

**ISLAM RAHMATAN LIL ALAMIN PARADIGM
AND ITS IMPLICATIONS FOR STRENGTHENING
STUDENT PROFILES IN NUSANTARA**

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Abstract

The purpose of this research is to describe the concept of Islam rahmatan lil'alamın perspective of Ulama and to analyze its implications for strengthening students profile in Nusantara. This study was conducted using a library research method, and the research data sources were diverse articles and research findings on the paradigm of Islam rahmatan lil'alamın and its implications. The research findings revealed that Ulama have provided their views on this matter, such as KH. Hazim Muzadi, who proposed three approaches to promote Islam Islam rahmatan lil'alamın, KH. Achmad Siddiq, who developed the concept of ukhuwah trilogy, and KH. Achmad Dahlan, who emphasized values in his preaching method. The implications of these findings provide support for shaping the profiles of students in Nusantara by designing programs and activities that offer opportunities for students to develop and actualize the values of rahmatan lil'alamın, both within the school environment and in society.

Keywords: *Paradigm, Islam Rahmatan Lil'alamın, Student Profile*

Abstrak

Tujuan penelitian ini ialah mendeskripsikan konsep Islam rahmatan lil'alamin perspektif para tokoh ulama serta menganalisis implikasinya terhadap penguatan profil pelajar di Nusantara. Kajian ini ditulis menggunakan metode penelitian kajian pustaka, sumber data penelitiannya dari beragam artikel maupun hasil penelitian tentang paradigma Islam rahmatan lil'alamin dan implikasinya. Hasil penelitian didapatkan bahwa para tokoh ulama telah memberikan pandangannya seperti KH. Hazim Muzadi dengan tiga pendekatan dalam mengkampanyekan Islam sebagai agama rahmatan lil'alamin, KH. Achmad Siddiq dengan konsep trilogy ukhuwahnya serta KH. Achmad Dahlan dengan nilai-nilai dalam metode dakwahnya. Adapun implikasinya memberikan penguatan terhadap pembentukan profil pelajar di Nusantara dengan menyusun program maupun kegiatan yang dapat memberikan wadah bagi pelajar mengembangkan serta mengaktualisasikan nilai-nilai rahmatan lil'alamin baik di lingkungan sekolah maupun masyarakat.

Kata Kunci: *Paradigma, Islam Rahmatan Lil'alamin, Profil Pelajar*

A. Introduction

The concept of Islam rahmatan lil'alamin, as outlined in the Qur'an and the Sunnah of the Prophet, has one main objective, which is global ethics or virtuous morals towards the entire universe. This means that Islam is a religion that brings about peace, not harm, a religion that brings about well-being, not harm. In Surah Al-Anbiya, verse 107, it is very clear that it provides information and good news, that the Prophet, as the last Prophet, has a mission to provide protection and peace to all of humanity and the entire universe, not just to Muslims alone.

The term global ethics was introduced by Hans Kung and is understood as a fundamental consensus on values and attitudes agreed upon by all elements of religious communities worldwide, including those who do not believe or are atheists. This idea is urgent for the creation of a peaceful life and for reducing global upheavals occurring around the world due to the actions of both religious and non-religious individuals.¹ Kung's perspective makes a significant contribution to the global religious community because with global ethics, peace can be achieved without wars among religious communities.²

Realizing that concept is a shared responsibility of the Muslim community. Therefore, Islam must always prioritize moderate, humanistic, inclusive, and peaceful attitudes. This applies not only within

¹ Lydia OS Tumampas, "Etika Global Di Era Globalisasi," *Tumou Tou* 1, no. 2 (2014): 141-48, <https://ejournal-iakn-manado.ac.id/index.php/tumoutou/article/view/12>.

² Reinardus L Meo, "Sumbangan Etika Global Hans Küng Demi Terwujudnya Perdamaian Dan Relevansinya Bagi Indonesia," *Jurnal Ledalero* 18, no. 1 (2019): 103, <https://doi.org/10.31385/jl.v18i1.157.103-122>.

the scope of Indonesia, but to all Muslims worldwide. Indonesia has a valuable asset in this regard because it has been able to apply these principles within a diverse cultural, racial, and religious context. Hence, Islam rahmatan lil' alamin becomes a collective aspiration.³

However, various ongoing problems need to be anticipated, as the values of peace within Islam are believed but not yet fully implemented in religious life. Conflicts occurring globally and in Nusantara remain in the pages of history. They can serve as lessons for future generations of the nation, emphasizing the need to interpret universal religious values in a way that brings goodness and well-being to all people and the environment. History records religious conflicts such as those in Poso,⁴ conflicts arising from the rejection of places of worship construction in Cilegon, and so on.⁵

