objectives, materials, methods, and assessment. In the implementation stage, these values are applied through dialogical, contextual, and exemplary-based learning approaches. In the evaluation stage, assessment does not only focus on knowledge aspects but also on changes in students' attitudes and behavior. Siregar et al. (2024) emphasize that the success of value-based learning implementation greatly depends on teachers' competence in designing and carrying out character-oriented learning.

This study refers to the concept that Rahmatan Lil 'Alamin values are implemented in Al-Qur'an Hadith learning through integration into lesson planning, the learning process, and school culture. Teachers serve as facilitators as well as role models in internalizing Islamic values, while students become the main subjects who experience value transformation through a continuous learning process.

Research Methodology

This study employed a descriptive qualitative approach using a case study design. The qualitative approach was used to gain an in-depth understanding of the implementation of Rahmatan Lil 'Alamin values in Al-Qur'an Hadith learning at MAS Tahfizhil Qur'an Islamic Centre Medan. This approach allows the researcher to explore the meanings, processes, experiences, and interactions that occur between teachers and students within a natural learning context (Creswell & Poth, 2018). The case study design was used because this research focuses on a specific location with distinctive characteristics, namely a tahfizh-based educational institution that integrates Al-Qur'an Hadith learning with Islamic character development. This research was conducted at MAS Tahfizhil Qur'an Islamic Centre Medan, which was selected purposively because of its distinctive emphasis on Qur'an-based education and tahfizh programs. The focus of the study was directed toward how Rahmatan Lil 'Alamin values are implemented in Al-Qur'an Hadith learning, both in the planning process, classroom learning implementation, and the formation of school culture. The research subjects consisted of the principal, the vice principal for curriculum affairs, Al-Qur'an Hadith teachers, tahfizh teachers, and students. The informants were selected using purposive sampling based on their direct involvement and knowledge of the learning process and the habituation of Islamic values at the school.

Data were collected through observation, interviews, and documentation. Observations were conducted to directly examine the Al-Qur'an Hadith learning process, interactions between teachers and students, and the application of Rahmatan Lil 'Alamin values in learning activities and school life. Semi-structured interviews were conducted to obtain more in-depth information from informants regarding learning strategies, value internalization, and the challenges faced in implementing these values. Meanwhile, documentation was used to

complement the data in the form of learning tools, tahfizh programs, schedules of religious activities, school regulations, and photographs of activities relevant to the research.

The main instrument in this study was the researcher, who acted as the planner, data collector, data analyst, and data interpreter. To support the data collection process, observation guidelines, interview guidelines, and documentation checklists were used. These instruments were developed based on indicators of Rahmatan Lil ‘Alamin values, such as civility, exemplary conduct, tolerance, deliberation, balance, and social concern. The data obtained were then analyzed using the Miles, Huberman, and Saldaña model, which includes data reduction, data presentation in the form of descriptive narratives, and conclusion drawing carried out gradually and verified through various data sources (Miles et al., 2014).

Results

The results of the study show that the implementation of Rahmatan Lil ‘Alamin values in Al-Qur’an Hadith learning at MAS Tahfizhil Qur’an Islamic Centre Medan has been carried out through three main aspects, namely lesson planning, learning implementation, and school culture. In general, the implementation of these values has been carried out well, although several aspects still need improvement, particularly in the consistency of evaluating students’ attitudes. In the aspect of lesson planning, Al-Qur’an Hadith teachers have integrated Rahmatan Lil ‘Alamin values into learning tools such as teaching modules, learning objectives, and competency achievement indicators. The most dominant values planned are tolerance (tasāmuh), moderation (tawassut), civility (ta’addub), and exemplary conduct (qudwah).

Lesson planning is not only oriented toward cognitive aspects but also toward the formation of students’ attitudes and character, such as politeness, discipline, responsibility, and social concern. In the aspect of learning implementation, the implementation of Rahmatan Lil ‘Alamin values can be seen in the interaction between teachers and students in the classroom. Teachers use communicative, dialogical, and exemplary-based learning approaches. In the learning process, teachers do not only deliver Al-Qur’an Hadith material but also provide space for discussion, respect students’ opinions, and habituate deliberation (syūrā) in group activities. Learning is also linked to daily life so that students are able to understand the relevance of Islamic values in social contexts.

The observation results also show that teachers habituate the value of civility (ta’addub) through simple activities such as greeting, reciting prayers before and after learning, and maintaining proper etiquette toward teachers and peers. In addition, teachers instill the values of compassion and social concern through the reinforcement of moral education and social worship materials.

