

The Implementation of *Rahmatan Lil Alamin* Education in The ASEAN Community: Madrasah Education Context (Ideas and Implementation in Educational Institutions)

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Abstract. *Rahmatan Lil'alamin* is a term popularized by the Qur'an to refer to the main purpose of proselytizing promoted by Muhammad the Messenger of Allah. This religion is a religion that is peaceful, loving, tolerant, and loving-kindness. In Islamic teachings, it is stated that Islam is a religion that brings peace to all beings, with a global range of peace. In other words, whenever and wherever Muslims are located, they must be guaranteed for all the people around them, not as a threat that must be eliminated. *Amar ma'ruf nahi mungkar* in which the direction is in the opposite concept of *rahmatil lil alamin*. This paper aims to explore the meaning of mercy in the Qur'an and how to implement it with a thematic interpretative method approach. The concept of *rahmatil lil amin alamin* must be built and carried out in an institutionalized context. The institution that oversees this concept is Islamic education institution named Madrasah. The context built in the Qur'an is that Islam is a universal religion. Departing from these Qur'anic principles, this paper is to explore the paradigm of Islamic education, where its implementation is through three things: first, the paradigm shift from teaching to educating; second, Islam is humanist and non-violent education; and third, educating an inclusive attitude.

Keywords: *rahmatan lil 'alamin, education, religion*

INTRODUCTION

Understanding the context of Islam means understanding that Islam is closely related to peace and unity. For instance, the greeting of "Assalamu'alaikum" indicates that peace is not only intended for himself but also others in general.

Rahmatil Lil Alamin is an interpretation of verse 107 of Surat al-Ambiya (21). As interpreted by Ahmad Mushafa al-Maragy; *Ai wa maa arsalnaaka bi haadza wa amtsaligi min al-syara'ii wa al-ahkaami all althi biha manaathu al-sa'adah fi al-darain illa mercy al-naas wa hidayatuhum fi syu'un ma'asyihin wa ma'adhim*. Meaning that I am not sending you Muhammad with this Koran and similar to it, in the form of shari'a and the law which guides happy life in the world and the hereafter,

but as a blessing and guidance for their lives in the world and the hereafter [1].

The facts existing in society seem to be the opposite of what is contained in the context of Islamic teachings (verse 107 of Surat al-Ambiya), even lately it tends to be like when the first Islam was introduced by the Apostle. The parable is illustrated in the phrase Syaikh al-Nadwi in his book which means "What Are the World Losses Due to the Decline of Muslims" (*Maa Dza Khasira al-lamAlam bi Inhithath al Muslimin*), that is when Islam was introduced by the Messenger of Allah. The world conditions seem being hit by an earthquake accompanied by a devastating tsunami, which devastated thousands of homes and collapsed to the ground. Koran also describes that not only human life, both land and sea are also in a damaged condition (*facade*) (*dzahara al-fascad fi-barr wa al-barhr*). It is as evidence of heresy (*dlalalin mubin*), the darkness of heart (*fi dzulumat*), hostile, even at the edge of the abyss of hell (*ala syafa hufratin min al-naar*). It is said as a time of ignorance, [2] which means that their lives at that time were lack of common sense. In their faith, they worship objects of a lower degree than themselves as intelligent people. They cannot provide any benefits in their social life. They are fragmented with various groups, tribes, and castes that are very discriminatory. In economic life, they tend to be very hedonic and capitalistic; in political life, the authority of power is in a certain tribe; also in cultured life, they live in a hedonistic and transactional atmosphere. [3]

In the present era, it seems that nations in the Asian region, such as Indonesia, Malaysia, Singapore, Brunei Darussalam, the Philippines, Cambodia, Thailand, Vietnam, and Myanmar occupy an association known as the Asian Community. In the association, these countries desperately need a life that is safe, peaceful, and mutual respect so that harmony could be built and people could carry out activities in various fields in a synergistic and sustainable partnership. Without security and peace, the collaboration could be disrupted, and the ASEAN countries could experience a setback.

By referring to the two sources of Islamic teachings, namely Koran and al-Hadith, some historical facts and opinions from experts on Islamic education, the concept of *rahmatil lil alamin* is a philosophical basis for implementing the Islamic education model and its role in

the ASEAN context Community. It is an alternative way to build a madrasah institution with the spirit of Islam rahmatal lil alamin.

