



The *Rahmatan Lil-'Alamin* Paradigm as an Approach to Islamic Education in Muhammadiyah Institutions

Khamam Khosiin^{a,1,*}, Tobroni^{b,2}, Khozin^{c,3}

^a STIT Muhammadiyah Tanjung Redeb, Postgraduate Programme, University of Muhammadiyah Malang, Indonesia

^{b,c} Faculty of Islamic Studies, University of Muhammadiyah Malang, Indonesia

¹khamamkhosiin95@gmail.com, ²tobroni@umm.ac, ³khozin@umm.ac.id

*Corresponding Author

| Article Info | Abstract |
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| <p>Article History</p> <p>Received: May 25, 2023</p> <p>Revised: June 23, 2023</p> <p>Accepted: June 24, 2023</p> <p>Published: June 30, 2023</p> <p>Keywords: Islamic Education, Muhammadiyah, Approach, Paradigm, <i>Rahmatan Lil'alamin</i></p> <p>Copyright (c) 2023 Khamam Khosiin, Tobroni Tobroni, Khozin Khozin</p>  | <p>This study examines the <i>Rahmatan Lil-'Alamin</i> paradigm as a distinctive Islamic approach to reshaping the educational environment in Muhammadiyah schools. The need to comprehend how this paradigm, which is based on the idea of universal compassion and justice, affects the pedagogical framework and ethos inside Islamic educational institutions connected to Muhammadiyah is what spurred the study's development. The methodology utilised in this study entails a thorough examination of curriculum papers, interviews with important figures in the field of education, and classroom observations at a few Muhammadiyah institutions. The study aims to comprehensively understand how the <i>Rahmatan Lil-'Alamin</i> paradigm is converted into educational practises, values, and learning outcomes within the Muhammadiyah school system by triangulating different data sources. The study's findings show that the <i>Rahmatan Lil-'Alamin</i> paradigm has been subtly woven into the instruction fabric at Muhammadiyah schools. This integration is clear in the curriculum's planning, instruction delivery, and creating a supportive and welcoming learning environment. The study also clarifies how this paradigm affects students' character development by promoting a feeling of societal duty, empathy, and ethical consciousness. By offering insights into the actual use of the <i>Rahmatan Lil-'Alamin</i> paradigm within Muhammadiyah institutions, this research contributes to the larger conversation on Islamic education. It not only draws attention to the distinctive characteristics of Islamic education within this paradigm but also emphasises how it can help achieve the larger objectives of comprehensive and socially responsible education within an Islamic framework.</p> |
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Introduction

With the advent of the information technology and globalisation period, Islamic educational models and approaches have to change and become more contextualized in order to face modern difficulties. The "*Islam Rahmatan Lil Alamin*" philosophy enables Islam to be applicable in a variety of contemporary situations. This idea acknowledges Islam's role as a blessing for the entire universe and moves Islamic education closer to universal principles (Zulkifli, 2010).

Islamic education founded on this idea can be very helpful in fostering interreligious cooperation and tolerance in this turbulent age of disruption, where religious disputes frequently break out in the world right before our eyes (Tobroni, 2008). This method of teaching also aids in the development of strong moral principles and integrity in students, which forms the cornerstone of a more upright society (Helmy et al., 2021).

Through *Rahmatan Lil Alamin's* Islamic education, Islam's message of peace can be more effectively conveyed to the world, reducing negative stereotypes towards Islam and promoting a better understanding of this religion. This idea also takes into consideration protecting the environment and the natural world, which is important in the age of climate change. Furthermore, by producing competent and moral human resources, education founded on *Rahmatan Lil Alamin* Islam can also play a significant role in sustainable development (Qomaruzzaman, 2021).

In order to face the challenges and opportunities of the 21st century, this topic becomes very relevant and important to be discussed in depth. Islamic education with this approach has great potential to bring positive change in society and the world at large, so further research and discussion on this concept is very valuable (Hidayat, 2018). This is so that it can remain relevant in the age of globalisation and information technology by fusing traditional Islamic ideas with a contemporary setting. This offers a chance to disseminate the peaceful message of Islam more successfully and lessen unfavourable preconceptions about it.