The concept has contributed to changes in the field of education. For example, the term "teaching" is no longer relevant, as its context is narrow, and it is more appropriate to use the word "educating." This means that educators must be capable of changing perspectives related to education to make it more humane and inclusive. If this is realized in the field of education, problems such as violence and injustice in education will disappear.⁶ In practical terms, this concept can be offered and delivered to students as part of their learning experience. This has received a positive response because the content provided is highly beneficial to their personal and social lives.⁷

In the context of Islamic education, a paradigm shift is necessary to realize an rahmatan lil' alamin model of Islamic education. This change begins with rebuilding the social aspect, meaning it restores universal educational values, making them participatory rather than doctrinal,⁸ The curriculum model also becomes more humane and moderate,

³ Abd Malik Usman, "Islam Rahmah Dan Wasathiyah: Paradigma Keberislaman Inklusif, Toleran Dan Damai," *Humanika* 15, no. 1 (2015): 49–65, <https://doi.org/10.21831/hum.v15i1.7637>.

⁴ Bob Marta, "Konflik Agama Dan Krisis Intoleransi: Tantangan Atau Mimpi Buruk Keberagaman Indonesia?," 2020, <https://www.pskp.or.id/2020/08/06/konflik-agama-dan-krisis-intoleransi-tantangan-atau-mimpi-buruk-keberagaman-indonesia/>.

⁵ Moh Khoeron, "Mengurai Polemik Penolakan Pendirian Gereja Di Cilegon," 2022, <https://kemenag.go.id/opini/mengurai-polemik-penolakan-pendirian-gereja-di-cilegon-jr7bvt>.

⁶ Iis Arifudin, "Paradigma Pendidikan Islam: Rahmatan Lil 'Alamin," *Forum Tarbiyah* 9, no. 2 (2011): 143–53.

⁷ Syahdara Anisa Makruf, "Refleksi Mahasiswa Terhadap Pembelajaran Mata Kuliah Islam Rahmatan Lil'alamin," *Intiqad: Jurnal Agama Dan Pendidikan Islam* 13, no. 2 (2021), <https://doi.org/10.30596/intiqad.v13i2.8078>.

⁸ Dakir and Ahmad Fauzi, "Epistemologi Pendidikan Islam Rahmatan Lil 'Alamin Di Era Revolusi Industri 4.0; Sebuah Kajian Paradigmatik," *Edureligia* 3, no. 2 (2019): 92–100, <https://doi.org/https://doi.org/10.33650/edureligia.v3i2.984>.

emphasizing values of compassion.⁹ A curriculum built on humanism and a love for peace will impact the mindset of students in understanding Islam, leading to behavior filled with positive values towards both others and the environment.¹⁰

Learning is engaging and enjoyable, with educators who are humanistic and an inspiring school environment.¹¹ Another paradigm is also presented by Abudin Nata, stating that Islam rahmatan lil'amin is the foundation of Islamic education is the most appropriate educational model to address the challenges of changing times. It remains contextual in all aspects, from the content of the lessons delivered to ensure that Islamic education can provide a limitless global perspective.¹² The problems that arise can be addressed with various solutions, including strengthening the values of "rahmatan lil'amin" through an educational curriculum that emphasizes the development of students' profiles in Nusantara.

B. Literature Review

The idea of Islam rahmatan lil'amin is an inclusive idea, meaning that Islam brings and teaches religious values with a sense of security and gentleness without violence. In addition, the Prophet Muhammad has taught that the values of Islam that he brought are values that are full of coolness because it makes humans as human beings who have such a high degree.¹³ This idea can be seen in the social community such as in schools, places of worship and in the cultural life of the community such as science, ideology, customs that develop and survive in the community environment.¹⁴

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 Nurul Hidayah, Tobroni Tobroni, and Nurhakim Nurhakim, "Rahmatan Lil'alami Islamic Education Curriculum Reconstruction: Healthy and Safe for Students' Spiritual and Physical Development," *Belajea: Jurnal Pendidikan Islam* 8, no. 1 (2023): 35, <https://doi.org/10.29240/belajea.v8i1.7208>.

¹¹ Solihin Solihin, Nurwadjah Ahmad, and Andewi Suhartini, "Konsep Rahmatil Alamin Dan Implikasinya Pada Pendidikan Islam," *Aksioma Ad-Diniyah* 9, no. 1 (2021), <https://doi.org/10.55171/jad.v9i1.487>.

