

INTEGRATION OF RAHMATAN LIL 'ALAMIN VALUES IN EARLY CHILDHOOD LEARNING: A STRATEGY TO PREVENT EARLY RADICALISM

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Abstract: *The case of elementary school students' involvement in acts of intolerance in several regions in Indonesia demonstrates the importance of early radicalism prevention. Early childhood education is a strategic space for instilling values of tolerance and compassion from the beginning of development. This study aims to describe the integration of Rahmatan lil 'alamin values through the Manaqib program of Sheikh Abdul Qadir Jailani at Al-Qodiri Kindergarten in Jember as a strategy for preventing early radicalism. The research method uses a qualitative approach with a case study type. Data were collected through observation, interviews, and analysis of learning documents. The results show that the Manaqib activity is carried out through three steps: collective dhikr to build spirituality and peace of mind, storytelling of the story of Sheikh Abdul Qadir Jailani to instill examples of compassion, care, and respect for differences, as well as habituation and role models of teachers in daily practice. The integrated rahmatan lil 'alamin values are ta'addub, qudwah, muwatanah, tawassut, musawah, and tasamuh. Changes are seen in children's behavior, which is friendlier, more open, empathetic, and avoids discriminatory attitudes.*

Keywords: *Integration, Rahmatan lil 'Alamin, Early Radicalism, Manaqib Sheikh Abdul Qadir Jailani.*

INTRODUCTION

The issue of radicalism and intolerance in educational institutions is a global concern because it directly impacts the security and future of the younger generation. The process of radicalization occurs not only among adults but also among adolescents and children



through social media, family environments, and informal educational institutions.¹ Research shows that exposure to extreme ideologies from an early age can hinder social-emotional development and erode children's empathic abilities.² Therefore, efforts to prevent radicalism must start from the most basic level of education, namely early childhood education (PAUD), which is the foundation for the formation of values, morals, and social identity.³

In Indonesia, several cases of intolerance involving elementary school students highlight serious challenges to the national education system. Research shows that approximately 23% of elementary school-aged children exhibit exclusive tendencies in interfaith interactions.⁴ This phenomenon indicates that the values of diversity and social empathy have not been fully internalized from an early age. Education that overemphasizes cognitive aspects without balancing affective aspects increases the likelihood of discriminatory attitudes and closed-mindedness.⁵ Thus, early childhood education has a strategic position to instill the values of compassion, tolerance, and universal humanity as the foundation for forming a peaceful and inclusive national character.

In the context of Islamic education, the concept of Rahmatan lil 'Alamin is an important paradigm for building moderation, love of peace, and respect for others.⁶ This principle affirms that Islam is a blessing for all creatures, transcending ethnic, religious, and cultural barriers. The core values of Rahmatan lil 'Alamin (Rahmatan lil 'Alamin) include ta'addub (ethics and manners), qudwah (exemplary conduct), muwatanah (patriotism and social responsibility), tawassut (moderation), musawah (equality), and tasamuh (tolerance).⁷ Through these values, Islamic education not only teaches rituals but also fosters social awareness, caring, and empathy. Integrating the values of Rahmatan lil 'Alamin (Rahmatan lil 'Alamin) into early childhood education is a crucial strategy for developing compassionate character while preventing the seeds of radicalism rooted in intolerance and exclusivity.⁸

¹ Muhammad Rusly, “Radicalism in the Study of Philosophy,” *Jitim* 3, no. 3 (2023): 108–13, <https://doi.org/10.52690/jitim.v3i3.713>.

² A Amin et al., “Servation of Bengkulu Local Wisdom: The Application of Syarafal Anam in Preventing Student Radicalism,” *International Journal of Instruction (State Islamic Institute of Bengkulu, Bengkulu, Indonesia)* 15, no. 3 (2022): 931–48, <https://doi.org/10.29333/iji.2022.15350a>.

³ Leanne M Evans et al., “Preparing Inclusive Early Childhood Educators (<sc>PIECE</Sc>): A Conceptualization of Multilingualism, English Learning, and Inclusivity,” *Tesol Journal* 15, no. 4 (2024), <https://doi.org/10.1002/tesj.863>.

⁴ Marzuki Marzuki, Miftahuddin Miftahuddin, and Mukhamad Murdiono, “Multicultural Education in Salaf Islamic Boarding Schools and Prevention of Religious Radicalism in Indonesia,” *Jurnal Cakrawala Pendidikan* 39, no. 1 (2020): 12–25, <https://doi.org/10.21831/cp.v39i1.22900>.

