

## **The Implications of Rahmatan Lil'Alamin in the Islamic Economics Context: A Study at an Islamic University in Indonesia**

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### **Abstract:**

This study aims to examine the value of rahmatan lil'alamin at the Indonesian Islamic University in broadcasting Islamic economics. It focuses more on studying Indonesian Islamic universities. The method applied in this study is a literature study with a qualitative approach, a literature study whose data sources are obtained from written materials such as books or manuscripts, documents, and so on. The author will collaborate on various data from intellectual figures and continue a critique of the existing data by describing each piece of data found by the author. The author will try to separate what is considered right from what is wrong. The results of this study indicate that UII, as an educational institution in the midst of this society brings a paradigm of Islamic education rahmatan lil'alamin, which helps to think as a whole by studying in depth related to Islamic education, which is built through universal values based on the Qur'an and al-hadith, prioritizing love, togetherness, justice, and brotherhood towards fellow human beings, then in broadcasting the Islamic economy UII tries to collaborate with several Islamic financial institutions, companies and educational institutions both at home and abroad.

**Keywords:** rahmatan lil'alamin, economics, Islam

## A. Introduction

Islamic higher education in Indonesia has been going on since the opening of the Islamic College (STI) in Jakarta in July 1945, before Indonesian independence. Since then, the dynamics and development of Islamic Higher Education began. After STI was formed, it changed its status to a university. It was named the Indonesian Islamic University on November 3, 1947, as a response to the desire and need to integrate knowledge and morals. Then, the next phase emerged: IAIN and STAIN. Besides that, Private Islamic higher education also appeared in the form of universities, institutes, and high schools<sup>1</sup>. Abdulkahar Mudzakkir was the first Chancellor to establish an Islamic College (STI) in Jakarta in 1945. He served as Chancellor for two periods, namely 1945–1948 (during the STI period) and 1948–1960 (during UII's period), and was recorded as the most prolific Chancellor. His term of office is 15 years. Apart from that, Abdulkahar mudzakkir is also listed as one of the national figures who is a member of the BPUPKI (Investigating Agency for Indonesian Independence Preparatory Efforts). In 2019, he was awarded the title of National Hero by the Government of the Republic of Indonesia.

Development as a process means that development is a stage at which every society or nation must live<sup>2</sup>. In this case, the Indonesian Islamic University, as the first Islamic high school education in Indonesia, must be able to build a nation that, of course, must have values that exist in Islam, such as Islamic values as a treatise that is a blessing to all nature. Grace is a fundamental concept in Islam that describes not only the basic qualities of the Islamic religion but also the belief in Allah, the apostleship of the Prophet Muhammad, and the holy book of the Qur'an as fundamental concepts, giving real goodness in the form of living well in this world and the hereafter with three indicators of well-being, peace, and happiness.<sup>3</sup>

The presence of Islamic tertiary institutions in society is basically a manifestation and an aspiration that has long been in the hearts of Indonesian Muslims. If it is related to Islam, Islamic education can be formulated as an effort to foster and

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<sup>1</sup> Tiy Kusmarrabbi Karo, "Perkembangan Epistemologi Dan Institusi Perguruan Tinggi Islam Indonesia," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 2, no. 1 (September 20, 2020): 126–54, <https://doi.org/10.51590/waraqat.v2i1.49>.

<sup>2</sup> Malikul Irfan and Akrim Billah, "Kontribusi Penerapan Strategi Marketing Mix Islam Dalam Peningkatan Kinerja: Studi Pada Baitul Mal Wattamwil (BMT) Usaha Gabungan Terpadu (UGT) Sidogiri Di Kabupaten Situbondo," *Al Itmamiy Jurnal Hukum Ekonomi Syariah (Muamalah)* 4, no. 1 (2022): 17–32.

