



Rahmatan Lil'alamin's *Leadership* in Islamic Education

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ABSTRACT

The Islamic concept of rahmatan lil alamin is presented and connected with various challenges and opportunities, as well as the weaknesses and strengths of the Indonesian nation, and also the objective conditions of Islamic education that still require revitalization, then the Islamic education model needed to face the nation's challenges is an education model based on rahmatan lil alamin. . With the application of the nine Islamic values rahmatan lil'alamin school is expected to be able to teach about the beauty of Islam in upholding peace. This research is a qualitative descriptive type with library research method, namely the elaboration of variable concepts of rahmatan lil'alamin in Islamic education from the Quran, hadiths, books and journals of Islamic scientists. The results showed that the strategy used by PAI teachers in instilling the nine Islamic values of rahmatan lil'alamin was carried out in several ways, namely providing Islamic insights, through uswatun hasanah, as well as through case studies in the implementation of discussions. The result of the cultivation of the nine Islamic values of rahmatan lil'alamin is the creation of a peaceful school atmosphere.

INTRODUCTION

God has bestowed reason upon man as a reverence, burdening him with legal obligations and giving him the freedom to choose between doing or leaving God's commandments under the control of his mind(Nasution, 1982). A behavior or a moral is implemented in an education that is popular today, namely in a character education. Character education is a means that plays an important role in creating quality and potential human beings. Nations that have a strong character usually grow up to develop more advanced and prosperous(Musthafa, 2021).

The thing that needs to be studied is that character education is widely applied in every level of education in Indonesia, but there are still many problems for students in this country. The declining morale raises special attention from some circles, especially educational institutions.(F. . . I. A. M. . R. U. . & E. M. Meliani, n.d.) As often aired by print and electronic media. For example, the case *Bullying* is a form of violence that often gets attention from observers. Students are still involved in social problems characterized by fights between students, so the decline in grades The above phenomenon is something that must be considered by education providers as parties who are responsible for instilling character values in students and some people involved in making policies of affection and trust among friends, students who are less polite to teachers and parents.(Karyanto, 2017)

Character or moral education becomes a commitment to what steps should be taken by an educator to direct the younger generation to an internalized understanding of values and virtues that will shape them into good human beings(Salim, 2015)Ironically, the attention given by the national education world to ethical education is still lacking. It can even be said that the handling of ethics is still neglected due to the orientation of education which is more inclined towards the dimension of knowledge(F. . . S. E. . & K. D. Meliani, n.d.)One of the obstacles in cultivating Islamic character is constrained by inadequate teacher human resources (HR), and the low level of student awareness marked by continuous reprimands carried out by the madrasah to students who are less obedient in the implementation of value internalization. Thus, moral education becomes a solution for mankind to lead to virtue values. Islam is the most complete religion. The content covers all aspects of human life, including character education. The principles of human life in various aspects of life have been outlined in the main sources of Islam, namely the Qur'an and hadith. Ethics education that serves as a correction to the morals of society must not be forgotten and abandoned(Saptono., 2011).

Islam *Grace Lil' alamin* It is a symbol of mutual commitment to uphold human values, teach social sensitivity, empathize with various problems that befall others so that every individual or every social group is guaranteed their rights as free and dignified human beings. By implementing the teachings of Islam that *Grace Lil' alamin*, meaning that a Muslim has reflected, appreciated and transformed the sacred and noble moral values of the Divine towards human values in social reality(Najmina, 2018)

Instilling internalization of Islamic values *Grace Lil' alamin* at the stage of implementing character education from the elementary level, so that Indonesian students are expected to grow into a person who has good character. Seriousness in handling the cultivation of character values will produce a generation of people who are virtuous and obedient to religious rules because the main purpose of the Prophet Muhammad SAW sent to this world is to perfect morals. F. Asyari, 'The Challenge of PAI Teachers Entering the Industrial Revolution 4.0 Era in Improving Student Morals at SMK Pancasila Kubu Raya West Kalimantan.', *Muslim Heritage Journal*, 4 (2019).

THEORETICAL REVIEW

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METHODOLOGY

The author uses qualitative research methods, which emphasize descriptive data analysis in written words and without the use of statistical techniques. (Arikunto, 2002) Data analysis is more focused on library research, namely by reading, studying, and reviewing books and written sources that are closely related to the problem discussed.