⁵ Michalinos Zembylas, “Decolonizing and Re-Theorizing Radical Democratic Education: Toward a Politics and Practice of Refusal,” *Power and Education* 14, no. 2 (2022): 157–71, <https://doi.org/10.1177/17577438211062349>.

⁶ Rahmat Agusti, Fathur Rahman, and Muhamad Ansori, “The Role of Islamic Religious Education Teachers in Developing the Rahmatan Lil Alamin Character of Students at SMP Negeri 7 Denpasar, nd

⁷ Dewi Sadiyah, “Developing Pesantren Education Quality Through Radicalism Prevention Program for Santri,” *Journal of Islamic Education* 8, no. 1 (2022): 63–74, <https://doi.org/10.15575/jpi.v8i1.17947>.

⁸ Leanne M Evans et al., “Inclusive Early Childhood Teacher Education: A Paradigm for Envisioning and Enacting,” *HS Dialogue* 27, no. 1 (2024), <https://doi.org/10.55370/hsdialog.v27i1.1806>.



One of the Islamic educational practices that reflects the value of Rahmatan lil 'Alamin is the tradition of Manaqib Sheikh Abdul Qadir Jailani.⁹ This tradition is widespread in traditional Islamic educational institutions and has a strong pedagogical function. Through collective dhikr activities, reading exemplary stories, and moral habits, children are encouraged to recognize figures who embody noble morals, compassion, and respect for differences. At Al-Qodiri Kindergarten in Jember, the Manaqib tradition has been adapted into spiritual learning activities tailored to the developmental stage of early childhood. Teachers act as role models (qudwah) who instill the value of compassion through concrete practices, such as sharing, helping one another, and respecting friends from different backgrounds. This approach aligns with the concept of peace education, which emphasizes the development of peace awareness and empathy through reflective and narrative activities.¹⁰

Various studies have shown that values education based on spirituality and compassion has proven effective in building moral awareness and suppressing the potential for violence from an early age.¹¹ Ratnawati emphasized that Islamic education that emphasizes humanistic values and moderation can be an important instrument in preventing radicalism.¹² Strengthening the values of religious moderation through basic education has a significant influence on the formation of tolerant and empathetic attitudes.¹³ However, most research still focuses on primary and secondary education, while studies specifically examining the implementation of Rahmatan lil 'Alamin values in early childhood education are still very limited. Furthermore, research on how local religious traditions such as Manaqib can serve as contextual media for instilling universal compassion is also underexplored.

Based on these gaps, this study aims to: (1) describe the steps of integrating Rahmatan lil 'Alamin values in the Manaqib activities of Syekh Abdul Qadir Jailani at Al-Qodiri Kindergarten Jember, (2) identify Islamic values internalized through Manaqib practices, and (3) explain the implications of integrating Rahmatan lil 'Alamin values as a strategy for preventing radicalism from an early age. This study is expected to contribute to the development of a moderate, humanistic, and contextual Islamic education model with Indonesian culture. In addition, these findings strengthen the position of early childhood education as a strategic basis for forming a generation with noble character, empathy, and upholding universal peace values, in line with the objectives of Sustainable Development Goals (SDG) 16 on peaceful and inclusive education.

⁹ Riski Ramadhan, Muhamad Ansori, and Asmad Hanisy, "THE SIGNIFICANCE OF IMPLEMENTING DHIKR MANAQIB EDUCATION BASED ON HIDDEN CURRICULUM IN ISLAMIC EDUCATION INSTITUTIONS," Proceedings of the International Conference on Education and Sharia I (August 2024): 411–20, <https://doi.org/10.62097/ices.v1i24.72>.

¹⁰ Claudio Melacarne and Marina Slavutzky, Radicalization: An Educational Approach, 2023, <https://doi.org/10.5772/intechopen.1003963>.

¹¹ Jumiarmoko, "Gen Z Teachers Candidates: Perspective on Early Childhood Moral Religious Values Development," Child Education Journal 4, no. 3 (2022): 175–85, <https://doi.org/10.33086/cej.v4i3.3009>.

¹² Siti R Ratnawati et al., "Installation of Religious Moderation in the Society 5.0 Era to Prevent Radicalism in Early Children in Kindergarten, Pangkah District," Child Education Journal 5, no. 2 (2023): 132–43, <https://doi.org/10.33086/cej.v5i2.4579>.