<sup>3</sup> Nicho Hadi Wijaya, "Menilik Dasar Hukum Dan Hikmah Akad Gadai Dalam Nilai Islam Rahmatan Lil Alamin," *Rechtenstudent* 2, no. 1 (2021): 60–71.

develop human potential optimally following their status, guided by Islamic law conveyed by the Prophet, who is faithful with all his activities to create an ideal, safe, secure, prosperous condition of Islamic life. and quality as well as obtaining a guarantee (welfare) life in the world and a guarantee for a good life in the hereafter.<sup>4</sup>

However, the diversity of the Indonesian nation can be likened to a double-edged sword. On the one hand, it can be valuable in building the nation's civilization. On the other hand, if it is not managed properly, this diversity will lead to conflicts that can destroy the foundations of national and state life. The difference will be a burden or wealth, depending on how it is managed. The diversity of the Indonesian nation should be maintained with an attitude of nationalism so that problems related to ethnicity will not occur in society<sup>5</sup>. Moreover, in the field of economics, there are still very many people who engage in muamalah without knowing the legal reasons for such muamalah, whether it is permissible or not, halal or haram. Of course, this will trigger Indonesia to become a less prosperous nation. This is where Islamic universities are present in the middle - the purpose of society is to form a generation capable of building a nation's civilization with noble morals. Based on the presentation above, summarize the problem: what is the role of Indonesian Islamic universities in developing the value of rahmatan lil'alam to spread the Islamic economy? This writing aims to find out the application of the value of rahmatan lil'alam in spreading Islamic economics in Islamic universities in Indonesia.

## **B. Research Method**

The method used in this paper is a literature study with a qualitative approach, literature. Literature study is research whose data sources are obtained from written materials such as books or manuscripts, documents, photographs, etc.<sup>6</sup> This research method is used to collect data, including the data types.<sup>7</sup> It aims to see the truth of various theories discovered by several intellectual figures. Then,

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<sup>4</sup> Muhammad Khairan Arif, "Islam Rahmatan Lil Alamin From Social and Cultural Perspective," *Al-Risalah* 12, no. 2 (June 11, 2021): 169–86, <https://doi.org/10.34005/alrisalah.v12i2.1376>.

<sup>5</sup> Husnul Wafa, "Upaya Pergerakan Mahasiswa Islam Indonesia (PMII) Komisariat Universitas Negeri Surabaya Dalam Menumbuhkan Nasionalisme," *Kajian Moral Dan Kewarganegaraan* 5, no. 3 (2017): 1052–66.

<sup>6</sup> Arif Cahyo Bachtiar, "Konsep GLAM (Gallery, Library, Archive, Museum) Pada Perpustakaan Universitas Islam Indonesia: Peluang Dan Tantangan," *Buletin Perpustakaan* 4, no. 1 (2021): 103–20.

<sup>7</sup> Ahimsa Shri Putra, "Esei-Esei Antropologi, Teori, Metodologi Dan Etnografi" (Yogyakarta: Kepel Press, 2006).

the author will collaborate on various data from intellectual figures and continue critiquing the existing data by describing them.

## **C. Findings and Discussion**

### **1. History of Indonesian Islamic University**

The Indonesian Islamic University has developed since 1945. Of course, this has become a benchmark for other campuses to serve as role models. The following is the history of the Indonesian Islamic University from year to year. In 1945, July 8, 1945, the Islamic High School (STI) was officially established in Jakarta.<sup>8</sup>

- a. April 10, 1946, an Islamic high school was officially opened in Yogyakarta.
- b. December 14, 1947, the STI improvement committee appointed STI to become an Indonesian Islamic University based in Yogyakarta with pioneering faculties, including the faculties of religion, faculty law, faculty education, and the faculty of economics.
- c. June 5, 1948, the official opening of the Islamic University of Indonesia (UII) at the Kepatihan Hall.
- d. August 1950, the UII Faculty of Religion became a state Islamic university (later, it became Iain/UIN Sunan Kalijaga).
- e. 1951, the freezing of the UII faculty of education and the merging of the Indonesian Islamic University of Surakarta with UII.
- f. 1952, UII submitted a campus development proposal to President Soekarno.
- g. 1961, the opening of the Faculty of Religion (later to become the Faculty of Shari'ah) and the Faculty of Tarbiyah UII.
- h. 1962, UII opened the Surakarta, Purwokerto, Cirebon, Klaten, Madiun, Bangil, and Gorontalo branches.
- i. The 1967 and 1968 laws required UII to merge branch faculties into main faculties in Yogyakarta and local tertiary institutions.
- j. 1972, UII campuses were built in various locations in Yogyakarta (Tamansiswa, Demangan, Sorowajan, and Cik Di Tiro).