¹² Abuddin Nata, "Islam Rahmatan Lil Alamin Sebagai Model Pendidikan Islam Memasuki Asean Community," *Makalah Disampaikan Pada Acara Kuliah Tamu Fakultas Ilmu Tarbiyah Dan Keguruan UIN Maulana Malik Ibrahim Malang*, 2016.

¹³ Siswoyo Aris Munandar, "Islam Rahmatan Lil 'Alamin Dalam Perspektif Nahdlatul Ulama," *El-Tarbawi* XI, no. 1 (2018): 87–102, <https://doi.org/10.20885/tarbawi.vol11.iss1.art7>.

¹⁴ Muhammad Khairan Arif, "Islam Rahmatan Lil Alamin From Social and Cultural Perspective," *Al-Risalah: Jurnal Studi Dan Pemikiran Islam* 12, no. 2 (2021): 169–86, <https://doi.org/10.34005/alrisalah.v12i2.1376>.

Based on the study of Yamin et al, the values of rahmatan lil'alamin can be implemented in the learning process at school. While the techniques used can be in the form of lectures, role models from teachers and other stakeholders and surveys to the community regarding the values that have been embedded in life.¹⁵ In addition, in Hidayati and Musnandar's study, the implementation of rahmatan lil'alamin-based Islamic education learning can foster and strengthen character traits in students.¹⁶ Reinforced by the results of research conducted by Putra et al. That the value of rahmatan lil'alamin can strengthen the character of students in the aspect of caring for the surrounding environment. And this can be done by providing various programs such as bravery survival.¹⁷ Therefore, character education is the vision of Islam rahmatan lil'alamin.¹⁸

The implementation of rahmatan lil'alamin value-based learning can also be a strength for teachers in preparing themselves professionally, because the competence of teachers who have rahmatan lil'alamin values is an important point in answering the challenges of today's times, especially providing role models for the millennial generation.¹⁹ As this responsibility, teachers can reconstruct the education curriculum so that it is always based on the values of rahmatan lil'alamin and can foster and strengthen character based on these values.^{20,21,22}

¹⁵ Mohamad Yamin et al., "Konsep Rahmatan Lil' alamin Dalam Pendidikan Islam," *Jurnal Pendidikan Dan Konseling* 4, no. 2 (2022), <https://doi.org/https://doi.org/10.31004/jpdk.v4i2.4221>.

¹⁶ Hidayati and Aries Musnandar, "Implementasi Metode Pembelajaran Pendidikan Agama Islam Dalam Perspektif Konsep Rahmatan Lil Alamin," *DIAJAR: Jurnal Pendidikan Dan Pembelajaran* 1, no. 3 (2022): 330–38, <https://doi.org/10.54259/diajar.v1i3.982>.

¹⁷ Agiel Laksamana Putra, Asrori Asrori, and Rusman Rusman, "Pembentukan Karakter Siswa Peduli Lingkungan Berbasis Islam Rahmatan Lil 'alamin SMP SAIM," *AT-TAJDID: Jurnal Pendidikan Dan Pemikiran Islam* 07, no. 02 (2023): 492–500, <https://doi.org/http://dx.doi.org/10.24127/att.v6521a2366>.

¹⁸ Umum Budi Karyanto, "Pendidikan Karakter: Sebuah Visi Islam Rahmatan Lil Alamin," *Edukasia Islamika* 2, no. 2 (2017): 191, <https://doi.org/10.28918/jei.v2i2.1668>.

¹⁹ Miftah Mucharomah, "Guru Di Era Milenial Dalam Bingkai Rahmatan Lil Alamin," *Edukasia Islamika* 2, no. 2 (2017): 172, <https://doi.org/10.28918/jei.v2i2.1667>.

²⁰ Zainab, "Rekonstruksi Kurikulum Pendidikan Agama Islam: Analisis Model Kurikulum Rahmatan Lil Alamin."

²¹ Hidayah, Tobroni, and Nurhakim, "Rahmatan Lil'alami Islamic Education Curriculum Reconstruction: Healthy and Safe for Students' Spiritual and Physical Development."

²² Khoeron Khoeron, Khozin Khozin, and Moh. Nurhakim, "Rekonstruksi Kurikulum PAI Rahmatan Lil' alamin Aman Bagi Peserta Didik," *TSAQOFAH: Jurnal Penelitian Guru Indonesia* 4, no. 2 (2024): 1077–89, <https://doi.org/https://doi.org/10.58578/tsaqofah.v4i2.2473>.