¹³ Udin Supriadi et al., "The Role of Islamic Education Teachers in Preventing Radicalism at Madrasa Aliyah," Nazhruna Journal of Islamic Education 4, no. 1 (2021): 74–90, <https://doi.org/10.31538/nzh.v4i1.1073>.



RESEARCH METHODS

This research uses a qualitative approach with a case study, focusing on an in-depth understanding of the process of implementing the Rahmatan lil 'Alamin (Rahmatan lil 'Alamin) values in the Manaqib activities of Sheikh Abdul Qadir Jailani at Al-Qodiri Kindergarten in Jember. This approach allows researchers to contextually understand Islamic educational practices that instill the values of compassion, tolerance, and moderation from an early age. The research subjects consisted of the principal, three teachers, and eight students actively involved in Manaqib activities. Data were collected through three main techniques: observation, in-depth interviews, and documentation. Observations were conducted to explore the atmosphere of activities and children's social interactions during learning. Interviews were used to explore the views of teachers, principals, and parents on the values of Rahmatan lil 'Alamin, while documentation included analysis of RPPH, activity notes, and photos of Manaqib activities. Data were analyzed using the Miles, Huberman, and Saldaña model, which includes three stages: data condensation, data presentation, and conclusion drawing/verification. Data validity was achieved through triangulation of sources and methods.

RESULTS AND DISCUSSION

Research result

1. Integration of Rahmatan lil 'Alamin Values in the Manaqib Activities of Sheikh Abdul Qadir Jailani

The Manaqib activity at Al-Qodiri Kindergarten in Jember is a concrete example of the application of Rahmatan lil 'Alamin values in early childhood education. Based on observations and interviews with the principal and teachers, this activity was designed as part of the weekly habituation curriculum, specifically every Friday morning. The goal is not simply to introduce children to religious traditions, but to instill the values of compassion, empathy, and togetherness in accordance with the principles of Rahmatan lil 'Alamin. This activity is structured in three main stages:

a. Dhikr Together to Cultivate Spiritual Tranquility

Students were invited to recite the Manaqib dhikr together according to the guidance in the Manaqib book written by KH. Achmad Muzakki Syah, the Supervisor of the Al-Qodiri Islamic Boarding School in Jember. They sat in a circle while following the recitation of tasbih, tahmid, and istighfar guided by the teacher. The activity began with tawassul, which is reciting prayers by mentioning the names of the Prophet Muhammad SAW, his companions, and Sheikh Abdul Qadir Jailani as a form of respect and asking for intercession for Allah's grace. Based on observations, the children looked solemn and focused following the soft rhythm recited by the teacher.

The teacher uses a calming intonation, then simply explains the meaning of each dhikr sentence, such as "Subhanallah means praising Allah's beautiful creation." This activity creates a calm, peaceful atmosphere and is a good start to direct children's attention. Saidatun Mardiah, one of the teachers, explained that, "We do dhikr by teaching students that oral dhikr is reciting the tasbih, tahmid, tahlil, takbir, and



istighfar sentences in a soft or loud voice according to the teacher's guidance. Breath dhikr is reciting dhikr sentences in rhythm with the inhalation and exhalation of breath to be calmer and more focused. Qolbu dhikr is saying the name of Allah silently to cultivate deep spiritual awareness. Sirri dhikr is done inwardly, known only to the doer and Allah. This activity fosters children's spiritual awareness that Allah's compassion encompasses all creatures, in accordance with the meaning of Rahmatan lil 'Alamin.

b. Storytelling the Exemplary Story of Sheikh Abdul Qadir Jailani

The teacher uses simple language and illustrated media to make the story easy for children to understand. The story not only illustrates his greatness as a great scholar but also emphasizes humanitarian aspects such as honesty, concern for others, and patience in dealing with differences. The children listen enthusiastically, some even imitating the expressions of the characters in the story. After the story session, the teacher asks reflective questions such as, "If your friend fell, what would you do?" to encourage children to connect the story's values to everyday experiences. Based on documentation, storytelling is the most anticipated stage for children because it provides a pleasant emotional and moral experience. This approach reinforces the values of qudwah (exemplary behavior) and ta'addub (ethics and manners) in early childhood learning.

c. Inculcating Moral and Social Values Through Daily Activities

The values conveyed in Manaqib activities are then reinforced through classroom and school practices. Teachers model behaviors such as greeting, expressing gratitude, asking permission, and helping friends. Each positive behavior is given verbal recognition, such as praise or a warm hug, to make children feel appreciated. Observations show that children begin to imitate these behaviors spontaneously without teacher instruction, such as comforting a crying friend or sharing toys. Teachers also link each child's actions to the moral values being learned. For example, when a child helps a friend, the teacher says, "You are like Sheikh Abdul Qadir, who likes to help." This practice is a concrete manifestation of the application of the values of tasamuh (tolerance) and muwatanah (social responsibility).