In the aspect of school culture, the implementation of Rahmatan Lil ‘Alamin values is reflected in various habituation activities such as congregational prayers, Qur’an memorization, short religious lectures, and social activities such as community service and fundraising. This school culture becomes an important factor in strengthening the internalization of Islamic values outside formal learning. Students are also habituated to respect one another, avoid bullying, maintain cleanliness, and be disciplined in school activities.

However, this study also found several challenges. First, there are still differences in teachers’ understanding of integrating Rahmatan Lil ‘Alamin values into learning evaluation. Some teachers still emphasize the knowledge aspect, while attitude assessment has not yet been carried out systematically. Second, limited learning time causes the deepening of character values to be less optimal. Third, the consistency of value implementation outside the classroom still depends on teacher supervision and has not fully become part of students’ internal awareness.

The research findings indicate that the implementation of Rahmatan Lil ‘Alamin values in Al-Qur’an Hadith learning at MAS Tahfizhil Qur’an Islamic Centre Medan is in line with the concept of moderate Islamic education, which emphasizes balance among cognitive,

affective, and psychomotor aspects. This is consistent with the Ministry of Religious Affairs of the Republic of Indonesia (2022), which affirms that Rahmatan Lil ‘Alamin-based education must integrate the values of civility, tolerance, deliberation, and exemplary conduct throughout the entire educational process.

In the aspect of lesson planning, the integration of values shows that teachers have understood the importance of character-based learning design. This is in line with Siregar et al. (2024), who state that the success of implementing the Merdeka Curriculum is strongly influenced by teachers’ ability to design value- and character-based learning. Thus, good planning becomes the main foundation for internalizing Rahmatan Lil ‘Alamin values.

In the aspect of learning implementation, the dialogical and exemplary approaches used by teachers show that Al-Qur’an Hadith learning is not merely a transfer of knowledge but also a transformation of values. This is in accordance with constructivist theory, which states that knowledge is constructed through social interaction and learning experiences (Creswell & Poth, 2018). Teachers as *qudwah* have an important role in instilling values through real behavior, not merely through verbal explanations.

The values of deliberation (*syūrā*) and tolerance (*tasāmuh*) that emerge in group discussions show that learning has provided space for students’ active participation. This is in line with Setiawan et al. (2020), who state that interactive learning can improve students’ learning activities and outcomes in Islamic religious education.

In the aspect of school culture, activities such as Qur’an memorization, congregational prayers, and social activities show that value internalization does not only occur in the classroom but also through the overall school environment. This strengthens the concept of the hidden curriculum in character education. Kamil et al. (2024) also emphasize that habituation within the school environment has a major influence on the formation of students’ religious, disciplined, and tolerant character.

However, the challenges in attitude evaluation indicate that the implementation of Rahmatan Lil ‘Alamin values still requires strengthening in the assessment system. Assessment that focuses only on cognitive aspects is not sufficient to measure the success of value internalization. Therefore, more systematic, structured, and continuous affective assessment instruments are needed.

Overall, the results of this study show that the implementation of Rahmatan Lil ‘Alamin values in Al-Qur’an Hadith learning at MAS Tahfizhil Qur’an Islamic Centre Medan has been carried out well, but it still requires strengthening in the aspects of evaluation and consistency in applying these values in students’ daily lives.

Conclusion

Based on the results of the research and discussion regarding the implementation of Rahmatan Lil ‘Alamin values in Al-Qur’an Hadith learning at MAS Tahfizhil Qur’an Islamic Centre Medan, it can be concluded that the implementation of these values has been carried out fairly well and has been integrated into both the learning process and school culture.

First, in the aspect of lesson planning, Al-Qur’an Hadith teachers have integrated Rahmatan Lil ‘Alamin values such as tolerance (*tasāmuh*), moderation (*tawassut*), civility (*ta’addub*), and exemplary conduct (*qudwah*) into learning tools. This indicates that lesson planning is not only oriented toward knowledge aspects but also toward the formation of students’ character.

Second, in the aspect of learning implementation, Rahmatan Lil ‘Alamin values are implemented through dialogical, communicative, and exemplary-based learning approaches. Teachers serve as role models in instilling the values of deliberation (*syūrā*), tolerance, and social concern through learning interactions and the habituation of religious attitudes in the classroom.

Third, in the aspect of school culture, Rahmatan Lil ‘Alamin values are strengthened through habituation activities such as congregational prayers, Qur’an memorization, short religious lectures, and social activities such as community service and fundraising. This school culture plays an important role in strengthening value internalization beyond the formal learning process.

However, several challenges remain in the implementation, particularly in the aspect of attitude evaluation, which has not yet been carried out systematically, limited learning time, and the less-than-optimal internalization of values into students’ personal awareness.

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