C. Research Methodology

This research method is library research, also known as literature research or literature review. It is a research approach that involves the collection, analysis, and interpretation of data from written sources or relevant literature on a specific research topic or issue. This method relies on written sources such as books, journal articles, theses, research reports, official documents, and other bibliographic sources to comprehend and explain the research topic.²³

Here are some key steps in the library research method: Prepare the tools to be used in recording data from library research. Organize primary materials or sources in library research. Schedule research time to provide opportunities for the researcher to collect and analyze data. Make important notes as research findings after textual analysis.²⁴ Based on these four stages, the researcher has proceeded step by step to prepare tools and time, and to organize data in line with the research focus, which is the paradigm of Islam rahmatan lil'alamin from the perspective of Ulama and its implications for strengthening students profile in Nusantara. The data includes scholarly articles and research findings that have been published.

D. Findings

The concept of Islam rahmatan lil'alamin teaches that Islam is a religion that brings peace and well-being to all of humanity in the world and the surrounding environment. Theologically, this concept originates from the sacred Quranic verse, Surah Al-Anbiya, verse 107, which means that Allah (SWT) sent Prophet Muhammad as a mercy to the world. Therefore, Islam, from a theological perspective, provides clear guidelines for its followers to interact with others and the environment, promoting kindness and compassion.²⁵

Based on the interpretation by Shihab in his book "Tafsir al-Misbah," the word "rahmat" (mercy) mentioned in the verse refers to the exemplary model that Prophet Muhammad set as a source of mercy for the entire universe. In addition to the teachings the Prophet brought for the benefit of humanity as a whole. This is why Prophet Muhammad, as a servant of Allah who was directly educated by Allah, had an exceptional and unique character. That's why only Prophet Muhammad is given the

²³ Amir Hamzah, *Metode Penelitian Kepustakaan (Library Research)* (Malang: Literasi Nusantara Abadi, 2019).

²⁴ Mestika Zed, *Metode Penelitian Kepustakaan*, 2nd ed. (Jakarta: Yayasan Obor Indonesia, 2008).

²⁵ Abdul Wahab Syakhrani and Muhammad Rivaldi Yudistira, "Dasar Keislaman Sebagai Agama Rahmatan Lilalamin," *MUSHAF JOURNAL: Jurnal Ilmu Al Quran Dan Hadis* 2, no. 3 (2022): 263–69, <https://doi.org/10.54443/mushaf.v2i3.43>.

title of "rahmat" (mercy) and is attributed with the quality of "Rahim" (the Most Merciful), which is immortalized in the Quran (Surah At-Taubah, verse 128). The contextual understanding of the concept of mercy within the character of Prophet Muhammad implies that all of his actions, words, and behavior serve as examples and role models for all of humanity in showing compassion, not only towards other humans but also towards the entire universe. For instance, Prophet Muhammad taught the importance of showing compassion to animals by not slaughtering them before ensuring that the knife used is sharp, thereby minimizing suffering.²⁶

In a concise interpretation provided by the Ministry of Religious Affairs, this verse indicates that the primary purpose of the sending of the Prophet Muhammad is to bring rahmat and compassion to all of humanity without exception. Thus, the notion that the Islam brought by the Prophet Muhammad brings disaster and destruction is refuted, as there is ample evidence demonstrated by the Prophet through his noble character. For example, he provided protection to all of humanity, regardless of their ethnicity, race, or religion.²⁷

In the context of Hadith, the concept of mercy in Islam, as demonstrated by the Prophet Muhammad in various statements, signifies his firmness towards both Muslims and non-Muslims. This firmness applies to matters of faith and Sharia. The Prophet's resolute nature contributes to the well-being of the Muslim community. Additionally, the concept of mercy can also be understood as combating ignorance because the Prophet Muhammad was sent to eradicate the prevalent ignorance during the era of Jahiliyyah by sharing knowledge and wisdom.²⁸

1. Islam Rahmatan Lil'alamin Paradigm Perspective of Ulama

Many scholars have provided ideas about what "Islam rahmatan lil'alamin" means, and these ideas need to be actualized so that their impact is truly felt by humanity, especially the Muslim community worldwide. KH. Hasyim Muzadi is Ulama who has been earnestly campaigning for the concept of Islam rahmatan lil'alamin, emphasizing that Islam is a religion that promotes peace and rejects violence. In his view, all religions share a common essence of teaching peace, tranquility, and opposition to all destructive behavior. According to KH. Hasyim

²⁶ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an: Vol. 8*, Vol. 8 (Jakarta: Lentera Hati, 2002).