In addition to these three main stages, the school also has a value-affirmation stage through a simple reflection at the end of the activity. After the Manaqib activity is completed, the teacher engages the children in a light dialogue about the good things they did that day. For example, the teacher might ask, "Who helped their friends today?" Children who answer honestly are praised and used as examples for their peers. The principal explains that this reflection helps children understand the relationship between behavior and spiritual values. Based on the RPPH documentation, this reflection stage is routinely conducted as part of the assessment of social and religious attitudes. These stages demonstrate that the implementation of the Rahmatan lil 'Alamin value at Al-Qodiri Kindergarten in Jember is not only a religious ritual, but also a pedagogical strategy that instills empathy, moral awareness, and a love of peace from an early age.

2. Islamic Values Integrated Through Manaqib Practices

The results of the study indicate that the Manaqib activities of Sheikh Abdul Qadir Jailani at Al-Qodiri Kindergarten in Jember are an effective means of instilling various Islamic values that are in line with the principle of Rahmatan lil 'Alamin. Based on the results of observations, teachers consciously design learning activities so that they are not



only ritualistic, but also touch on the social and emotional aspects of children. The values that emerge in this process include six main pillars, namely (1) ta'addub (manners and ethics), (2) qudwah (exemplary behavior), (3) muwatanah (social responsibility), (4) tawassut (moderation), (5) musawah (equality), and (6) tasamuh (tolerance). These six values are not taught theoretically, but are internalized through habituation, teacher role models, and daily social interactions.

The value of ta'addub is clearly visible in the way teachers guide children to speak politely, say hello, and ask permission before using a friend's belongings. Ursilah, the principal of Al-Qodiri Kindergarten in Jember, explained, "We teach children that Sheikh Abdul Qadir Jailani always respected others. So when children speak politely and ask for permission, we say that they have emulated him." Interviews with teachers showed that children initially often fought over play equipment without paying attention to etiquette, but after several Manaqib activities, their behavior changed to become more polite.

The value of qudwah is also evident in the behavior of teachers who consistently exemplify patience, kindness, and empathy. Children imitate their teachers' behavior, such as comforting a crying classmate or helping them clean up toys. This role model aligns with the principle of social learning, which states that children learn through observing respected figures around them.

In addition, the values of compassion and tolerance are internalized through simple yet meaningful social and environmental activities. Every month, teachers engage children in environmental cleanup activities, such as sweeping the yard, planting flowers, or tidying the classroom. Children are taught to love the environment and appreciate all of God's creations. Indasah, one of the teachers, said, "We encourage children to plant so they learn patience and care, because Islam teaches us to protect nature." Activities like this foster an awareness of social responsibility and moderation in thinking, where children understand that all things are created for the common good. Observations show that children are becoming accustomed to working together without imposing their own opinions, an early form of compassion and tolerance.

The value of tolerance is the most prominent aspect of Manaqib activities. Teachers consistently emphasize the importance of respecting differences among classmates. Although the majority of students are Muslim, some children come from families with varying religious backgrounds, and teachers incorporate this diversity into character education. Observations show that children play without discrimination, often inviting all their friends to join them without discrimination. Parents also acknowledge that their children have become more patient and forgiving at home. The principal stated that Manaqib activities indirectly foster a culture of peace at school because every interaction is characterized by compassion and mutual respect.

The findings above indicate that Manaqib activities at Al-Qodiri Kindergarten in Jember are not only spiritual activities but also serve as a medium for contextual Islamic character formation. The values of Rahmatan lil 'Alamin (Rahmatan lil 'Alamin) are not simply taught but are engrained in children's daily routines and interactions. Through a combination of habituation, teacher role models, and social participation, children learn to behave politely, empathize, and respect others. These results reinforce the fact that early childhood education based on Islamic values has great potential in fostering



humanistic and moderate character from an early age, while simultaneously building a moral foundation for preventing intolerance and radicalism in the future.

