

Rahmatan lil'alami Islamic Education Curriculum Reconstruction: Healthy and Safe for Students' Spiritual and Physical Development

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Abstract: *The purpose of this research is to find out the curriculum paradigm of Rahmatan lil 'alamin, to analyze the strategy, framework, and curriculum model of Rahmatan lil 'alamin. The research approach used was a literature study by collecting various books, journals and other sources related to the reconstruction of the Islamic Religious Education curriculum which is Rahmatan lil 'alamin. The research results obtained are that the reconstruction of Islamic education rahmatan lil'alamin is an attempt to reconstruct the curriculum of Islamic education which has the potential to cause radicalism with humanist materials, so that a holistic way of thinking is formed regarding the portrait of Islamic education which is built through universal values. Based on the Qur'an and al-Hadith, by prioritizing love (mahabbah) togetherness (jittima'iyah), justice ('is) and brotherhood towards others (ukhuwah). The curriculum model must foster a sense of tolerance, caring, fairness, compassion, and be able to develop interests and talents possessed by people around them, so that human existence will benefit the surrounding environment.*

Keywords: *Curriculum, Islamic Religious Education, Rahmatan lil 'alamin*

Abstrak: Penelitian ini bertujuan untuk mengetahui paradigma kurikulum Rahmatan lil 'alamin, menganalisis strategi, kerangka kerja, dan model kurikulum Rahmatan lil 'alamin. Pendekatan penelitian yang digunakan adalah studi literatur dengan mengumpulkan berbagai buku, jurnal dan sumber lain yang berkaitan dengan rekonstruksi kurikulum Pendidikan Agama Islam Rahmatan lil 'alamin. Hasil penelitian yang diperoleh adalah bahwa rekonstruksi pendidikan Islam rahmatan lil'alamin merupakan upaya merekonstruksi kurikulum pendidikan Islam yang berpotensi menimbulkan radikalisme dengan materi yang humanis, sehingga terbentuk cara berpikir yang holistik mengenai potret Islam. pendidikan yang dibangun melalui nilai-nilai universal. Berdasarkan Al-Qur'an dan al-Hadits, dengan mengutamakan cinta (mahabbah) kebersamaan (jittima'iyah), keadilan ('is) dan persaudaraan terhadap sesama (ukhuwah). Model kurikulum harus menumbuhkan rasa toleransi, kepedulian, keadilan, kasih sayang, serta mampu mengembangkan minat dan bakat yang dimiliki oleh orang-orang di sekitarnya, sehingga keberadaan manusia bermanfaat bagi lingkungan sekitarnya.

Kata Kunci: Kurikulum, Pendidikan Agama Islam, Rahmatan lil 'alamin

INTRODUCTION

Islamic education today is believed to be the last moral bastion of the existing education system, as well as being the center of civilization and social change which is required to play its role dynamically and proactively¹. Therefore the existence of Islamic education is expected to be able to contribute to the improvement and progress of Muslim civilization, both at the theoretical and practical levels². Islamic education is not only understood as a transfer of knowledge, but most importantly how the social value system becomes a transformation of change, as well as a moral stronghold from negative access to globalization and modernization amidst the socio-cultural diversity of a pluralistic society³.

In Law number 20 of 2003 concerning the National Education System, in Chapter I regarding the general position of article I paragraph (1) it is stated that: Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to has religious spiritual power, self-control, intelligence personality, noble character, and skills needed by himself, society, nation and state. Then the purpose of education states that developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible state⁴.

Based on the understanding of education according to the 2003 National Education System Law, if it is linked to a curriculum based on rahmatan lil alamin, then there are several things that need to be underlined, namely: (1) conscious effort, (2) planned, (3) spiritual, and Noble character. Conscious effort is interpreted as an effort made by someone intentionally and knowing what to do. While the word planned is a well-organized series of work, which has a start, process and achievement target. Spiritual and noble characters are matters related to religious values with character. So that the results of the

¹ Ramli Rasyid, "Tantangan Lembaga Pendidikan Islam Sebagai Benteng Pertahanan Moral Bangsa," *Lentera Pendidikan* 17, no. 2 (2014): 243–55.