²⁷ Qur'an Kemenag, "Tafsir Ringkas Kemenag Q.S. Al-Anbiya Ayat 107" (Lajnah Kemenag, 2021), <https://lajnah.kemenag.go.id/unduh/quran-kemenag.html>.

²⁸ Ahmad Sanusi Azmi and Mohd Yusof Ismail, "Konsep Rahmatan Lil Alamin Dalam Hadith: Penerokaan Makna Serta Aplikasi Di Malaysia," *Journal Of Hadith Studies* 3, no. 1 (2) (2018): 331-34, <https://doi.org/https://doi.org/10.33102/johs.v3i2.40>.

Muzadi, if there are individuals who engage in such behavior, they have tarnished their own faith and hijacked it. KH. Hasyim Muzadi's perspective is intriguing because he has been successful in promoting that concept to the global community through three approaches: preaching (dakwah), politics, and law approaches. Therefore, using a political approach, Muzadi states that Islam rahmatan lil'alamin implies that Pancasila is not a religion; it serves as a tool that brings together various paths and differences.²⁹

These three approaches provide a way for Muslims to manifest that concept in their lives. First is the preaching approach, which means that a person can encourage others to do good by first understanding the background of the community and providing material that is relevant to their circumstances. KH. Hasyim Muzadi likens a preacher to a pharmacist who can formulate medicine (preaching material) according to the level of illness (community needs). Second is the law approach, which means encouraging those who are truly prepared to comprehensively implement Islamic law by creating a space, such as a civil society. Implementation should always be contextual to the religion itself, not solely focusing on halal and haram aspects. The third is the political approach, which involves the relationship between religion and the state, resulting in the concept of an Islamic community rather than an Islamic state.³⁰

According to KH. Hasyim Muzadi, understanding that concept leads to a moderate religious attitude, where the function of religion as a savior is truly felt by its followers. This moderate approach promotes peaceful coexistence without blaming one another for differences. This concept can be considered successful when it has been internalized and actualized in the community, particularly in Indonesia. This demonstrates that concept can be well internalized in the environment of Pondok Pesantren Bustanul Muta'allimin in Blitar.³¹

Another perspective that underlies KH. Hasyim Muzadi's campaign for Islam rahmatan lil'alamin is the concept that it should be the basis for values and paradigms to achieve security and peace in a community. One way to achieve this is by thinking moderately in

²⁹ Muhammad Makmun Rasyid, "Islam Rahmatan Lil Alamin Perspektif Kh. Hasyim Muzadi," *Epistémé: Jurnal Pengembangan Ilmu Keislaman* 11, no. 1 (2016): 93-116, <https://doi.org/10.21274/epis.2016.11.1.93-116>.

³⁰ Rasyid.

³¹ Muhammad Hasim Asngari, "Internalisasi Islam Rahmatan Lil 'Alamin Perspektif KH. Hasyim Muzadi Sebagai Dasar Moderasi Beragama (Studi Kasus Di Pondok Pesantren Bustanul Muta'allimin Blitar)," *Prosiding Nasional Pascasarjana IAIN Kediri* 4, no. November (2021): 247-62, <http://prosiding.iainkediri.ac.id/index.php/pascasarjana/article/view/75>.

religious matters. If this is done, the positive view of non-Muslim communities towards Islam, which carries a message of peace, can be realized. Therefore, KH. Hasyim Muzadi provides a vital foundation for positioning the paradigm of Islam as a religion of rahmat for the entire universe, not just for its own ummah.³² Additionally, Muslims should position themselves as adherents of a religion that truly understands that Islam is a religion of mercy, meaning a religion that provides peace and tranquility when communicating with people from other faiths and reflects behavior that respects and protects one another in the context of community living.³³

The next thought pertains to the concept of the "Trilogy of Ukhuwah" formulated by Kiai Haji Achmad Siddiq. This concept shapes the viewpoint and instills the belief that Islam is a religion of peace that always upholds ukhuwah. The concept includes Ukhuwah Islamiyah, Ukhuwah Wathaniyah, and Ukhuwah Basyariyah. The foundation of this Ukhuwah trilogy is based on religious principles, such as in Surah Al-Hujurat, verse 10, which emphasizes Ukhuwah Islamiyah. Ukhuwah Wathaniyah is important to be promoted in Indonesia due to its rich cultural, ethnic, and religious diversity, making the concept of brotherhood and unity among fellow countrymen a necessity. As for the third Ukhuwah, it is based on the saying of Ali bin Abi Thalib, a companion of the Prophet, who stated that if someone is not a brother in faith, then they are a brother in humanity.³⁴