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<sup>8</sup> Universitas Islam Indonesia, "Sejarah - Universitas Islam Indonesia," accessed November 2, 2022, <https://www.uui.ac.id/profil/sejarah/>.

- k. 1974, the UII building on Jalan Cik in Tiro 1 Yogyakarta was inaugurated as the main building of UII.
- l. 1983, UII pioneered land acquisition for an integrated campus on Jl. Kaliurang.
- m. 1987, preparation of the first physical development master plan for an integrated campus.
- n. 1988, the construction of an intermediate campus in Leaning Chess later became the UII Faculty of Economics campus.
- o. 1990, development of supporting academic activities through increasing the accreditation status of study programs in the UII environment. In addition, during this period as well as the development of student activities, community service, and institutional cooperation is carried out.
- p. 1993, UII's academic activities began to occupy the integrated campus. Construction of academic facilities continues until now.
- q. 1996, established UII Islamic Boarding School as a superior student recruitment program.
- r. Until 2002, UII had eight faculties consisting of the Faculty of Economics, the Faculty of Law, the Faculty of Islamic Religious Studies, the Faculty of Psychology (later to become the Faculty of Psychology & Socio-Cultural Sciences), the Faculty of Mathematics and Natural Sciences, the Faculty of Industrial Technology, faculty of medicine and faculty of civil engineering & planning.
- s. 2003, increasing cooperation, quality assurance, and increasing the function of information technology to support academic activities.
- t. 2005, organizational restructuring to increase competitiveness in the dynamics of tight university competition.
- u. 2008, the Directorate General of Higher Education named UII the university with the best internal quality assurance score in Indonesia.
- v. 2009, obtained ISO 9001:2008 certification for management and ISO 17025 for laboratory management.
- w. 2010, international recognition through Webometrics, 4icu, Greenmetrics, and QS-Star rankings. UII rating continues to increase.

- x. 2013, accreditation of higher education institutions with an 'A' grade by Ban-PT with the highest score for private universities in Indonesia.
- y. 2014, pilot international accreditation for several faculties such as the faculty of economics, faculty of civil engineering & planning, and faculty of natural sciences.
- z. 2015, the Ministry of Research, Technology, and Higher Education announced that UII was included in ranking the 10 best universities in Indonesia based on management quality.
- aa. 2016, UII received a three-star award from QS Star with the highest score for a private university in Indonesia and was ranked first as a private university in research performance by the Ministry of Research, Technology and Higher Education.<sup>9</sup>

## 2. Vision and Mission of the Indonesian Islamic University

School is one of the educational institutions that, of course, must plan to start from the vision, mission, and goals to implement them through the material to the learning process. In addition, educational institutions will certainly evaluate the curriculum that has been implemented to understand its suitability.<sup>10</sup>

### a. Vision UII

The realization of the Indonesian Islamic University as rahmatan lil'alamin, committing to perfection (excellence), Islamic treatise in the fields of education, research, community service, and da'wah at the level of quality universities in developed countries.

### b. Mission UII

Upholding divine revelation and the sunnah of the Prophet as a source of absolute truth and mercy for the universe and supporting the noble and sacred ideals of the Indonesian nation in educating the nation's life through efforts to form Muslim experts and scholars who are pious, have good morals, are skilled, have practical knowledge and do scientific deeds, developing and disseminating science, technology, art with the spirit of Islam, building a just and prosperous society and state of the

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<sup>9</sup> Universitas Islam Indonesia.

<sup>10</sup> Rizka Amalia Shofa, "Kurikulum Dan Dinamika Perubahannya Di Pondok Pesantren Universitas Islam Indonesia Yogyakarta.," *MANAGERIA: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2016): 101–14.