² Ali Mahsun, "PENDIDIKAN ISLAM DALAM ARUS GLOBALISASI: Sebuah Kajian Deskriptif Analitis," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 8, no. 2 (2013), <https://doi.org/10.21274/epis.2013.8.2.259-278>.

³ Ahmad Fauzi, "Konstruksi Pendidikan Islam Berbasis Rahmatan Lil'alamin; Suatu Telaah Diskursif," *At-Ta'lim: Jurnal Pendidikan* 4, no. 2 (2018): 122–39, <https://doi.org/10.36835/attalim.v4i2.58>.

⁴ Sistem Pendidikan Nasional, "Undang-Undang Sistem Pendidikan Nasional Nomor 20 Tahun 2003 Bab I Ketentuan Umum Pasal 1 Ayat 1" (Jakarta, 2003).

educational process can produce people who are beneficial to humans and the natural surroundings⁵.

Violence and radicalism often carry the name of religion⁶. Symptoms of religious radicalism have never stopped in the span of the history of Muslims until now. In fact, the discourse on the relationship between religion and radicalism has recently been getting stronger along with the emergence of various acts of violence and the birth of radical movements⁷. Indonesia, with various ethnic groups and religions, is very vulnerable to radical movements in the name of ethnicity or religion⁸. Many factors have led to the development of radical movements in the name of religion, one of which is education⁹.

The occurrence of social inequality, moral decadence, corruption, increasing violence from year to year, unemployment, and various other life phenomena that are far from the values of *akhlakul karimah*, and especially radicalism are a reflection of the failure of educational products in one aspect¹⁰. This challenge occurred along with the birth of the industrial revolution 4.0. Therefore, the portrait of Islamic education must be able to play its role dynamically and be proactive by bringing universal values as a (shifting paradigm), so that Islamic education truly becomes *rahmatan lil'alam*¹¹.

Religious education must instill the values of religious tolerance in its students. These students are in a transitional phase between adolescence and adulthood, where self-control is often lacking. When this generation can respect other people's beliefs, opinions, beliefs and principles without resorting to

⁵ Halim Mangsi, Raya. Abdurahman, "Kurikulum Pai Yang Rahmatan Lilalamin; Aman Dan Sehat Bagi Perkembangan Ruhani Peserta Didik (," *Istiqra'* V, no. September (2017): 30–35.

⁶ Abdul Jalil, "Aksi Kekerasan Atas Nama Agama," *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan* 9, no. 2 (2021): 220–34, <https://doi.org/10.36052/andragogi.v9i2.251>.

⁷ Dede Rodin, "Islam Dan Radikalisme: Telaah Atas Ayat-Ayat Kekerasan Dalam Al-Qur'an," *Addin*, 2016, 29–60.

⁸ Febrina Yasmin Salsabila, "Radikalisme Sebagai Bibit Perpecahan Antar Umat Beragama," *Jurnal Kewarganegaraan* 3, no. 2 (2019): 97–102, <https://journal.upy.ac.id/index.php/pkn/article/viewFile/1309/pdf>.

⁹ Nurul Zainab, "Rekonstruksi Kurikulum Pendidikan Agama Islam: Analisis Model Kurikulum Rahmatan Lil Alamin," *TADRIS: Jurnal Pendidikan Islam* 15, no. 2 (2020): 168–83, <https://doi.org/10.19105/tjpi.v15i2.4022>.

¹⁰ Mangsi, Raya. Abdurahman, "Kurikulum Pai Yang Rahmatan Lilalamin; Aman Dan Sehat Bagi Perkembangan Ruhani Peserta Didik (,"

¹¹ Fauzi Ahmad, "Pendidikan Inklusif Berbasis Kearifan Lokal Dalam Praktik Sosial Di Pesantren Zainul Hasam Genggong Probolinggo Jawa Timur," *Proceedings Ancoms 1st Annual Conference For Muslim Scholars* 2, no. 10 (2017): 715–25.

violent forms of disagreement, it is hoped that a peaceful society will emerge. If this hope is realized, tolerance will develop, and radicalism will disappear¹².