3. Implications of Integrating the Value of Rahmatan lil 'Alamin as a Strategy for Preventing Radicalism from an Early Age

The integration of Rahmatan lil 'Alamin values into the Manaqib activities of Sheikh Abdul Qadir Jailani at Al-Qodiri Kindergarten in Jember has had a significant impact on the development of children's character and social behavior. Based on observations, children showed positive changes in terms of interaction and emotional control. They were easier to share with, patiently waited their turn, and were able to resolve minor conflicts without crying or anger. Teachers said that before the Manaqib activities were implemented routinely, children often fought over toys and were reluctant to apologize. However, after the activities had been running for one semester, teachers began to see children spontaneously saying "sorry" or "thank you" to friends without being reminded. These changes show that the values of compassion and empathy have been internalized in children's behavior through habituation and role models.

In addition to behavioral changes at school, interviews with parents indicate that these values are carried over into the home. Several parents reported that their children have become calmer, pray more diligently, and are more sensitive to their family's feelings. Siti Munifa, a parent, said, "Now my child often says, 'Don't get angry, Allah likes patient people.' He used to get angry easily, but now he can control himself better." This demonstrates that learning in school has a transformative effect not only in the classroom but also within the family. Children begin to internalize the values of qudwah (exemplary behavior) and tawassut (moderation) in their daily behavior, which lays the foundation for preventing radicalism later in life.

The Rahmatan lil 'Alamin (Rahmatan lil 'Alamin)-based learning approach is implemented not by teaching ideological differences, but by building a peaceful and loving classroom atmosphere. Teachers never discuss religion dogmatically, but through simple actions such as mutual respect and mutual assistance. Ursilah, the principal, said, "We don't teach children to discriminate, but rather to accustom them to love others because Allah loves all creatures." This approach demonstrates that radicalism prevention at Al-Qodiri Kindergarten is carried out humanely and according to the child's developmental stage, through positive social and spiritual experiences. Thus, children learn about love, equality, and respect for life, not through prohibitions or fear, but through examples and experiences of compassion.

The results of this study indicate that the application of Rahmatan lil 'Alamin values through Manaqib activities can be an effective educational strategy to shape a peaceful and anti-radical generation from an early age. The values taught, such as compassion, moderation, and tolerance, build a strong spiritual and moral foundation to combat potential violence, discrimination, and hatred in the future. The integration of these values makes Al-Qodiri Kindergarten in Jember a model Islamic educational institution that successfully translates the teachings of Rahmatan lil 'Alamin into concrete practices of early childhood learning. Through the example of teachers, family support, and a loving environment, education at this school gradually forms a culture of peace rooted in the



Islamic values of rahmatan, thus becoming an initial bulwark against radicalism from childhood.

Discussion

The integration of Rahmatan lil 'Alamin values through the Manaqib Syekh Abdul Qadir Jailani activities is not only a religious routine, but also a planned spiritual and social-based learning strategy. The three main stages of collective dhikr, storytelling of exemplary stories, and social value habituation demonstrate the integration between spiritual and pedagogical dimensions. Dhikr activities help children understand spiritual experiences that soothe the heart and build awareness of God's compassion, while storytelling serves as a concrete and easily understood moral medium for children. This process reinforces the concept of experiential learning, where children understand values through experience, not just memorization or doctrine.¹⁴

The implementation of this activity also aligns with social learning theory, which states that children learn from the behavior of adults they observe and admire. At Al-Qodiri Kindergarten, teachers act as role models (qudwah) who convey the value of compassion through their attitudes and speech. Children learn not through lectures, but through direct observation and interaction. This approach also reflects the view that teachers play a crucial role in guiding children to internalize moral values appropriate to their developmental level.¹⁵ Thus, the implementation of Manaqib activities becomes an effective medium in developing the spirituality of early childhood that is full of love, gentleness, and peace.

Pedagogically, Manaqib activities can be categorized as a form of peace education that is based on Islamic values.¹⁶ As explained, early childhood peace education must emphasize fostering empathetic interactions and emotional connection. By combining prayer, exemplary stories, and social practices, Manaqib activities bring to life the values of Rahmatan lil 'Alamin (Rahmatan lil 'Alamin) in a learning context relevant to children's experiences.¹⁷ This strategy shows that Islamic education can function as an instrument of moral reconciliation that forms a peace-loving character from childhood.