Republic of Indonesia based on Pancasila and the 1945 Constitution approved by Allah SWT, and exploring, developing, and disseminating understanding of Islamic teachings to be internalized and practiced by University residents and society in general.<sup>11</sup>

### **3. Figures in Indonesian Islamic universities**

#### **a. Prof. K.H. Abdulkahar Mudzakkir**

Abdulkahar Mudzakkir was the first magnificent rector since the founding of the Islamic College (STI) in Jakarta in 1945. He was recorded as the longest-serving rector (15 years). Apart from that, Pak Kahar is also listed as a national figure and member of the BPUPKI (a body investigating efforts to prepare for Indonesian independence). In 2019, Pak Kahar was awarded the title of National Hero by the Government of the Republic of Indonesia.<sup>12</sup>

#### **b. Prof. RHA. Kasmat Bahoewinangoen**

Prof. RHA. Kasmat Bahoewinangoen appeared to replace Prof. K.H. Abdulkahar Mudzakkir as UII Chancellor in 1960. Prof. Kasmat occupied the position of rector for a relatively short time, namely only about three years (1960-1963). However, in his short leadership, Prof. Kasmat has succeeded in bringing UII to develop more advanced with the opening of Sharia and Tarbiyah faculties, UII branches outside Yogyakarta, and obtaining status for its faculties. The Faculty of Sharia and Tarbiyah was opened in 1961 and 1962 as a substitute for the UII Faculty of Religion, which in the 1950s was taken over by the Ministry of Religion.<sup>13</sup>

#### **c. Prof. Dr. dr. M. Sardjito, M.P.H. Periode 1963-1970**

Prof. Dr. Sardjito appeared to replace Prof. Mr. Rha. Kasmat Bahuwinangun, a UII rector since 1963. The former rector of Gadjah Mada University, whose name is immortalized as the largest hospital in the Special Region of Yogyakarta (Sardjito Hospital), has been UII rector for about seven years. During his leadership, the status of the

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<sup>11</sup> Universitas Islam Indonesia, "Profil - Universitas Islam Indonesia," accessed November 2, 2022, <https://www.uui.ac.id/profil/>.

<sup>12</sup> Universitas Islam Indonesia, "Rektor - Universitas Islam Indonesia," accessed November 2, 2022, <https://www.uui.ac.id/profil/rektor/>.

<sup>13</sup> Universitas Islam Indonesia.

economics faculties and law faculties of UII were equalized by the government. Also, during his leadership period, UII expanded its wings by opening UII branch faculties in various regions of Indonesia, such as Surakarta, Madiun, Purwokerto, Gorontalo, Cirebon, Bangil, and Klaten. During the Sardjito period, UII opened a Faculty of Engineering and a Faculty of Medicine within UII. Sardjito is a highly dedicated, honest, open leader who always works hard without strings attached. He never wanted to receive a salary from UII during his tenure as rector. In 2019, Pak Sardjito was awarded the title of National Hero by the Government of the Republic of Indonesia.

**d. H. GBPH. Prabuningrat Periode 1973-1978; Periode 1978-1981; Periode 1982**

Prof. Dr. Sardjito died in 1973 while still serving as UII Chancellor. His sudden departure made it difficult for UII to find another figure ready to become the definitive rector. So, the path is to form a presidium (rectorium) UII consisting of H. GBPH Prabuningrat, Prof. Dr. RHA. Kasmat Bahuwinangun, and Brigadier General Sutarto. Even though the Presidium only served for no more than three years, it had succeeded in developing UII in a more advanced direction. The famous UII campus on Jalan Cik Di Tiro 1 results from the Presidium's efforts to raise funds from Novib in the Netherlands.

H. GBPH Prabuningrat, known as BRM Tinggartala, is one of the sons of Javanese king Mataram Hamengkubuwono VIII and his wife Bra Puspitaningdiya. After the presidium in 1973, Prince Prabuningrat agreed to assume the post of definitive rector of UII. Prabuningrat was elected as rector for three consecutive terms (1973 – 1978, 1978 – 1981, and 1982 – 1986). However, he only had time to live the third period for less than a year because, at the end of 1982, he died. During these periods of Prabuningrat's leadership, UII's progress was more visible, especially in the construction of physical facilities so that UII could build its own buildings. In the academic field, there has also been an increase in the status of several faculties within UII, and the promotion of the appointment of permanent lecturers has begun. During Prabuningrat's leadership, public interest in studying at UII rapidly developed.