Overall, by fusing religious teachings with contemporary issues and universal ideals, the "*Islam Rahmatan Lil Alamin*" approach to Islamic education introduces innovation to the field. (Azizah, 2021). It is an endeavour to build a society that is more sustainable, tolerant, and just.

Muhammadiyah has long been an institution involved in the administration of Islamic schools in Indonesia. The *Rahmatan Lil-'Alamin* method is a theory that places a strong emphasis on inclusivity, charity, and the beneficial contributions Muslims make to society at large (Akmaliah, 2020). Therefore, the purpose of this paper is to demonstrate how much of this technique is used to Islamic teaching in Muhammadiyah institutions. Additionally, to investigate whereas this method altered the paradigm of Islamic education that is durable enough for other institutions to copy and adopt it.

Holistic education is emphasised in this method. Thus, research might concentrate on how this idea can be harmoniously included into education that covers moral, intellectual, spiritual, and social dimensions (Fauziddin et al., 2022).

Furthermore, research can look into solutions to close the gap between modernity and traditional Islamic values. *Rahmatan Lil Alamin's* Islamic approach promotes a balance between Modernity and Tradition. This contributes to the development of education that upholds religious beliefs while reflecting global values (Salik, 2019).

Research Method

The Rahmatan Lil-'Alamin approach to Islamic education in Muhammadiyah schools is explored and understood in this paper, which uses a qualitative research methodology (Fadli, 2021). It is common practise to employ qualitative research methodologies to get understanding of intricate social and educational processes. A variety of techniques, such as questionnaires, document analysis, and interviews, may be used in the research design. It's possible that researchers spoke with important participants like teachers, administrators, and students from Muhammadiyah schools. They may also have looked through curriculum and instructional materials pertaining to the *Rahmatan Lil-'Alamin* approach.

Semi-structured interviews were probably performed by researchers with participants to get their opinions and experiences about applying the Rahmatan Lil-'Alamin technique. It's possible that audio recordings of the interviews were transcribed for study (Sa'adi, 2021). Further, the educational materials, curriculum documents, and official guidelines related to the Rahmatan Lil-'Alamin approach in Muhammadiyah schools may have been systematically reviewed and analyzed (Sugiyono, 2008).

The collected data, including interview transcripts and survey responses, would have been subjected to qualitative data analysis techniques. This process involves coding, categorizing, and identifying themes or patterns within the data. Qualitative analysis software may have been used to assist in this process. In the article, the researchers would have presented their findings in a structured manner (Parhan et al., 2020). This typically includes describing the key themes and patterns identified through data analysis. The presentation may also include direct quotations from interviews to illustrate participants' perspectives. Charts, graphs, or tables might be used to present quantitative survey data (Ratna & Elihami, 2021).

Result and Discussion

In Muhammadiyah schools, the *Rahmatan Lil-'Alamin* approach has been progressively included into Islamic teaching. This is seen in the focus placed on imparting knowledge that is applicable to daily life, social inclusion, and character education. This method has frequently altered the more conventional Islamic educational paradigm, which placed more emphasis on theory and memory than on real-world application. (Baharun & Finori, 2019).

The debate concerning Islamic religious education will never come to an end, particularly if it is connected to other resources. The content of religious education in Islam presents many viewpoints. Formal, informal, and non-formal education can all be used to study Islamic Religious Education conceptually (M Alwi AF et al., 2022). Through various teaching strategies, the connection between PAI and formal education is incorporated into the curriculum. One of the precepts for a happy life in this world and the next is the idea of Islamic education, or *rahmatan lil'alam*.

According to one reading *Tafsir* of Al-Mishbah, the universe is blessed by the existence of Allah's Messenger, who not only imparts teachings but also transforms into a blessing in his own right.

Global Harmony and Fraternity

Not all forms of conflict, tension, animosity, and the like are eliminated by peace. Social and personal peace are related. For instance, individuals must be able to make peace with themselves in order for there to be world peace (Parker, 2014). Conscientious and consistent thoughts, words, and deeds are indicators of a person's state of tranquilly. Maintaining global peace and fraternity requires not just Muslims but also mankind as a whole to uphold brotherhood.