RESULT AND DISCUSSION

A. The concept of rahmatalill'amin

Understanding Islam brought by the Prophet Muhammad SAW as the last Prophet is that the coming of Islam is a mercy for us as mankind and a mercy for the universe, following the foundation of the Quran that the truth of Islam is absolute, as a religion that can save humans from the heresy of the world. Allah said, "And We did not send you, but to (be) a mercy to the hosts" (QS. Al-Anbiya, 21: 107). The history of the Prophet is also the history of the embodiment of compassion. He taught his people that Allah (swt) will not love those who do not love people. As the Prophet taught fellow human beings must respect and respect each other in order to create peace in a diverse environment, for example, when he was in Medina, he declared something that became a solution to a problem that occurred among Muslims at that time, namely conveying the guarantee of life with people of other religions through a declaration called the Medina Charter. In addition, when he was in Makkah, he also guaranteed everyone, even the enemies he conquered to be able to live safely and comfortably, so that people of other religions remained calm to worship without fear. With a good approach method that is carried out continuously, so that spiritual missions across tribes, cultures, and religions can be achieved well, that is one of the methods used by the Prophet that can be accepted by all Muslims and non-Muslims.

The Islamic term *rahmatan lil'amin* as stated in QS. Al-Anbiya verse 107, in its interpretation states that the sending of the Prophet Muhammad as the last messenger is a mercy for all mankind and all creatures of the universe. As in the statement of the interpretation results of Ahmad Musthafa al-Maraghy (1993) also contains, that through the Qur'an revealed to the Prophet Muhammad SAW as a messenger of God is solely to provide peace for mankind on earth as affection for the world or mercy in reaching the next life, namely the hereafter.

The command to take care of each other is highly recommended in Islamic teachings, both humans with fellow humans, humans with animals, and humans with plants. The faith that has been embedded in every human being must certainly be proven as evidence of its implementation by good deeds commanded by Allah, trustworthiness, honesty towards fellow humans, love for the environment shown by concern for caring for and preserving the environment, and all other forms of attitudes that reflect attitudes based on the practice of Islamic teachings (Jabali, 2011)

B. Application of the Rahmatan Lil'amin Model in Islamic Education

Often seeing cases because of a difference becomes a prolonged problem that makes students blaspheme each other, bully and even disbelieve, then it is appropriate through learning PAI to guide and direct through a form of

understanding the importance of respecting, respecting and maintaining solidarity as a family that should strengthen each other, so as to create a peaceful and prosperous life, provide understanding in material form that each teaching has the same value, namely worshiping to get pleasure from God in accordance with their respective beliefs. Normatively-theologically refers to QS. Al-Anbiya, 21 verse 107, concept *Grace Lil' alamin* shows Islam as a religion of complete mercy. This Islamic mercy can be seen from two sides, first from its teachings, second from the figure who brought it, namely the Prophet Muhammad SAW who became an exemplary queen and had a loving and loving person (Rosila, 2013) Islam as a universal religion (*Grace Lil' alamin*) contains guidelines for achieving happiness in life for humans which one of the media to achieve is through education. Indeed, Islam is closely related to education. Islam as a framework for the basic development of education that contributes to thought (Haq, 2022)

Jabali et al (Jabali et al., 2021) describe the nine values of the concept of rahmatan lil 'alamin that need to be internalized by students in Indonesia, namely:

1. Humanity

The attitude of humanizing humans or viewing humans as fundamentally equal and equal is a humanist attitude that will be emphasized in Islam. The humanist attitude views humans not from their physical appearance, language, ethnicity, even religion because respect for human rights must not be limited by these barriers of primordialism. The rationale is contained in QS. At-Tin (95) verse 4 which reads, "Verily We have created man in the best possible form." The Prophet said, "*Verily Allah does not look at your body and likeness, but Allah looks at your heart*" (HR. Muslim No. 2564).

2. Fairness

Fair means not taking sides, strengthening or conforming to the rules and putting things in their place. Fairness can also mean a balance between rights and obligations. Islam strongly advocates doing justice. In the Qur'an the terms just are called *adl* and *qisth*, which are found in the word of Allah, "O believers, let you be those who always establish (the truth) for Allah's sake, bear witness justly. And let not your hatred of a people drive you to be unjust. Be fair, because justice is closer to piety. And be fearful of Allah, verily Allah knows what you do" (QS. Al Maidah, 5: 8). In another epistle, God says, "Behold, God commanded you to deliver a commission to those who deserve it, and (told you) to establish a law among men, that you might establish it justly. Indeed, God has taught you the best. Verily, Allah is All-Hearing and All-Seeing" (QS. An-Nissa, 4: 58).