**e. Prof. Dr. Ace Partadiredja, Periode 1983-1989**

Before serving as rector in 1983, prof. Dr. Ace Partadireja is a lecturer at the UII Faculty of Economics. That is why his name is now immortalized as the name of the building for the Faculty of Economics (Condongcatur Campus). At that time, Prof. Ace had been entrusted with becoming a member of the UII Waqf Plenary and was later appointed Treasurer of the UII Waqf Foundation. At the university senate meeting on November 14, 1981, Ace Partadiredja was entrusted with serving as vice chancellor I (academic). His appointment as acting chancellor was due to H. GPBH Prabuningrat, who died during his tenure as UII Chancellor in 1982-1986. Under these conditions, according to the UII statutes, the vice-rector I who can become the acting rector is the vice-rector I who was serving at that time. Ace Partadiredja then served as the definitive chancellor in 1983-1989.

**f. Prof. Dr. H. Zanzawi soejoeti, m.sc. Periode 1990-1993; periode 1994**

Since June 1989, Prof. Dr. H. Ace Partadiredja could no longer carry out his duties effectively because he was a visiting professor at the National University of Singapore. Daily duties as rector were carried out by the assistant rector under the leadership of the caretaker, assistant rector. In mid-November 1989, Ace Partadiredja handed over his mandate as rector to the Daily Management of the Waqf Agency (PHBW) UII because of the demands of the situation. Based on the handover of the mandate, the university senate and PHBW UII agreed to form a presidium whose job was to carry out the duties of the UII directorate until the end of December 1989. Prof. H. Zaini Dahlan, MA, was presented as chairman of the presidium accompanied by two members, Prof. Dr. H. Zanzawi soejoeti, M.Sc. and Dr. Ahmad Syafi'i Ma'arif.<sup>14</sup>

At the end of the third week of December 1989, the Presidium succeeded in holding the definitive election of the Chancellor in accordance with the UII Statutes. Prof. Dr. H. Zanzawi Soejoeti was elected UII Chancellor from 1990 – 1993. The development of the academic field without neglecting the arrangement of the administration field seems to be the main focus of the Zanzawi Soejoeti program. This can be seen in strengthening the implementation of advanced study programs for lecturers (student workers), the stabilization of the curriculum, the focus

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<sup>14</sup> Universitas Islam Indonesia.

on the lecturer-student ratio, and so on. The tenure of Prof. Zanzawi Soejoeti's term as rector ended at the end of December 1993, so in early 1994, a new rector appeared. However, the election for rector candidate in mid-November 1993 failed to get a candidate willing to serve as rector. So, in December 1994, the meeting of the board of directors of the waqf board reappointed Prof. Zanzawi to become acting rector from 1-31 January 1994.

**g. Prof. H. Zaini Dahlan, M.A. Periode 1989 (Presidium); Periode 1994-1998; Periode 1998-2002**

Prof. H. Zaini Dahlan, MA, had previously been appointed chairman of the presidium in 1989 when the rector, Ace Partadiredja, handed back the mandate of the rector's duties to the daily management of the UII Waqf Board. Furthermore, Zaini Dahlan's leadership as definitive rector began when he replaced Prof. Dr. H. Zanzawi Soejoeti, M.Sc., with consecutive terms of office in 1994-1998 and 1998-2002. During Zaini Dahlan's leadership period, UII laid out the basis for program development in the academic field with a combination of effective and efficient resource utilization programs. Apart from that, the openness and Islamic ukhuwah program among academicians is strengthening. Academic development will be directed at vertical development (postgraduate level and diploma) and horizontal development (graduate 1 psychology, natural sciences, industrial engineering, and so on).

**h. Dr. Ir. Luthfi Hasan, MS, Periode 2002-2006**

Luthfi Hasan was elected UII Chancellor in the 2002-2006 period. During this period, four assistant rectors assisted the UII Chancellor in his duties. During Luthfi Hasan's leadership period, UII encouraged efforts to increase collaboration, quality assurance, and improve information technology functions to support academic activities. During this period, UII also prepared organizational restructuring to increase competitiveness in the dynamics of tight university competition.<sup>15</sup>

**i. Prof. Dr. Drs. Edy Suandi Hamid, M.Ec., Periode 2006-2010; Periode 2010-2014**

Edy Suandi Hamid served as UII Chancellor for two consecutive terms, namely the 2006-2010 and 2010-2014 periods. His active work,

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<sup>15</sup> Universitas Islam Indonesia.

especially in Indonesia's higher education world, has placed Prof. Edy also carried out his duties as chairman of the Indonesian Rectors Forum (FRI) in 2008-2009 and chairman of the Association of Indonesian Private Higher Education (APTISI) in the 2011-2015 period. During his leadership period, UII was named a private university with the best quality assurance in Indonesia (2009), and for the first time, UII participated in the institutional accreditation process with an accreditation score of A (2013), where UII achieved the highest score among private universities in Indonesia in at that time.