Respecting human rights is essential to achieving the goals of peace, brotherhood, and humanity's strong unity, which will undoubtedly prevent weakness and shame (Rosnani Hashim & Imron Rossidy, 2000). Global occurrences like social injustice and other issues from a humanitarian standpoint need to be resolved in order for people to be able to influence the global order through fostering universal brotherhood (Hendro, 2020).

Because it is unable to contain the pandemic by isolating certain countries, regions, or areas, the Covid 19 pandemic is able to call on all of mankind to collaborate in order to fortify ties of togetherness (Rachmadani, n.d.). Human honour is still upheld by social relations in general. Change is needed in response to a number of issues affecting the entire country (Rahman & Noor, 2020).

Discrimination, disagreements, and rifts can have their roots in religion. But religion may bring people together. Religion, wealth, and empire/power can bring people together (Harari, 2022). When a union can withstand shame and weakness, it becomes an exceptional force, and religion becomes the primary determinant in positive behaviour and brotherly connections (Muaward, 2003).

The perspectives of inclusive and exclusive groups in religion are difficult to reconcile. Nuances of religious differences and religious understanding can give rise to practical anarchy. The way to minimize this is by utilizing Muslim educational institutions to promote human rights and religious freedoms or freedom of belief (Arifin, 2015). In this case, religion has an antagonistic role in giving birth to energy, moral and spiritual strength, a source of inspiration and motivation towards the greatness of civilization (Febriana et al., 2022).

Teo-Homo Ecosystems

This system maximises the role of God in order to shape life in all its diversity within the environment. A person's character will be shaped by their surroundings. How this system maximises God's role to develop life in all its diversity in the environment (Sutarna, 2019). Islamic education, as a scientific field, is a body of ideas and conceptual frameworks that are reinforced and organised via knowledge and experience. Therefore, the first validations of that notion come from experiencing and knowing. Because of this, the names of objects are taught initially as a conceptual foundation for knowledge formation (Al-Attas, 1980).

Additionally, the environment encompasses, in a broad sense, geography, climate, place of living, customs, knowledge, education, and nature. To put it another way, the environment is all that is observable and present in the dynamic essence of life. It is everything that is, including people and things created by or associated with humans. The interaction between people and their surroundings creates potential for education to have an impact on them (Zuhdi, 2018). On the other hand, when parents nurture love in their children, education within the home will have positive value. Among the natural

tendencies Allah SWT bestows upon all His creatures is the ability to love and care for children. It is the duty of the family (parents) to raise their children with love and affection. (Ansori & Juliansyahzen, 2022). Their social and psychological development is greatly impacted by this. Don't hold it against parents if their children seek solace outside of the family if affection and love are not fully realised for them.

Prosperity and Wellness

All people aspire to success and abundance. Prosperity is a necessity for human beings. Humans are social creatures that depend on others for support. By reaching goals that are within their capacity, people can meet their requirements on a personal and familial level. In his *Muqaddimah* (Khalidun, 1982), Ibn Khaldun says that:

“Humans are social creatures, humans will need other people to fulfill their needs, a trader needs trading partners to sell his goods and also needs workers to complete or produce raw materials into goods that can be consumed.”

Almighty God has guaranteed the welfare of His servants and living creatures as stated in *Surah Hud* verse 6 “*There is no moving creature On earth but its sustenance Dependeth on God: He knoweth The time and place of its Definite abode and its Temporary deposit: All is in a clear Record*” However, this guarantee is not given without effort, as Allah has explained in *Surah Ar-Ra'd* verse 11 “*For each (such person) There are (angels) in succession, Before and behind him : They guard him by command Of God. Verily never Will God change the condition of a people until they Change it themselves (With their own souls). But when (once) God willeth A people's punishment, there can be no Turning it back, nor will they find, besides Him, any to protect*”.

For the government, welfare is often measured by the value of GNP per capita, which is the ratio between the value of GNP and the population, however, if we look at the reality in society, we will conclude that measuring welfare using GNP per capita is not appropriate, because among rural communities it is still Very many people live below decent living standards. It seems that poverty will be a measure of social welfare. The poverty line in March 2023 was recorded at IDR 550,458/capita/month with a composition of food poverty line of IDR 408,522 (74.21 percent) and non-food poverty line of IDR 141,936 (25.79 percent) . In March 2023, the average poor household in Indonesia will have 4.71 household members. Thus, the average poverty line per household is IDR 2,592,657/poor household/month. The amount of poverty in Indonesia is increasing. Based on this data, we can conclude that the policies implemented by the government in various fields seems to be increasingly distancing society from the ideals of society and the founders of independence, namely social welfare.