Education should place students as active human beings and with all their potential, be able to construct their knowledge and experience¹³. As the five pillars campaigned by UNESCO, namely learning to know, learning to do, learning to be, learning to live together, and learning to transform one self and society¹⁴. Thus, students do not just know, but are also able to construct knowledge, are skilled at applying the knowledge they have, both in their own context and in their community environment. Because, all the deeds in the world will be accounted for in the hereafter, even if only as small as a seed¹⁵.

In this context, the existence of Islamic education is believed to be the last moral bastion of any current education system¹⁶. The Islamic education system must be carried out without violence, treat students in a friendly manner, provide education that humanizes students, and provide education that fulfils students' rights, primarily.¹⁷ Therefore, the existence of Islamic education is expected to be rahmatan lil'alamin, namely by prioritizing social values, such as affection (mahabbah), togetherness (ijtima'iyah), justice (' is) and brotherhood towards others (ukhuwah) as the foundation main role in building Islamic education rahmatan lil'alamin¹⁸.

This is a challenge in itself for Islamic Religious Education. One solution is the formulation of a curriculum that is in favor of students' needs in cognitive, affective, and psychomotor strengthening. Safe and healthy for the spiritual

¹² Taqiyuddin Taqiyuddin, "Penanaman Toleransi Dalam Pembelajaran Akidah Akhlak Di Madrasah Aliyah Swasta Tazakka," *Belajea: Jurnal Pendidikan Islam* 7, no. 2 (2022): 157, <https://doi.org/10.29240/belajea.v7i2.5678>.

¹³ Ali Maksum, "Kurikulum Dan Pembelajaran Di Perguruan Tinggi: Menuju Pendidikan Yang Memberdayakan," *Prosiding Seminar Nasional Hasil Penelitian Dan Pembelajaran Rekonstruksi Kurikulum Dan Pembelajaran Di Indonesia* 1 (2015): 3–14.

¹⁴ Muhammad Hambali, "Pembelajaran Berbasis Kehidupan: Konsep Dari Implementasi Dalam Pembelajaran Bahasa Indonesia," *Waskita: Jurnal Pendidikan Nilai Dan Pembangunan Karakter* 1, no. 1 (2017): 129–36.

¹⁵ Nurul Hidayah and Romelah, "Holy Qur ' an Based Parenting from the Perspective of Luqman Al-Hakim In Millennial Era," *BELAJEA: Jurnal Pendidikan Islam* 7, no. 1 (2022): 87–104, <https://doi.org/10.29240/belajea.v7i1.4207>.

¹⁶ Ahmad Fauzi, "Pengembangan Human Relation Perspektif Nilai-Nilai Al-Qur'an," *Mutawatir* 1, no. 2 (2015): 79–168.

¹⁷ Siswanto, Zaelansyah, Eli Susanti, and Jeni Fransiska. "Metode Pembelajaran Anak Usia Dini Dalam Generasi Unggul Dan Sukses." *Paramurobi* 2, no. 2 (2019).

¹⁸ Dakir and Ahmad Fauzi, "Epistemologi Pendidikan Islam Rahmatan Lil 'Alamin Di Era Revolusi Industri 4.0; Sebuah Kajian Paradigmatik," *Jurnal Pendidikan Islam* 3, no. 2 (2019): 92–100, <http://jurnaljpi.com/index.php/JPI/article/view/28>.

development of students with the approach of Qur'anic values, so that Islamic Education truly becomes *Rahmatan lil 'alamin*.

Thus, seeing how important the Islamic Education curriculum is based on Rahmatan Lil' Alamin, this article will discuss the *rahmatan lil' alamin* curriculum paradigm, strategies, frameworks, and curriculum models of Rahmatan Lil' Alamin.