Furthermore, Kiai Haji Achmad Siddiq's perspective emphasizes that religion and the state are correlated and should be continuously promoted to create a peaceful and harmonious life, aligning with the purpose and meaning of that concept. Thus, religion plays a role in shaping ethical values in life, while the state establishes rules to facilitate the community in actualizing these values. The paradigm constructed by Kiai Haji Achmad Siddiq serves as the foundation for Muslim communities in Indonesia, showing that concept can indeed be realized in Indonesia. Apart from the interrelated functions of religion and the state, another perspective born from his thoughts is the meaning of Pancasila as

³² Farid Mubarak and Siti Rohmah Soekarba, "Diplomasi Titik Temu: Moderasi Islam Rahmatan Lil 'alamin K.H. Hasyim Muzadi Dalam Kancah Internasional," 2021, <https://inmind.id/diplomasi-titik-temu-moderasi-islam-rahmatan-lil-alamin-k-h-hasyim-muzadi-dalam-kancah-internasional/>.

³³ Ibnul Arobi, "Konstruksi Islam Rahmah Li Al-'Alamin K.H. Ahmad Hasyim Muzadi," *HUMANISTIKA: Jurnal Keislaman* 4, no. 1 (2018): 31-52, <https://doi.org/10.36835/humanistika.v4i1.29>.

³⁴ Ali Mursyid Azisi and Agoes Moh. Moefad, "NU AND NATIONALISM: A Study of KH. Achmad Shiddiq's Trilogy of Ukhuwah as an Effort to Nurture Nationalism Spirit of Indonesian Muslims," *Islamuna: Jurnal Studi Islam* 9, no. 2 (2022): 122-42, <https://doi.org/10.19105/islamuna.v9i2.7373>.

a humanistic concept of tauhid and the concept of the Trilogy of Ukhuwah.³⁵

Furthermore, that concept can also be observed through the methods of preaching employed by KH. Achmad Dahlan, serving as a model that can be internalized into life. This is evident in the exemplary behavior demonstrated by KH. Achmad Dahlan during his lifetime, such as his social engagement with the community, spreading love and compassion, and his enthusiasm for learning and teaching. This exemplariness serves as proof that the ideas of KH. Achmad Dahlan are still highly relevant and can be actualized, especially in the educational process in schools and madrasahs.³⁶

The perspective of Ulama provides an illustration that concept can make Islam more acceptable to the global community. Therefore, it needs to be actualized in daily life. To achieve this, it is essential for Muslims to have a comprehensive understanding of this concept. Although many new terms have emerged that essentially align with that concept, such as "Islam Nusantara," its essence remains within the realm of promoting religious tolerance, embracing existing cultures without rigidity, and interpreting texts contextually to view differences as a source of mercy. Historically, Islam Nusantara represents Islam with a mission of peace and moderation, following the path of Prophet Muhammad.³⁷

Moreover, the term "Islam Berkemanjuan" carries the spirit of making society brighter by fostering values of peace, justice, and well-being.³⁸ The values and spirit developed through these two terms lead to a more enlightened and moderate understanding of religious beliefs among Muslims. As a result, the aspiration of Islam as a religion of mercy to the worlds can be easily achieved.³⁹

³⁵ Muhammad Mustofa, "Konsep Islam Dan Negara Menurut KH. Achmad Siddiq," *Al-Daulah: Jurnal Hukum Dan Perundangan Islam* 6, no. 2 (2016): 296-317, <https://doi.org/https://doi.org/10.15642/ad.2016.6.2.296-317>.

³⁶ Moch. Lukluil Maknun, Dedik Subroto, and Fathurozi, "Nilai Rahmatan Lil Alamin K.H. Ahmad Dahlan Dalam Novel Sang Pencerah Dan Relevansinya Dengan Pendidikan Islam," *SMaRT2* 7, no. 2 (2021), <https://doi.org/https://doi.org/10.18784/smart.v7i2.1268>.

³⁷ Hawwin Muzakki, "Mengukuhkan Islam Nusantara: Kajian Sosiologis-Historis," *An-Nuha* 06, no. 02 (2019): 216-39, <https://doi.org/https://doi.org/10.36835/annuha.v6i2.336>.

³⁸ Zainun Wafiqatun Niam, "Konsep Islam Wasathiyah Sebagai Wujud Islam Rahmatan Lil 'alamin: Peran Nu Dan Muhammadiyah Dalam Mewujudkan Islam Damai Di Indonesia," *Palita: Journal of Social Religion Research* 4, no. 2 (2019): 91-106, <https://doi.org/10.24256/pal.v4i2.764>.