Meanwhile, if we measure people's welfare using a consumption approach, we also find the problem of inconsistency with reality, for example people have a tendency not to tell how much they have spent on luxury goods or illegal goods, apart from that between one household and another household. tend to have different characteristics (Mukhlis, 2022). However, as Muslims, of course we have a different view from people who adhere to conventional economics in terms of welfare, therefore it is very interesting to discuss and study the concept of welfare in Islam, as we know that there are three classifications of social status based on the zakat approach. the Eight Ashnaf group, the middle group, and the rich group (zakat obligatory).

Islam's Tawhid also highlights the egalitarian spirit as a sign of opposition to the crimes against humanity and slavery that took place in Mecca. All people aspire to success and abundance (Azizah, 2021). The Madaniyah words, which make justice and prosperity the ideology of ideological support in war and violence in the past, which has been shown to produce bankruptcy and the decline of civilization, express the spirit of a sociological revolution towards the social order and structure of people's lives (Qomaruzzaman, 2021). As a result, a thorough analysis and critique of the problem of terrorism engulfing religious communities and emerging nations is necessary.

Maqashid syariah and Human Right

Maqashid sharia is obedience in implementing sharia principles whose aim is to realize the benefit of the people. The implementation of maqashid sharia involves a number of human activities related to protecting religion, protecting the soul, protecting the mind, protecting property, and protecting offspring. Implementing maqashid sharia requires that the human resources involved must truly understand and understand the principles of sharia themselves so as not to lead users into prohibited activities. In general, maqashid sharia aims for the good or benefit of humanity (Ainuri, 2020).

According to Al-Ghazali, there are various benefits that guarantee the maintenance of the five goals, namely maintaining religion, life, reason, property and lineage. The phenomenon of increasing human rights violations and violence as well as the loss of humanity without prioritizing moral ethics. The initial idea that human rights are rights that humans have from birth and even in the womb is driven by natural law thinking, so that the concept of human rights according to scholars is generally formulated as natural rights. According to John Locke, natural human rights are life, health, liberty, property and the state must guarantee the principle of equality and protection for all humans with these natural rights (Kholid et al., 2022). Maqashid al-Shariah consists of two words, namely maqashid which means intention or purpose and syariah which means the path to a water source, this can also be said to be the path to the main source of life (Ainuri, 2020).

Human rights are those that people possess that they acquire and bring with them when they are born or enter society. It is believed that these rights are global because they are held without regard to nationality, ethnicity, religion, or sexual orientation. The ability for people to grow in line with their abilities and goals is the cornerstone of all human rights (Budiardjo, 1971).

Human rights are inalienable inherent rights that cannot be diminished by anybody, according to the interpretation that underpins both the Human Rights Law mentioned above and the Universal Declaration of Human Rights. This interpretation highlights that human rights are derived from God or the natural world, not from people or from kings, rulers, or governments (Nakissa, 2020).

Human rights can be understood in two different ways: as inherent rights and as legal rights. According to the first perspective, human rights are a set of rights that all people have, even when they are still in the womb, and they cannot be diminished because doing so would rob people of their inherent dignity. This point of view emphasises that human rights are a gift from God Almighty, not from anyone or the government (Natural Rights).

Second, human rights are legal rights that are established through the national and international legal formation process of society itself. The consent of the governed,

or citizens, who are entitled to these rights, is the foundation for these rights and not just natural order, which is the foundation of the first meaning (Sarmiji, 2020). It is said to be broader because the law safeguards not just fundamental rights but also rights that are not fundamental in nature. Human rights are neither unassailable nor limitless, as the second understanding mentioned above can address the issue of what constitutes a reasonable limit on human freedom. It seems that Law No. 39 of 1999 adheres to these two meanings, namely the concept of human rights as natural rights and positive law (Leah, 1987).