The six main values integrated through Manaqib activities are ta'addub (manners and ethics), qudwah (exemplary behavior), muwatanah (social responsibility), tawassut

¹⁴ Ngainun Naim, ARA Aziz, and Teguh Teguh, "Integration of Madrasah Diniyah Learning Systems for Strengthening Religious Moderation in Indonesian Universities," *International Journal of Evaluation and Research in Education (Ijere)* 11, no. 1 (2022): 108, <https://doi.org/10.11591/ijere.v11i1.22210>.

¹⁵ Saeful Anam et al., "The Moral Education and Internalization of Humanitarian Values in Islamic Boarding Schools: A Case Study From Indonesia," *Journal for the Education of Gifted Young Scientists* 7, no. 4 (2019): 815–34, <https://doi.org/10.17478/jegys.629726>.

¹⁶ Ramadhan, Muhamad Ansori, and Asmad Hanisy, "THE SIGNIFICANCE OF IMPLEMENTING DHIKR MANAQIB EDUCATION BASED ON HIDDEN CURRICULUM IN ISLAMIC EDUCATION INSTITUTIONS."

¹⁷ Agusti, Rahman, and Ansori, The Role of Islamic Religious Education Teachers in Developing the Rahmatan Lil Alamin Character of Students at SMP Negeri 7 Denpasar.



(moderation), musawah (equality), and tasamuh (tolerance).¹⁸ These six values reflect the principles of Rahmatan lil 'Alamin which emphasizes the balance between spirituality and humanity.¹⁹ These values are formed not through cognitive instruction, but through daily modeling and habituation. This aligns with research findings that effective early childhood education emphasizes direct experience and consistent positive behavior.²⁰

The values of ta'addub and qudwah emphasize the development of good manners and exemplary behavior, with teachers acting as concrete role models for children. When teachers speak gently, patiently, and respect each child, they are simultaneously instilling ethical and spiritual values. Muwatanah and tawassut are reinforced through social activities such as maintaining cleanliness, planting, and sharing with friends, which foster social responsibility and balance in thought and action. The values of musawah and tasamuh emphasize respect for differences and equality among peers. In this way, children learn that all people have equal value and standing before God.

These results are in line with research which states that Islamic education based on moderation and compassion can internalize humanitarian values through social interactions and positive habits.²¹ This kind of learning not only builds personal piety but also social piety. At Al-Qodiri Kindergarten, these six values form the foundation of a hidden curriculum that fosters a culture of peace and compassion. These values then transform into everyday behaviors, such as being helpful, patiently waiting one's turn, and respecting teachers and peers.²²

The Manaqib practice at Al-Qodiri Kindergarten serves as a contextual Islamic character education tool. Children not only learn religious values normatively but also directly experience their meaning through action. The integration of Rahmatan lil 'Alamin (Rahmatan lil 'Alamin) values into learning demonstrates how Islamic teachings can be implemented with a humanistic approach and are relevant to child development.²³

The integration of Rahmatan lil 'Alamin (Rahmatan lil 'Alamin) values has real implications for preventing radicalism from an early age. Children involved in Manaqib activities demonstrate more open, empathetic, and non-discriminatory social behavior. Teachers and parents observe that children become more sociable, less pushy, and more quick to apologize when they disagree. These changes indicate that children have

¹⁸ Ulfatul Husna and Muhammad Thohir, "Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools," *Nadwa Journal of Islamic Education* 14, no. 1 (2020): 199–222, <https://doi.org/10.21580/nw.2020.14.1.5766>.

¹⁹ Siti Hamidahtur Rofi'ah, Mohammad Misbahul Munir, and Wildania Unsika, "INTEGRATING THE MONOTHEISM VALUE IN SCIENCE LEARNING USING THE "SA'ADAH" METHOD IN MI UNGGULAN NURIS JEMBER," 3, no. 1 (2024).

²⁰ Lilis Sulastris, *Islamic Work Ethics in Islamic College in Indonesia: The Role of Intrinsic Motivation, Organizational Culture and Performance*, 2019, <https://doi.org/10.20472/bmc.2019.010.007>.

²¹ Aim A. Karim and Devi V. Wibowo, "Analysis of Online Spiritual Learning for Preschool Children During the Covid-19 Pandemic," *Jiv-Jurnal Ilmiah Visi* 16, no. 1 (2021): 35–46, <https://doi.org/10.21009/jiv.1601.4>.