**j. Dr. Ir. Harsoyo, M.Sc. Periode 2014-2017**

Harsoyo is a permanent lecturer in the civil engineering study program at the Faculty of Civil Engineering and Planning (FTSP). He was elected UII Chancellor for the 2014-2018 term. UII further strengthened its international recognition during her leadership period through various institutional, lecturer, and student achievements. The opening of the hafiz al-Qur'an tracing route also added the selection pattern for new student admissions. Harsoyo resigned from the chancellor position in 2017 and was succeeded by nandang sutrisno.

**k. Nandang Sutrisno, S.H., LL.M. M.Hum., Ph.D., Periode 2017-2018**

Nandang Sutrisno became UII Chancellor, replacing Harsoyo, who resigned from his position in early 2017. Before serving as Chancellor, Nandang Sutrisno served as Vice Chancellor I during Prof. Edy Suandi Hamid's leadership period. In his leadership, UII made various brilliant achievements at the national level, where it was ranked first as a private university in Indonesia with the best research and community service performance. In the institutional re-accreditation process that was carried out at the end of 2017, UII again achieved an A accreditation score which simultaneously shows UII's quality as one of the leading tertiary institutions in Indonesia

**l. Prof. Fathul Wahid, S.T., M.Sc., Ph.D., Periode 2018-2022; Periode 2022-2026**

Fathul Wahid was elected UII Chancellor for the 2018-2022 period, replacing Nandang Sutrisno's leadership. Before taking on the mandate as rector, Fathul Wahid served as dean of the Faculty of Industrial Technology from 2006-2010, and he was listed as the youngest dean at UII. In addition, Fathul Wahid is also listed as the second youngest

rector, after history records that Abdulkahar Mudzakkir was appointed as the youngest rector in the ranks of the leadership of the Indonesian Islamic College (STI) / Islamic University from time to time. UII received superior accreditation from the National Higher Education Accreditation Board during his leadership period. Fathul Wahid has been entrusted with becoming UII Chancellor for a second term, 2022-2026.

#### 4. UII's value as rahmatan lil' alamin

Education is an activity that plays a role in the history of Indonesia. Educated people also contributed to moving the nation in an effort to achieve independence. Here, universities are seen as one of the centers of the nation's struggle.<sup>16</sup> When all schools include Japanese language and culture as a compulsory subject, STI does not have these courses. STI students are only given general and religious lessons, namely an introduction to economics by Muhammad Hatta and Arabic by Khabdul Kahar Muzakkir.<sup>17</sup>

One of the objectives of the birth of the Indonesian Islamic University is to make its alumni become Muslim scholars who have abilities in the scientific field, and have an understanding in the field of Islamic religion. To support this goal, the teaching and learning process should be oriented towards fulfilling institutional goals. One of the steps taken by UII to fulfill this goal is to form an academic support unit that provides benefits for the development of Islamic da'wah and Islamic education both internally and externally. This institutional unit is based on the Rector's Decree No. 45/B. III/Rek/1990, 20 July 1990, was named the Institute for Development and Development of the Islamic Religion (LPPAI). At the foundation level, UII is faced with the foundation law which requires all foundation-based institutions to comply. This self-adjustment has implications for changes in the foundation's structure, which has so far been stipulated in the basic rules and household regulations of the UII waqf agency. The appearance of the draft law on education legal entities also gave rise to thoughts for UII

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<sup>16</sup> S Sabandar, "Menilik UII, Universitas Tertua Di Indonesia Yang Sarat Sejarah," liputan6.com, accessed November 2, 2022, <https://www.liputan6.com/regional/read/4627751/menilik-iii-universitas-tertua-di-indonesia-yang-sarat-sejarah>.