It is challenging to distinguish between the two since, in actuality, these inherent rights are governed by rules that were created by humans; in other words, human rights would never exist. Because only in a democratic state of law can there be guarantees for the defence and upholding of human rights. Legal rights are more expansive than human rights; for example, the right to purchase clothing and the right to obtain a divorce are examples of rights that are extensions of human rights but have nothing to do with human dignity (Nakissa, 2020). The desire to stand out stems from worries that newly drafted legislation will restrict people's freedoms and serve as a weapon for the state.

The UDHR (Universal Declaration on Human Rights), the Covenant on Civil and Political Rights, as well as Article 28 of the 1945 Constitution of the Republic of Indonesia have emphasized that: restrictions on human rights are based on law with the sole aim of guaranteeing recognition and respect for the rights and freedoms of other people. and to fulfill fair demands in accordance with moral considerations, religious values, security and public order in a democratic society. What those rights are and how wide those freedoms are is as wide as what is permitted by law. Thus, at the implementation level (human relations with humans, individuals with the state), to see how wide the area of freedom is is as wide as what is permitted by law. So every right must be traced carefully to the positive legal rules that apply in Indonesia. Law No. 39 of 1999 concerning Human Rights is a document that declares human rights in Indonesia, and must be observed and respected by everyone without exception. This law contains civil, political, economic, social rights, and cultures that adopt the contents of international covenants, including women's rights and children's rights.

Laws are specific legal regulations that are paired standards that, should they be broken, will result in consequences intended to keep them in effect. Human rights violations fall into two categories: serious human rights violations, which are tried by the Human Rights Court using Law No. 26 of 2000, which carries severe criminal penalties, and those committed by state actors (powers) and having a widespread effect or being carried out systematically. In the meantime, the General Court hears cases involving transgressions by particular persons or community groups against other individuals or community groups (horizontal conflict) (Parker, 2014). governed by 1999 Law No. 39. (See Transitional Provisions Articles 100 to 103) Law No. 39 of 1999 is essentially an umbrella law, or fundamental law, whose application necessitates additional laws. The evolution of international human rights is consistent with the evolution of Indonesian human rights substantively (Ansori & Juliansyahzen, 2022).

There are four stages of the Human Rights Generation, namely the first Human Rights Generation I which prioritizes individual rights and its philosophical basis is the teaching of individualism, in the 18th century the content of its demands was the

protection of civil and political rights. This idea gave birth to the concept of a democratic state based on the laws or teachings of a liberal legal state (Tahir, 2023). The second generation of human rights demands are equal rights in the economic and social fields which are driven by the teachings of socialism, especially Karl Marx (Marxist teachings in 1845 which sparked the social revolution in England); which requires the broadest possible intervention from the State in realizing people's welfare, known as the doctrine of the State of material law or the doctrine of the modern welfare State. The Third Generation was after the second world war with the formation of the United Nations. On December 10, 1948, the UN adopted these two concepts of generations of human rights I and II in the Universal Declaration on Human Rights which contains both equal rights before the law, economic, social, political and cultural (Nakissa, 2020). The fourth generation of human rights, the substance of human rights demands, then developed new thinking, namely the demand for guarantees of solidarity rights, including the right to development and a healthy environment.

The Banjul Charter on Human and People Rights was declared by the Assembly of Heads of State and Government of the Organisation of African Unity (OAU) in 1981. It was subsequently ratified as the African Charter on Human and People Rights in 1986. This charter stands out for its acknowledgement of collective rights (Somad, 2021). According to this charter, people's rights and personal rights are intertwined. The inclusion of individual obligations, development rights, and clauses restricting broader rights is another noteworthy aspect.

Environmental issues as a legal subject are introduced. Regarding human rights, it can be concluded that in Indonesia the concept of human rights at the level of implementation in relations between individuals and the state to determine the area of individual freedom (rights) is as broad as what is permitted by law (the concept of positive rights). So, in determining whether there is a violation of human rights, the legal orders that regulate those rights must be traced. Human rights are a set of rights, so many rights cover all aspects of human life. Furthermore, the responsibility for protecting, respecting and fulfilling human rights is the responsibility of the State/government in a broad sense, both legislative, executive and judicial. The development of the substance of human rights certainly covers all human needs both as individuals, families, communities and organizations.