RESULTS AND DISCUSSION

Paradigm of the *Rahmatan lil 'alamin* Curriculum

The paradigm of Islamic education rahmatan lil'alamin is a holistic, holistic way of thinking about the portrait of Islamic education which is built through universal values based on the Qur'an and al-Hadith, by prioritizing compassion (*mahabbah*) togetherness (*ijtima'iyah*), justice ('is) and brotherhood towards others (*ukhuwah*)¹⁹.

The concept of peace in the Qur'an basically refers to an active and dynamic context that encourages people to maintain the values of peace by respecting all forms of diversity and reaching a peace agreement²⁰.

Theoretically, the word rahmah comes from the words rahima, yarhamu, rahman, in some of its forms this word is repeated 338 times in the Qur'an, namely in the form fi'il madhi it is mentioned 8 times, fi'il mudhari' as much as 15 times, fi'il amar 5 times. The rest is called in the form of ism (noun). In this context, the word rahmah consists of the words ra, ha, min, which in essence contain the meaning of tenderness, mercy and gentleness²¹.

In an Islamic perspective, mercy is given to all creatures on earth through His messenger Rasulullah SAW, by bringing treatises that can lead humans to become the best people²². As the word of God in Qs. Al-Anbiya verse 107:

"And we did not send you (O Muhammad), but (to be) a mercy to the worlds".

Sayyid Qutb in *Tafsir fi Zhilalil Qur'an* interpreted Muhammad's treatise. is a mercy for all human beings and that the Prophet Muhammad SAW. Sent as

¹⁹ Ibid

²⁰ Adang Kuswaya and Muhammad Ali, "THE CONCEPT OF PEACE IN THE QUR'AN: A SOCIO-THEMATIC ANALYSIS OF MUSLIMS' CONTESTATION IN SALATIGA, INDONESIA," *QJIS: Qudus International Journal of Islamic Studies* 9, no. 1 (2021): 73–102.

²¹ Eka Prasetyawati, "Penafsiran Ayat-Ayat Sakinah, Mawaddah, Warahmah Dalam Tafsir Al-Misbah Dan Ibnu Katsir," *Nizham* 05, no. 02 (2017).

²² Iis Arifudin, "Paradigma Pendidikan Islam : Rahmatan Lil ' Alamin," *Forum Tarbiyah* 9, no. 2 (2011): 143–53.

a mercy to the entire universe, both those who believe in him and those who do not believe in him together. In fact, the shade of mercy will continue to be spread out for those who want to take refuge under it²³.

M. Quraish Shihab in his *Tafsir al-Misbah* states that the editorial Qs. al-Anbiya' (21) verse 107 is very short, but it contains a very broad meaning. Only with 5 words consisting of 25 letters including the connecting letter which is located at the beginning of this verse mentions 4 main things, namely: (1) The Messenger or Messenger of Allah in this case the Prophet Muhammad SAW. (2) Who sent him in this case Allah SWT. (3) Who was sent to them (al-'alamiin). (4) Treatises, all of which hint at its characteristics, namely a very great mercy as understood from the nakirah form of the word. Rasulullah saw. is a blessing not only for his arrival to bring teachings, but his figure and personality is a grace bestowed by Allah SWT. to him. This verse does not state that: "We did not send you (O Muhammad) to bring mercy, but as a mercy or to be a mercy to all the worlds"²⁴.

From some of the descriptions of the opinions of the commentators above, it can be seen that the Prophet Muhammad SAW. is a mercy for all mankind, both those who believe in him and those who do not believe and that the Prophet Muhammad was sent as a mercy to the entire universe. As a religion of mercy, of course, Islam strongly condemns violent behaviour. Islam teaches its people to prioritize dialogical peaceful ways of solving every problem.²⁵

The grace that the Messenger of Allah brought is not only limited to certain groups or communities, but applies to all human beings. In the context of Islamic education, Rasulullah SAW was the first teacher who taught faith, worship, muamalah and social ethics. Therefore, Islam as a religion of rahmatan lil'alamin and conceptually becomes the basis of Islamic education upholding human values, as well as being a social liberation against all forms of oppression²⁶.