<sup>17</sup> D Subhanie, "Di Balik Berdirinya Universitas Islam Indonesia," accessed November 2, 2022, <https://daerah.sindonews.com/berita/1303289/29/di-balik-berdirinya-universitas-islam-indonesia>.

because it also had implications for changes in organizational structure, which were not easy to accommodate.<sup>18</sup>

In UII, a concept teaches the meaning of humanity and peace; this is contained in the teachings of rahmatan lil alamin, and it is an integral part of all religious teachings brought by the prophet Muhammad. "We did not send you (O Muhammad), but as a mercy to the universe" (QS. Al Anbiya: 107). Rahmatan Lil Alamin is, if it may be said, the prophetic mission of Rasulullah SAW as the carrier of Islamic teachings from Allah SWT. The mission of Rahmtan lil Alamin is to become a religion for all human beings, transcending the boundaries of time and space. Islam is for universal brotherhood for humanity, building a globalized world civilization without ethnic, racial, religious, and cultural barriers.<sup>19</sup> The presence of UII as an educational institution in the midst of society will bring a paradigm of Islamic education rahmatan lil'alamin, which helps to think as a whole by studying in depth related to Islamic education, which is built through universal values based on the Qur'an and al-Qur'an. -hadith, prioritizing love, togetherness, justice, and brotherhood towards fellow human beings.<sup>20</sup> The desire of Muslims to establish higher education has been pioneered.<sup>21</sup> By linking the meaning of rahmatan lil alamin apart from the fact that Islam is universal, global, and comprehensive for all people in the world, the meaning of rahmatan lil alamin also stipulates that Islam is a religion and shari'ah, which is full of compassion, love, and brotherhood, and peace. UII never teaches enmity and hatred; UII does not have destructive and evil teachings and shari'ah; on the contrary, all Islamic teachings and shari'ah in UII aim to give birth to and realize eternal benefits for humans. Therefore, UII has an eternal maqashid (goal), such as preserving the human mind, offspring,

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<sup>18</sup> Nur Azizah, "Sejarah Dan Peran UII Dalam Perkembangan Pendidikan Islam Di Indonesia," accessed November 2, 2022, <http://piiii17.blogspot.com/2018/04/sejarah-dan-peran-iii-dalam.html>.

<sup>19</sup> Zulfan Syahansyah, "Telaah Nilai Kemanusiaan Dan Perdamaian Dalam Perspektif Rahmatan Lil Alamin," *Rahmatan Lil Alamin: Journal of Peace Education and Islamic Studies* 1, no. 1 (2018): 1–14.

<sup>20</sup> Dakir Dakir and Ahmad Fauzi, "Epistemologi Pendidikan Islam Rahmatan Lil'alamin Di Era Revolusi Industry 4.0; Sebuah Kajian Paradigmatik," *Edureligi: Jurnal Pendidikan Agama Islam* 3, no. 2 (2019): 92–100.

<sup>21</sup> Amiruddin Amiruddin, "Dinamika Lembaga Pendidikan Tinggi Islam Di Indonesia," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 41, no. 1 (2017): 98–117.

property, religion, and self-esteem. From this, UII is then called a religion that is rahmatan lil alamin.<sup>22</sup>

The discussion about Islam rahmatan lil alamin is a very familiar theme, but when studied, it has a wide range of coverage. The Islamic concept of rahmatan lil alamin is an interpretation of verse 107 of surah al-Anbiya (21), which means, "I was not sent but to bring mercy to all the worlds".<sup>23</sup> UII in its system should have the function of changing the environment in more detail by laying the foundation for the existence of a society with Islamic culture and character so that the inculcation of the values of justice, equality, unity, peace, goodness, and beauty as a driving force for the development of society becomes a pillar in the development of Islam. In addition, UII also helps liberate individuals and society from an unjust system (tyranny, totalitarian) towards a just system, conveys social criticism of deviations that apply in society to carry out the duty of nahi munkar, and provides an alternative conception of the system bottlenecks to carry out the amar makruf based on the values of the teachings of the Indonesian Islamic University.