³⁹ Zakiya Darajat and Abd Chair, "Islam Berkemajuan and Islam Nusantara: The Face of Moderate Islam In Indonesia," in *Proceedings of the 2nd Internasional Conference on Culture and Language in Southeast Asia*, vol. 302, 2018, 60-63, <https://doi.org/10.2991/icclas-18.2019.16>.

2. The Implications of the Paradigm of Islam Rahmatan Lil'alamin on Strengthening Student Profiles

Several perspectives of Ulama on Islam rahmatan lil'alamin above have a positive impact on strengthening the student profile included in the current National education curriculum, namely the Merdeka curriculum. This reinforcement can be interpreted as providing motivation to actualize the values of Pancasila and rahmatan lil'alamin, so that the curriculum includes programs or activities that ensure the student profile is truly realized. Although it may take time, it does not diminish the students' enthusiasm to create and implement these programs.

The views of Ulama on that concept can be summarized in various ideas, such as the perspective of KH. Hasyim Muzadi, who sees Islam as a clear and just concept in embracing humanity and the entire universe. Therefore, it needs to be promoted through various approaches. These approaches can be implemented by educators in schools and madrasahs. One example is the approach of dakwah, educators can develop programs to strengthen the Pancasila and rahmatan lil'alamin student profiles through seven-minute lecture sessions delivered by students after the Dhuha sunnah prayer in the morning or the Dhuhr obligatory prayer in the afternoon. These programs are designed with several criteria, such as students aligning the topics of the seven-minute lectures with the subject matter of religious education in school to make it relevant to the audience. Programs like this can have a positive impact, especially in strengthening students' behavior.

In a conceptual sense, a profile can be understood as a clear depiction of someone, while a student is someone who seeks knowledge. Therefore, a student's profile can be interpreted as a representation of someone who desires knowledge. Within the Merdeka curriculum, there is a project component specifically designed to develop a student's profile based on the values of Pancasila, encompassing six crucial elements: faith, piety, noble conduct, global diversity, collaboration, independence, critical thinking, and creativity.⁴⁰

The dakwah approach advocated by KH. Hasyim Muzadi strengthens the dimensions of the Pancasila student profile, particularly in the aspects of faith, piety, critical thinking, and creativity. This is because the program requires students to develop their critical and creative thinking skills when putting words together to form sentences and then delivering them to their fellow students in a straightforward and assertive manner. These sentences also have a positive impact on strengthening the behavior of the students, who are roughly the same age as the speaker.

⁴⁰ Kemendikbud Ristek, *Profil Pelajar Pancasila, Kementerian Pendidikan Dan Kebudayaan*, 2021, <http://ditpsd.kemdikbud.go.id/hal/profil-pelajar-pancasila>.

This means that the content delivered is relevant to the students' level of understanding, avoiding any excessiveness in its delivery.⁴¹

Another perspective comes from KH. Achmad Dahlan, who believes that concept is also reflected in the methods he employed in his preaching, such as actively socializing with the community. This approach can have a positive impact on strengthening the student profile by providing students with the opportunity to socialize within the community after their learning sessions have concluded. Educators can allocate specific time outside of regular class hours for students to engage in activities related to the material they've learned in school, allowing them to interact with the people in their respective neighborhoods. The more frequently students interact, the more experiences and knowledge they gain, imparting valuable lessons for when they integrate into the community as adults.

The enthusiasm for socialization is crucial in enhancing the student profile because it has various stages, such as primary socialization within the family environment, which significantly influences the development of student behavior and moral character.⁴² Subsequently, there is secondary socialization in the external family environment, which is also important for strengthening the student profile, especially within the school environment. Therefore, the third stage of socialization is tertiary, which occurs in the context of the broader social community experienced by students as they mature. This third stage of socialization becomes a focus in schools and madrasahs for shaping student behavior and can be one of the programs for strengthening the Pancasila and rahmatan lil'alamin student profile.⁴³ These three stages of socialization take place within the three educational centers, as proposed by Ki Hajar Dewantara. It is believed that these three educational centers have a positive impact on strengthening student behavior.⁴⁴

⁴¹ Siti Hawa, Syarifah Syarifah, and Muhamad Muhamad, "Pembinaan Akhlak Peserta Didik Melalui Kegiatan Kultum (Kuliah Tujuh Menit) Di SD Negeri 17 Pangkalpinang," *Sustainable Jurnal Kajian Mutu Pendidikan* 4, no. 2 (2021): 75-90, <https://doi.org/10.32923/kjmp.v4i2.2162>.