Humans must have the following unalienable rights: the right to life. The second is the freedom of thought. The third is the freedom from torture. The fourth is the freedom from slavery. The right to religious freedom comes in fifth (Bakti, 2018). The sixth is the legal right to equality. The seventh is the freedom from imprisonment resulting from breach of contract. The eighth is the right, absent more exceptional circumstances, to be free from prosecution for laws that go into effect retroactively (Article 4 paragraph 2 of the Covenant on Civil and Political Rights).

For rights other than those above, restrictions can be made by law, with consideration to guarantee recognition and respect for the rights and freedoms of other people and to fulfill fair demands in accordance with moral considerations, religious values, security and public order in a democratic society. The purpose of the law is to protect and develop actions that have greater benefits, and to prohibit actions that are fraught with danger and require undue sacrifice. The benefits to be resolved are those that have the following conditions.

The following requirements must be met: a) the issue must be real or predicated on strong predictions rather than fantasy; b) the benefits to be realised must be genuinely acceptable to reason; c) the solution must be in line with the general goals of the Shari'a and not in conflict with those goals; d) it must support the realisation of daruriyyat society or the resolution of grave issues in religion.

The four pillars of rahmatan lil'alamin are ihsan, a just social structure; science; superior humans; and the Islamic faith. It is crucial that science advance in step with the times. Human standing is elevated by science. A highly alluring assurance from God that humanity would improve and become better is in line with *Surah Al-Mujadilah* verse 11 of the Qur'an.

Humans are superior in the concept of the Koran in accordance with *Surah At-Tin* verse 4 that humans were created in the best form compared to other creations of God. Islam sets an example for its adherents to have a critical attitude towards themselves and other objects outside themselves and be willing to take responsibility for all statements and actions they create (Rafliyanto & Mukhlis, 2023). Things like this are a genuine scientific spirit and really uphold the value of sportsmanship in work. The scientific spirit offered by Islamic teachings is not merely a paper tiger, but is manifested in every Islamic religious ritual. The characteristic of Islamic teachings which emphasizes faith and good deeds is clearly visible in the process of educating humans to become scientific beings. As an illustration, we take the ritual practice of prayer. In every act of prayer you must read the ummul book (QS. al-Fatihah (1): 1-7).

It consists of seven verses, one of which is our prayer to Allah to lead us in the correct direction. The path of truth is designed to be understood as the straight path. We must both enhance our will to acquire truth and deny our own subjective desires and egoism in order to get at it. Man's long effort to break free from his subjective interests and commit himself to the objective truth he has learned began with this desire. The goal of this fight cannot be achieved unless Allah directs the route to righteousness, for God alone is the proprietor of truth, and people are but the "spark" of it (Nurcholis Madjid, 1995). In summary, the prayer ritual is a lifelong educational process that aims to make people into beings of good knowledge and scientific deeds.

Islam recommends to its followers to act fairly. One indication of justice in action is making decisions based on correct and accurate information. To obtain accurate information, research is required. Research is the axis and process of compiling knowledge that contains true and accurate information. In short, doctrinally, Islam does not conflict with the workings of science (Kistoro et al., 2020). Likewise, the source of knowledge according to Islamic teachings is not divided into reason versus sensory experience, or concrete reality versus unseen reality, because both reason/sensory experience and concrete reality/unseen reality are both valid sources of knowledge and the smallest part of the whole. creation of God.

There is a discord between religion and science and technology since science and technology, particularly in our modern day, are changing rapidly while religion is developing more slowly. According to the *Encyclopaedia of Religion and Philosophy*, Islam is the religion of Allah, who gave the Prophet Muhammad the mission of teaching the tenets and laws of this faith to everyone on Earth by extending an invitation to accept it. Islam differs from other religions in that it places a strong focus on knowledge (science). Muslims are encouraged to seek out and acquire knowledge and wisdom by

the Qur'an and Sunnah, which also elevate those who possess knowledge. If we pay attention to the verses of the Qur'an regarding the command to seek knowledge, we will find that the command is general in nature, including the sciences called religious sciences, what is emphasized in the Qur'an is whether knowledge is useful or not. The criteria for useful knowledge is knowledge that is aimed at getting closer to the Creator as a form of devotion to Him. As for the virtue of people having knowledge, Allah guarantees that the level will be higher as in the Koran al-Mujadillah verse 11.