## 5. UII in Spreading Islamic Economics

UII takes a role in the development of Islamic economics, finance, and banking, in the Islamic economics program, FIAI UII is the first Islamic economics study program in Indonesia to successfully obtain a permit from the Ministry of Religion of the Republic of Indonesia in 2003 in carrying out operations, one of the advantages of this graduate is having opportunities to become academics, business people, young researchers in the field of Islamic finance and banking, able to master Islamic public finance and perform business in an Islamic manner. Then, the lecturers who teach at FIAI are graduates who are already economists, academics, and practitioners and, of course, have qualifications obtained from accredited universities. Efforts to form competencies according to the needs and standards of the world of work both internally and externally, including the demands of the job market, FIAI UII is equipped with the Center for Islamic Economic Studies and Consultation (PK2EI), the Mini Bank laboratory and the Sharia Capital Market Laboratory (Sharia Investment Gallery) the first in Indonesia. In addition, cooperation with several Islamic financial institutions, companies, and educational institutions both at home and abroad allows students to go directly into the world of work through fieldwork practice schemes both at

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<sup>22</sup> Arif, "Islam Rahmatan Lil Alamin From Social and Cultural Perspective."

<sup>23</sup> Miftah Mucharomah, "Guru Di Era Milenial Dalam Bingkai Rahmatan Lil Alamin," *Jurnal Pendidikan Islam* 2, no. 2 (2017): 172–90.

home and abroad. Then graduates of PSEI FIAI UII can have careers in educational institutions and government institutions, as well as in the Islamic finance industry (Islamic banking, Islamic capital markets, Islamic insurance, Islamic pawnshops, Islamic cooperatives, OJK, and Islamic DPLK), public financial institutions (Director General of Taxes, Zakat Management Organizations, etc.) and Halal business industries (Food Industry, Tourism, Sharia Hotels, Modest Muslim Fashion, MSMEs, Media, Cosmetics, etc.).<sup>24</sup>

The Center for Islamic Economic Studies and Consultation has activities that support and facilitate lecturers and students in the form of studies, research, community service, and Islamic da'wah. UII also has the Journal of Islamic Economics Lariba, a journal with open access online, which publishes articles and papers on a semi-annual basis that contribute to developing theory and practice. In addition to that, students carry out practical fieldwork, the aim of which is to develop soft skills in the world of work, which students must carry out as one of the requirements for obtaining a bachelor's degree (S1).<sup>25</sup>

#### **D. Conclusion**

The Islamic University of Indonesia is the first private Islamic university in Indonesia, a national university based on Islamic values. UII has so far maintained its identity, is pure in dedication and sacrifice, and drives itself to progress. UII strives to always be at the forefront of educating the nation and increasing physical and spiritual well-being. One of the objectives of the birth of the Indonesian Islamic University is to make its alumni become Muslim scholars with abilities in the scientific field and an understanding of the field of Islamic religion.

In UII, a concept teaches the meaning of humanity and peace. This is contained in the teachings of rahmatan lil alamin and is an integral part of all religious teachings brought by the prophet Muhammad. The presence of UII as an educational institution in the midst of society will bring a paradigm of Islamic education rahmatan lil'alamin, which helps to think as a whole by studying in depth related to Islamic education, which is built through universal values based

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<sup>24</sup> "Sarjana Ekonomi Islam - Universitas Islam Indonesia," accessed November 2, 2022, <https://www.uui.ac.id/Program-Pendidikan/Sarjana-Ekonomi-Islam/>.

<sup>25</sup> "Program Studi Ekonomi Islam - Universitas Islam Indonesia," accessed November 2, 2022, <https://islamic-economics.uui.ac.id/>.

on the Qur'an and al-Qur'an. -hadith, prioritizing compassion, togetherness, justice, and brotherhood towards fellow human beings.

Then, in broadcasting the Islamic economy, UII tries to cooperate with several Islamic financial institutions, companies, and educational institutions both at home and abroad, enabling students to go directly into the world of work through fieldwork practice schemes both at home and abroad. Then graduates of PSEI FIAI UII can have careers in educational institutions, and government institutions, as well as in the Islamic finance industry (Islamic banking, Islamic capital markets, Islamic insurance, Islamic pawnshops, Islamic cooperatives, OJK, and Islamic DPLK), public financial institutions (Director General of Taxes, Zakat Management Organizations, etc.) and Halal business industries (Food Industry, Tourism, Sharia Hotels, Modest Muslim Fashion, MSMEs, Media, Cosmetics, etc.

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