⁴² Rina Bastian, Syur'aini Syur'aini, and Ismaniar Ismaniar, "Pengaruh Sosialisasi Dalam Keluarga Terhadap Perkembangan Sosial Anak Usia Dini Di Masyarakat Desa Koto Lamo Sumatera Barat," *Indonesian Journal Of Adult and Community Education* 2, no. 1 (2020): 16-25, <https://doi.org/https://doi.org/10.17509/ijace.v2i1.28286>.

⁴³ Jamal Syarif, "Sosialisasi Nilai-Nilai Kultural Dalam Keluarga: Studi Perbandingan Sosial Budaya Bangsa-Bangsa," *Sabda Jurnal Kajian Kebudayaan* 7, no. 1 (2012): 1-10, <https://doi.org/https://doi.org/10.14710/sabda.7.1.%25p>.

⁴⁴ Puspo Nugroho, "Tripusat Pendidikan Sebagai Basis Sosialisasi Dan Pembentukan Karakter Siswa," *Ijtima'ia: Journal of Social Science Teaching* 2, no. 1 (2018): 1-23, <https://doi.org/http://dx.doi.org/10.1234/ji.v2i1.4292>.

Based on the educational context in Madrasah, a student's profile is not only focused on competencies based on Pancasila values but can also actualize moderate religious values such as civility, exemplary behavior, citizenship, and nationalism, taking a middle path, balance, straightforwardness, equality, consultation, tolerance, dynamism, and innovation.⁴⁵

Another perspective of Ulama on that concept can be summarized in the concept of trilogy ukhuwah. This concept can be manifested in various religious programs or cultures in schools and madrasahs. Examples include respecting differences of opinion during religious instruction, topics like Fiqh Muamalah, and so on. This culture is an implementation of the concept of ukhuwah Islamiyah. The culture of consultation among students, even if they have different beliefs and faith, for activities in school such as commemorating Independence Day or other national holidays. This culture is an implementation of the concept of ukhuwah wathaniyah. These cultures can have a positive impact on strengthening the profile of students as rahmatan lil' alamin.

Various studies illustrate that the religious culture developed in schools can strengthen the values provided so that students not only understand what values are being taught but also comprehend and actualize these values in their daily lives.⁴⁶ The development of a religious culture also requires strategies to be truly realized, including the example set by educators for students, in addition to common strategies such as rewards and punishments for students who actively practice religious traditions in school.⁴⁷

E. Conclusion

Based on the above study, two conclusions can be drawn as follows: First, Ulama have perspectives of Islam rahmatan lil' alamin: according to KH. Hasyim Muzadi, that concept should be constantly promoted to all corners of the world through preaching, law, and politics. According to KH. Achmad Siddiq, to realize Islam rahmatan lil' alamin, the concept of trilogy ukhuwah should be established, which includes ukhuwah Islamiyah, ukhuwah wathaniyah, and ukhuwah basyariyah. According to KH. Achmad Dahlan, that concept should be continuously taught through

⁴⁵ Hanun Asrohah et al., *Panduan Pengembangan Proyek Penguatan Profil Pelajar Pancasila Rahmatan Lil Alamin*, Direktorat KSKK Madrasah Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, 2022.

⁴⁶ Putu Subawa and I Putu Suardipa, "Merekonstruksi Budaya Religius Di Sekolah Sebagai Taken For Granted," *Haridracarya: Jurnal Pendidikan Agama Hindu* 1, no. 1 (2020): 72-74, <https://doi.org/https://doi.org/10.55115/haridracarya.v1i1.620>.

⁴⁷ Benny Prasetya, "Pengembangan Budaya Religius Di Sekolah," *Edukasi* 2, no. 1 (2014), <https://ejournal.staim-tulungagung.ac.id/index.php/edukasi/article/view/59>.

preaching, and therefore, in preaching, one should develop a liking for socializing with the community, a passion for learning and teaching, and a fondness for spreading love and compassion.

Second, the implications of Ulama views on that concept for strengthening students' profile in Nusantara are the creation of various religious programs, activities, and cultures within and outside of schools. For example, the "seven-minute lecture" program that can be preserved by schools and madrasahs because it can strengthen the students' faith, piety, and critical thinking. Religious cultures that promote virtuous behavior among students and extracurricular programs like socialization can be provided to students so that moderate values can grow and develop alongside the experiences that students acquire.

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