The term Rahmatan Lil Alamin-based curriculum was first introduced or suggested and is a new breakthrough by the Director General of Islamic Higher Education, Ministry of Religion of the Republic of Indonesia, Prof. Dr. Kamaruddin Amin in 2016, as an effort to reduce the radicalism of students. In this case there are two things that are the focus of attention, namely first, the

²³ Sayyid Quthb, *Tafsir Fi Zbilalil Qur'an Jilid 8* (Jakarta: Gema Insani Press, 2004).

²⁴ Quraish Shihab, *Tafsir Al-Misbah Volume 8* (Jakarta: Lentera Hati, 2006).

²⁵ Naim, Zaedun, and Siswanto. "Signifikansi Umat Islam Indonesia Dalam Konteks Perdamaian Dunia." *BELAJEA: Jurnal Pendidikan Islam* 5, no. 2 (2020): 263–76. doi:10.29240/belajea.v5n2.1741.

²⁶ Jalaluddin Rahmat, *Psikologi Komunikasi* (Bandung: Remaja Rosdakarya, 2005).

curriculum as a system and reference in managing the learning process, and second is Rahmatan lil Alamin as a value system that applies universally to the benefit of mankind²⁷.

At the level of reality, the existence of Islamic education is always in contact with various social conditions that surround society in a pluralistic manner. Therefore, sociologically, the portrait of Islamic education is expected to play its role dynamically by bringing a universal vision (rahmatan lil'alamin), namely putting forward several principles, including; maintaining harmony, peace respecting each other and even becoming liberation, not as domestication and social domestication (*social and cultural domestication*). Therefore, normatively, Islam has provided a basis for the implementation of universal education, namely returning the values of Islamic teachings which (*kaffah*) are in accordance with the socio-cultural of Indonesian society based on divine values (*ilabiyah*) and human values (*insaniyah*). This view is holistically based on several things, including: Islam emphasizes that education is a religious obligation in which all learning activities and transmission of knowledge become meaningful for humans; the entire series of educational implementation is a form of worship to Him; Islam will give degrees to educated people; Islam provides the foundation that lifelong education, the model of Islamic education is dialogical, innovative, inclusive and tolerant²⁸.

Therefore, the student is expected to be able to accept the difference, critique, as well as has the empathy, the tolerance among the people without seeing the custom, group, statue, gender, religion, and academic ability owned by other people²⁹.

Therefore, the portrait of Islamic education today is faced with fundamental changes, especially in preparing people who are able to live and integrate in a pluralistic society with different socio-cultural diversity. 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: Islamic education must have quality human resources with high integrity and morality and be able to analyze developing religious issues, the foundation of education which has been understood so far being dichotomous to monochotomic this union is framed with normative values so that it can give birth to morality for each individual. Besides that, Islamic education must be able to mediate radical

²⁷ Mangsi, Raya. Abdurahman, "Kurikulum Pai Yang Rahmatan Lilalamin; Aman Dan Sehat Bagi Perkembangan Ruhani Peserta Didik ("

²⁸ Redja Mudyahardjo, *Pengantar Pendidikan* (Jakarta: Raja Grafindo Persada, 2002).

²⁹ Heri Gunawan and Encep S Jaya, "Multicultural Education In The Perspective of National And Islamic Education," *Edukasi Islami: Jurnal Pendidikan Islam* 12 (2023): 331–42, <https://doi.org/10.30868/ei.v12i01.1220>.

Islamic religious understanding, which is often claimed as the embryo of the emergence of discomfort in a multi-ethnic, racial and religious society³⁰. Therefore, Islamic education based on rahmatan lil'amin is seen as a critical solution to give birth to moderate-minded Islamic education³¹.