²² Raudatul Jannah et al., "MADRASAH TEACHER PROFESSIONALISM DEVELOPMENT STRATEGY BASED ON SUPHISTIC HUMANISM IN THE AGE OF COMMUNITY 5.0," *EDURELIGIA: Jurnal Pendidikan Agama Islam* 7, no. 1 (2023): 37–46.

²³ Siti Hamidahtur Rofi'ah and Badrun Fawaidi, "Optimizing Early Childhood Sex Education to Prevent Sexual Abuse in PAUD Al-Irsyad Al-Islamiyah Jember," 2, no. 1 (2023).



developed a foundational character that rejects violence and respects differences.²⁴ In line with Umar, Islamic education that emphasizes moderation and humanitarian values has proven effective as a preventive strategy against the emergence of extreme thinking.²⁵

Rahmatan lil 'Alamin (Rahmatan lil 'Alamin) learning at Al-Qodiri Kindergarten demonstrates a contextual and developmentally appropriate prevention approach. Children are not directly taught about "anti-radicalism," but rather practice it through activities that foster empathy, love, and a sense of security. A warm and supportive social environment is crucial for developing positive behaviors. A loving school environment, through teachers, shared activities, and a spiritual culture, acts as a microsystem that prevents the emergence of exclusive or violent behavior in children.

From an Islamic educational perspective, this learning model also reflects the implementation of the teachings of Rahmatan lil 'Alamin (Rahmatan lil 'Alamin) as a path to religious moderation (*wasathiyah*). The values of compassion, justice, and brotherhood are fundamental principles in educating children, encouraging them to understand that differences are not threats, but rather blessings. If these values are consistently instilled, it will foster a generation of young people with peaceful, tolerant, and compassionate characters. Thus, Al-Qodiri Kindergarten in Jember can serve as a best practice example of implementing peaceful and contextual Islamic education, and is relevant for adaptation by other Islamic Early Childhood Education institutions in Indonesia.

CONCLUSION

Based on the research conducted, it can be concluded that the integration of Rahmatan lil 'Alamin values through the *Manaqib* activities of Sheikh Abdul Qadir Jailani at Al-Qodiri Kindergarten Jember is an effective way to instill the values of compassion, empathy, and peace in early childhood. *Manaqib* activities are carried out through three main steps: *dhikr* together to foster peace of mind, telling the exemplary story of Sheikh Abdul Qadir Jailani to instill the value of goodness, and habituating polite behavior and helping each other in daily activities. Through this method, children learn to love God and others in a fun and age-appropriate way.

Furthermore, this activity successfully instilled six core Islamic values, in line with the spirit of Rahmatan lil 'Alamin (Rahmatan lil 'Alamin): manners (*ta'addub*), exemplary behavior (*qudwah*), social responsibility (*muwatanah*), balance (*tawassut*), equality (*musawah*), and tolerance (*tasamuh*). These values were not taught through rote learning, but through concrete examples from teachers and direct experiences at school. Children became more polite, willing to share, respect differences, and care for their surroundings. This demonstrates that simple and consistent values education can help shape children's peaceful and compassionate characters.

Early childhood education can be a crucial first step in instilling the values of peace and compassion. Integrating Rahmatan lil 'Alamin (Rahmatan lil 'Alamin) into learning

²⁴ Fikri Farikhin et al., "The Role of Islamic Religious Education Teachers in Fostering Students' Morals (Case Study at Kapatihan 06 Jember State Elementary School)," 3, no. 1 (2024).

²⁵ Mardan Umar, Feiby Ismail, and Nizma Syawie, "Implementation of Character Education Based on Religious Moderation in Early Childhood Education," *Edukasi Journal of Religious Education and Religion Research* 19, no. 1 (2021): 101–11, <https://doi.org/10.32729/edukasi.v19i1.798>.



activities, such as the Manaqib of Sheikh Abdul Qadir Jailani, can shape children's behavior to be gentle, empathetic, and respectful of others. This proves that Islamic values taught in a simple, enjoyable, and contextual way can prevent the emergence of harsh, intolerant, or radical attitudes from an early age. Thus, Rahmatan lil 'Alamin education can serve as a foundation for developing a moderate Islamic character curriculum that focuses on compassion, tolerance, and social responsibility.

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