3. Egalitarianism

A view that assumes that basically all people have equal status even though among them there are differences in age, intellect, race, ethnicity, socioeconomic status, aspirations, politics, genealogy, physical appearance, religion, intelligence, talent etc. The elements of egalitarianism are positivity,

appreciation, empathy, communication, interaction, cooperation, service, and empowerment, as found in God's words, "O man, verily We created you from a man and a woman and made you into nations and tribes so that you might know one another. Indeed, the noblest among you in the sight of Allah is the most pious among you. Verily, Allah is All-Knowing, All-Knowing" (QS. Al-Hujurat, 49: 13).

4. Deliberation

Deliberation is solving problems by making decisions that are done together. Efforts to solve problems together are considered more productive and more accountable than individual efforts no matter how great the individual. Islam encourages people to solve problems through deliberation. Deliberation is based on affection, solidarity / feelings of fate, please help. As God says, "It is by the mercy of God that ye are gentle toward them. If you are being tough and rude, of course they will distance themselves from your surroundings. Therefore forgive them, ask forgiveness for them, and consult with them in that matter. Then when you have made up your mind, then put your trust in God. Verily Allah loves those who trust Him" (QS. A. L. Imron, 3: 159).

5. Pluralism

Pluralism is the state of a pluralistic society. Pluralism can be interpreted as readiness to accept pluralism. The differences between people and others have been designed by God as something that must be accepted. Religious pluralism is often misunderstood as equating all religions and considering relatively all religions. Religious pluralism should be understood as a person sticking to the religion he adheres to and believing in the religion he adheres to and believing in the religion that is best for him. However, he realized and understood that followers of other religions also shared the same beliefs about their religion best. It is based on the words of Allah, namely, "If your Lord wills, surely He will make mankind one people, but they are always at odds," (QS Hud, 11:118) and "Verily believers, Jews, Christians and Shabins, whoever among them truly believes in Allah, the next day and does righteous deeds, they will receive a reward from their Lord, there is no concern for them, and neither do they grieve" (QS. Al-Baqarah, 2: 62).

6. Tolerance

Tolerance is an attitude of mutual respect between individuals and individuals, groups with society, and others. Tolerance is necessary to face the reality of a plurality and complex world life. Within religion, tolerance is necessary to avoid friction and clash of disagreements. Interreligious tolerance, "mutual respect and respect for adherents of all other religions," does not impose their religious beliefs on followers of other religions. Social tolerance is mutual respect between one group and another, the majority group protects the minority group, the elite group does not oppress the lay / lower group. As Allah says, "For you your religion, and for me, my religion" (QS. Al-Kafirun, 109:6).

7. Moderatism

Islam prioritizes moderation (*tawasuth/wasathiah*) or balance in everything, which is to take a middle ground between two extreme poles that are opposite to each other. Moderate opponents are radical and extreme. Moderation in religion is shown when religious adherents do not exaggerate, maintain harmony and choose the middle way. The premise is the word of Allah, "And those who when spending (property), they are not excessive, and are not miserly, and are (that spending) in the middle of such things" (QS Al-Furqon, 25: 67).

8. Inclusivism

A view that regards all people as part of themselves even though there are many sociological differences between them. Note that inclusivism does not connote justifying all people's views, but rather as a way of viewing everyone as their extended family. The most basic things are doing good, participation, empathy, and mutual correction, as God says, "Call (people) to the way of your Lord with wisdom and good lessons and refute them in a good way. Verily it is your Lord who knows better about who strays from His way, and He knows better those who are instructed" (Anahl 125).

9. Gender Awareness

An awareness that in principle the community of men and women have the same position, status, rights, obligations and responsibilities in advancing life as a whole (even though between them there are many differences both physically and nonphysically). The basic ones are self-esteem appreciation, rights recognition, positive outlook, interpretation, social roles.

CONCLUSION AND RECOMMENDATION

People live religiously and nationally. The two became a unity in him. Religion governs all aspects of life including vertical relationships as well as horizontal relationships or fellow beings. The big question in life today is why there is still a separation between the interests of religion and the state. People who follow the rules of their country are considered not in accordance with what religion (Islam) teaches. If this is allowed to continue, not only the general people will become victims, but unity between tribes, nations and even between countries will be threatened.

This is where the importance of optimizing Islamic education is in accordance with what has been brought by the Prophet as a mercy for all nature. The Islamic Education System must ground the character of the Prophet as a mercy as well as an educator in its curriculum. So that the graduates produced are expected to be smart, arif, wise and peace-loving. When comfort and tranquility have been felt by the people of Indonesia, it is possible to create a harmonious life. This is the true meaning of freedom, freedom from all human aspects. Improving the quality of Islamic education is the responsibility of Islamic educational institutions, both formal and non-formal, starting from elementary to tertiary levels.

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