From this it can be understood that the Islamic education curriculum which is rahmatan lil'amin is a curriculum that aims to create compassion, tolerance, and justice to increase a sense of brotherhood in the midst of a pluralistic life and avoid radical understandings that are always associated with religion. Because, the grace that is meant is not just for one group or religion, but for all mankind.

Rahmatan lil 'alamin Curriculum Development Strategy

Rahmatan lil alamin-based curriculum is a concept that must be formulated from several perspectives, namely:

First, pay attention to the functions of the curriculum as a result of a formulation that can be used as a reference in the teaching and learning process so that it can produce outcomes that are rahmatan lil alamin.

The function of the curriculum is divided into three parts, namely: (1) For the school or madrasa concerned, it functions as a tool to achieve the desired goals of Islamic religious education, including the functions and objectives of national education, cross-curriculum competencies, graduate or graduate competencies, PAI study material competencies, PAI subject competencies, and class subject competencies. Then the curriculum serves as a guideline for organizing Islamic religious education activities in schools. (2) For schools or Madrasas above it functions to make adjustments, avoid repetition so that it wastes time and maintain continuity. (3) For the community as users (users), schools must know the things that are the needs of the community in the context of developing PAI. Then there is harmonious cooperation in terms of reforming and developing the PAI curriculum³².

Second, from a scientific point of view. Each science has its own characteristics, even though between one science and another there is a relationship or connection that cannot be separated, however, the formulation of a curriculum based on rahmatan lil alamin from a scientific point of view is

³⁰ Hujair A Sanaky, "Permasalahan Dan Penataan Pendidikan Islam Menuju Pendidikan Yang Bermutu," *El-Tarbiyah: Jurnal Pendidikan Islam* 1, no. 1 (2008): 85.

³¹ Ahmad, "Pendidikan Inklusif Berbasis Kearifan Lokal Dalam Praktik Sosial Di Pesantren Zainul Hasam Genggong Probolinggo Jawa Timur."

³² Muhaimin, *Pemikiran Dan Aktualisasi Pengembangan Pendidikan Islam* (Jakarta: Rajawali Press, 2011).

formulated based on the character of existing knowledge, so that there is a clear link between science as a study of science that can be a blessing for those who have that knowledge.

Third, in terms of the usefulness and application of the curriculum. The curriculum as the main reference in designing learning systems must be comprehensively understood and interpreted based on the needs of students and the community by not forgetting that educators are a living curriculum that runs.

The lack of understanding of teachers and education providers about the curriculum can have an impact on student learning outcomes. This is evidenced when students face national exams; educators are often at a loss and are often afraid if their students cannot work on exam questions and fail. Teachers must be able to make various kinds of decisions in curriculum development, because no matter how good a curriculum is, its success or failure will greatly depend on the actions of teachers in schools in implementing the curriculum³³.

Therefore, between the formulation of the written curriculum and its use must be balanced so that the curriculum does not just become a display document. Because if a good curriculum is only written without any use or direct practice, then no matter how good the curriculum is, it will not be able to create the generation that is needed. Thus, curriculum implementers including a teacher must have qualified abilities in carrying out their duties in accordance with the times.

Likewise, the Islamic education curriculum which is *rahmatan lil 'alamin* requires a strategy for compiling a curriculum that pays attention to the functions of the curriculum and other disciplines in order to create holistic thinking, and what is no less important is the utilization of the curriculum through curriculum implementers so that the desired results will be obtained. , namely forming individuals who become grace. In this case what are meant is an individual who can benefit their environment, regardless of the differences that exist in order to create a life that promotes compassion and tolerance among people.

***Rahmatan lil 'alamin* Curriculum Framework**

Rahmatan lil 'alamin based curriculum framework, can be done by following the following steps:

1. The formulation of the curriculum is based on the values of Fitrah (tawhid).
The forms of nature are divided into five, namely: (1) religious nature which

³³ Mangsi, Raya. Abdurahman, "Kurikulum Pai Yang Rahmatan Lilalamin; Aman Dan Sehat Bagi Perkembangan Ruhani Peserta Didik (."

is based on faith as its core, (2) nature in the form of talent (mahabib) and tendencies that refer to Allah, (3) nature in the form of instinct and revelation (revilasi) both of which are like two sides of a coin, the two of which are mutually integrated in human development, (4) nature in the form of the basic ability to be religious in general, which is not limited to Islam, but to other religions. (5) fitrah has components which include a) talent and intelligence, b) instinct (instinct), namely the ability to act or behave without going through a learning process first³⁴.