METHOD

The researcher of the current study was eager to know how madrasah institutions build the concept of rahmatal lil 'alamin and track problems and misconceptions on the concept. In this study, the researcher used qualitative research with thematic interpretation methodology approaches. The primary subject of this study was a critical study of interpreters and figures of Muslim education in the context of the Qur'anic verse 107 Surah al-Ambiya and the subject of secondary field analysis with forms of field information, both through direct and intensive interviews with participants from Banten, through participant observation, and information from several printed and electronic media. This means that the field data that the researchers obtained is in the form of empirical data. The main instruments in this study are the researchers themselves and their supporting instruments related to worksheets, interviews, and audio-visual recording.

RESULT

Based on the interview observations, the concept of rahmatal li 'alamin at the level of implementation is still littered with various problems, including first, personal interest. In the case of the Prophet's time, namely Hunain war booty in which the war carried the greatest war booty (ghanimah), namely 6000 prisoners, 24,000 camels, and 40,000 goats. They asked the Prophet to share the captive property and spoils of war. However, the Messenger of Allah gave an alternative, namely, to keep bringing prisoners home or by sacrificing money for the realization of compassionate teachings by returning the captives to their families. The Muhajirites and Ansar had the second option, while Bani Tamim, the children of Fizarah, and the children of Sulay chose the first by taking the prisoners home. [4] According to some scholars, this story is the cause of the descent of Ali-Imran verse 159. This story also proves that in some cases, sometimes personal interests can forget wisdom and tolerance to understand the interests of others.

Second, forcing the will of those who want to make Islam as an ideology, Islam as the basis of the state, and want to apply Islamic law formally and textually. This kind of attitudes ultimately causes people to be less tolerant, tend to impose personal will, easily blaming other people's ideas, and more easily justifying themselves. This condition can eliminate the values of togetherness and peace, and ultimately eliminate Islam as mercy. Third, the negative assumption given by certain parties to build an image that Islam is hard and discriminative. This understanding was triggered because there were a few glimpses of Muslim attitudes who understand visible verses with a black and white context as if Islam was developed by sword, violence, and war.

Besides, they also try to understand Islam as an unfair religion, with verses about inheritance and polygamy, even though the verses are multi-interpretations, which can be understood not only textually, but also contextually. Fourth, littered by those who practice the teachings of Islam prioritizing shari'a rather than nature and purpose. [5] It seems that this context has made Ahmad Nadjib Burhani, in his book *Dynamic Islam*, sued many religious doctrines which he said were petrified, by putting forward the main purpose of the Koran as a book that is a guide (hudan), medicine for peace of mind (syifa), light of truth (nur), and the essence of the Qur'an is a book that emanates from darkness, ignorance, and so forth. It was also found that madrasah institutions were still unable to implement the concept of rahmatal lil 'alamin education through Islamic teachings, both in institutional and scientific contexts. In institutional contexts, it was found that the types of private madrasah used names characterized by certain groups or streams; whereas in the scientific context, madrasa has not provided the concept of rahmatal lil 'alamin as a stand-alone scientific form as a field of study, because it is still part of the Islamic Education material and has not been implemented into a school culture.

From the descriptions above, the implementation of Islam rahmatan lil alamin strongly requires wise and polite thinking and maturity in living together with fellow human beings; which means that the implementation of Islam rahmatan lil alamin requires sharpness of ratio and sharpness of heart understanding since it requires strong self-control, being patient, feeling affectionate, positive attitude, and so forth. Those are the initial capital to understand the context of understanding other people. The proper implementation of Islam rahmatan lil alamin can build a peaceful life with high tolerance among human beings. This is the highest aim of a human being, namely to manifest human values in daily life.

CONCLUSION

Based on the results of the analysis, it can be concluded that the concept of Islam rahmatal lil alamin is one of the most appropriate educational concepts in the global era, specifically in the ASEAN community. In addition, Islamic education in madrasah institutions is able to answer various problems faced by the ASEAN community. Madrasah institutions will not lose their identity as educational institutions rooted in the power of aqeedah, worship, and akhalakul karimah.

With the development of the real rahmatal lil alamin, education is directed to the development of human beings with good personalities and builds a sense of tolerance and friendship among races, tribes, or religious groups from various nations. The core of this education is humanizing humans.

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