Next, towards Islam *rahmatan lil'amin*, the second is the provision of faith, namely a firm faith that cannot be shaken by the temptations of worldly life. Faith in question is a belief that penetrates the heart, with full confidence, not mixed with doubt and doubt, and has an influence on outlook on life, behavior and daily actions. Faith is a provision to achieve Allah's pleasure, worldly happiness, makes people long for truth and holiness and hates wickedness. Pushes the body to a higher spiritual level with Allah and gives strength from the turmoil of lust. Islam means choosing to live according to the Islamic religion which is full of safety, total surrender and loyalty to its creed. Ihsan is substantively related to faith, worship, and other things, such as the goodness of a Muslim towards other people and other creatures.

Ihsan serves as a gauge for how successfully a person is leading his life. Those that adopt ihsan as their way of life are the ones who have the greatest affection from those around them (Zulkarnain & Zubaedi, 2021). Ihsan has the power to unite people's hearts, strengthen societies, and promote harmony and love among them.

Ihsan is a tool for social development and advancement. Ihsan is a way to get blessings for your family, career, and life. Ihsan is a way to invoke Allah's wrath and win His mercy. Ihsan has the power to eradicate all soul viruses, including misconceptions, biases, doubts, and more. Being fair to everyone in this just social system is the hardest thing in life without partiality (Mudyahardjo, 2002).

Conclusion

For Muslims, *rahmatan lil alamin* is essential when it comes to Islam. To achieve the Islamic goals of *rahmatan lil alamin*, a number of requirements and procedures still need to be met. These include advancing racial equality and global brotherhood, establishing a *teo homo* ecosystem that fosters faith, promoting prosperity, upholding human rights, and making Islam just and faith-based. Regarding recommendations for advancing human rights, it is imperative that they align with the realities of Indonesian society. In Indonesia, patrilineal family structures are common, women are more likely to become victims of domestic abuse, and economic issues are a major contributing factor to the prevalence of violence. It is possible to resolve disagreements about religion. Religion begins to bridge divisions, animosity, and even conflict.

Realistically speaking, a pluralistic society's surrounding socioeconomic conditions are constantly in contact with Islamic education. Thus, from a sociological perspective, it is anticipated that the image of Islamic education will dynamically fulfil its duty by introducing a global vision, particularly in terms of preparing individuals who can live and integrate into a pluralistic society.

Thus, efforts to build a portrait of Islamic education with the vision of *rahmatan lil alamin* can be carried out through a (grand project), namely that Islamic education must have quality human resources with high integrity and morality and be able to analyze currently developing religious issues, the foundation of Islamic education that

has so far been established. understood to be dichotomic to monochotomic, this unification is framed by normative values so that it can create morality for each individual. Apart from that, Islamic education must be able to mediate understanding of radical Islamic religion, which is often claimed to be the embryo of the emergence of discomfort in multi-ethnic, racial and religious communities (Sanaky, 2008). As a result, it is believed that *rahmatan lil alamin*-based Islamic education is essential to the development of moderate Islamic education.

Integration of Islamic Education Values of Rahmatan Lil Alamin The process of internalising Rahmatan Lil Alamin's Islamic education beliefs include putting a number of concepts first, such as preserving harmony, peace, mutual respect, and even liberation, rather than social taming and domestication (social and cultural domestication). As a result, Islam has offered a normative basis for the implementation of universal education, namely for the restoration of Islamic teachings' values (kaffah) in line with Indonesian society's sociocultural foundation of values (ilahiyah) and values (insaniyah). This comprehensive viewpoint is founded on a number of ideas, such as the following: Islam emphasises that education is a religious duty, whereby all learning experiences and the dissemination of knowledge take on meaning for people; the entirety of educational endeavours serves as a means of worship to Allah; educated individuals will be granted degrees by Islam; Islam offers the foundation for lifelong learning; and the Islamic education model is dialogical, inventive, inclusive, and tolerant.

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