2. Formulation of Competency Standards and Basic Competency (SK KD), still paying attention to the scientific point of view which is based on the values of Fitrah (tawhid).
3. Learning strategies adapted to student tendencies (Qs. Al Isra': 84)

"Each person acts according to his own circumstances." Then your Lord knows best who is more righteous in his way."

- a. Placing learners like white paper (John Locke).
- b. In addition to containing learning material, the curriculum structure also contains material on sustainable development models. So that there is a link between teaching materials and coaching materials.
- c. In addition to using classrooms and other facilities as a place for training, the curriculum must also make the mosque the main place for training, so that every school must have a mosque/musalla that can support these activities.

Thus, what must be underlined in making the curriculum framework *rahmatan lil 'alamin* must always be based on monotheistic values which are the core or nature of Islamic education? In addition, carry out ongoing coaching so that the desired *rahmatan lil 'alamin* can be realized in everyday life.

***Rahmatan lil' alamin* curriculum model**

In the perspective of the theory of social construction (social construction of reality) Peter L Berger and Thomas Luckman, the dialectic between (externalization, objectivation and internalization) is used to build a paradigm of Islamic education based on *rahmatan lil'alamin*. Because it is through (externalities) how the value system is built based on the scientific tradition of Islamic education, which leads to the Qur'an and al-Hadith, from

³⁴ Abudin Nata, *Perspektif Islam Tentang Strategi Pembelajaran* (Jakarta: Kencana, 2014).

the process above how the role of the individual is able to create social reality and become something that is objective³⁵.

This view then gives birth to a value system (internalization) in the form of (mahabbah, ijtima'iyah, musawah, 'is and ukhuwah) as something that is institutionalized. In social construction theory, the internalization of these values is believed to be a product built by Islamic educational institutions, through the roles and actions of individuals around them (reality is socially constructed). This conception is rooted in the constructivist paradigm which sees social reality as something created through social roles individual, so that he becomes the determinant of his social world, that is based on his will and will. The construction of Islamic education based on rahmatan lil'alamin is used to explain how the actions and roles of individuals in a pluralistic society are able to create a value system as part of what they create.

Thus the internalization of these values³⁶. Becomes social capital for Islamic educational institutions – madrasas and pesantren – to build a moderate-inclusive education model based on rahmatan lil'alamin. Because sociologically the role of Islamic education has shown its work in the midst of social life through the value system that is built. The habitualization of social values referred to, is a set of universal meanings (kaffah) to encourage, mobilize, influence and produce positive individual social actions through several approaches, namely: 1) transmitting the entire system of socio-religious values in the form of monotheism, tolerance, justice and brotherhood values into the curriculum. Because in essence the curriculum is seen as an important part of learning activities that are able to influence individual social behavior as well as (culture domination and control) to determine graduates and the formation of inclusive student ideologies³⁷. 2) prioritizing the dialogic method in each lesson as a belief system which in the end becomes the legitimacy of social change in the midst of a pluralistic society, this learning model does not only prioritize transformations of knowledge, but also transforms of attitude. 3) changes in indoctrination learning patterns by placing individuals as learning objects, because they are seen as take for granted, 4) eliminating the dichotomy paradigm between religious knowledge and general science. Because the paradigm of science is not value-free, but free to be assessed, teaching religion through knowledge, not only teaching the traditional side but also rationality, 5) changing the educational paradigm from indoctrination to being participatory, this model

³⁵ Andrew Giddings, *Elements of Sociological Theori of Religion* (Sacred Canopi, 2000).

³⁶ Ahmad Fauzi, "Membangun Epistemologi Pendidikan Islam Melalui Kepemimpinan Spiritual: Suatu Telaah Diskursif," *Emipirisma STAIN Kediri* 24 (2015): 155–67.

³⁷ Ahmed, "Pendidikan Pesantren Dan Radikalisme; Tinjauan Perubahan Budaya Pesantren," *Jurnal Studi Islam* 11, no. 8 (2011): 11–18.

provides space for each individual to think critically, dynamically and innovatively, 6) changing the ideological paradigm to become scientific, based on Divine revelation, by providing flexibility for the human mind to study, research, make observations, find knowledge, 7) change the theoretical approach to a contextual approach, but no matter how great the power of reason is to carry out the thinking process, reasoning, initiating to find new knowledge, the position of reason has limitations³⁸.

These various steps are efforts to give birth to individual behavior, through a value system (believe system) and are expected to be able to open oneself up to individuals in the midst of a diverse society. Therefore the role of Islamic education encourages the birth of individual social behavior by having global insight and accepting diversity, so that there are no more truth claims and blaming other groups. It is in this context that, in fact, Islamic education has been proven to play a role in the dynamics of Indonesian social life and bring about major changes³⁹. As Azra stated, the role of Islamic education is at least in three ways, including: first, transmitting Islamic knowledge from teachers to students, second, adhering to classical Islamic traditions, third, and preparing students as reproductions of Muslim scholars or prospective intellectuals.

From the explanation above, it can be seen that Islamic education must be able to create a life order that adheres to a sense of tolerance, compassion, and brotherhood in the midst of a pluralistic life. Islamic education must also be able to create individuals who are religious and have a global outlook who can accept diversity, so that inclusive and moderate-minded students are formed, so that the meaning of *rahmatan lil 'alamin* can be implemented properly in life.

CLOSING

The reconstruction of the Islamic religious education curriculum which is *rahmatan lil alamin* is an attempt to reconstruct a curriculum whose content has the potential for radicalism to become a humanist curriculum to reinforce the spirit of tolerance (*tasamuh*) and moderation (*tawasuth*). The paradigm of Islamic education *rahmatan lil'alamin* is a holistic, holistic way of thinking about the portrait of Islamic education which is built through universal values based on the Qur'an and al-Hadith, by prioritizing compassion (*mahabbah*) togetherness (*ijtima'iyah*), justice ('is) and brotherhood towards others (*ukhuwah*).

³⁸ Fauzi, "Konstruksi Pendidikan Islam Berbasis Rahmatan Lil'alamin; Suatu Telaah Diskursif."

³⁹ Astuki and Ishom El-Saha, *Intelektualisme Pesantren: Potret Tokoh Dan Cakrawala Pemikiran Di Era Perkembangan Pesantren* (Jakarta: Diva Pustaka, 2003).

The strategy for compiling an Islamic religious education curriculum that is rahmatan lil 'alamin consists of three considerations, namely First, paying attention to the functions of the curriculum as a result of a formulation that can be used as a reference in the teaching and learning process so that it can produce graduates who are rahmatan lil alamin. Second, from a scientific point of view. Third, in terms of the usefulness and application of the curriculum.

The curriculum framework based on rahmatan lil alamin must contain the formulation of natural values in Islam, namely religious nature, nature in the form of talent (*mahabib*) and tendencies that refer to Allah, nature in the form of instinct and revelation (*revilasi*), nature in the form of the basic ability to be religious in general, the nature of talent, intelligence, and instinct, and must contain the formulation of SKKD (competence standards, basic competencies) so that it is balanced and can maximize the potential it has in order to realize rahmatan lil 'alamin.

The Islamic religious education curriculum model rahmatan lil alamin includes all curriculum components, namely objectives, content, strategies or methods and evaluation. This model must foster a sense of tolerance, caring, justice, compassion, and be able to develop the interests and talents possessed by the people around them. So, our existence can be beneficial to the environment.

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