

ISLAMIC EDUCATION INSTITUTION BASED ON *ISLAM RAHMATAN LIL'ALAMIN*: THE CONTRIBUTION OF KH. A. HASYIM MUZADI IN REALIZING RELIGION PEACE AND HARMONY

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Abstract: *KH. A. Hasyim Muzadi is one of Indonesia's Muslim scholars who is known as a very moderate figure and active in efforts to realize religion peace and harmony not only in Indonesia, but also in the international community. Furthermore, KH. A. Hasyim Muzadi also founded the pesantren mahasiswa al-Hikam Malang as one of the efforts in realizing religious harmony, and this pesantren is the object of this research. The aim of this study is to find out the contribution of pesantren mahasiswa al-Hikam Malang in realizing religious peace and harmony. This study uses a qualitative approach with type of case study research. The results of this study is the contribution of Pesantren Mahasiswa al-Hikam Malang in realizing religious peace and harmony namely realize Islamic education process based on Islam rahmatan lil'alamin and establish inclusive students.*

Keywords: KH. Hasyim Muzadi, pesantren, Islam *rahmatan lil'alamin*

INTRODUCTION

KH. A. Hasyim Muzadi is one of the national figures as well as Muslim scholars and scholars who have a great commitment in the realization of world peace. This can be seen from his activeness in joining Islamic organizations both on a national and international scale aimed at realizing world peace. He played an active role in the Nahdhatul Ulama (NU) organization, and even became the general chairman of the Nahdhatul Ulama Organization (PBNU). According to KH. A. Hasyim Muzadi, NU reflects social organizations that adhere to the middle way (moderate attitude), reject violence (extremism), respect differences and diversity, guarantee *ukhuwah Islamiyah*



and *ukhuwah wathaniyah* and truly make Islam *rahmatan lil’alamin*.¹ This indicates that NU as a socio-religious organization has a goal to participate in realizing world peace and he is in it even as chairman, so he automatically has a commitment to participate in the realization of world peace.

Then on an international scale, KH. A. Hasyim Muzadi also participated in the World Conference on Religion for Peace (WCRP) and he was asked to become the president of WCRP. He also took the initiative to establish the International Conference of Islamic Scholars (ICIS) and he was appointed as secretary general (secretary) of ICIS. Through this ICIS, he transferred NU ideas to foreign countries as well as campaigning for Islam *rahmatan lil’alamiin*, helping to ease the Middle East conflict, introducing Pancasila to the world community and bringing NU to go international.² Thus, both the World Conference on Religion for Peace (WCRP) and the International Conference of Islamic Scholars (ICIS) are two world organizations that are highly committed to the realization of world peace.

KH. A. Hasyim Muzadi is not only known as an organizational figure and an activist, but more than that he is a complete figure of the kiai and educator.³ Therefore, his commitment to take an active role in the creation of world peace, one of which he did through the Islamic educational institutions he founded, namely the Pesantren Mahasiswa (Pema) al-Hikam Malang. As an educator KH. A. Hasyim Muzadi to establish pesma Al-Hikam Malang, where this institution not only teaches Islamic education but also teaches religious practice and life experience including peace teaching which is based on the practice of Islam *rahmatan lil’alamiin*.

Based on the description, in this paper we want to reveal 2 things, namely the concept of religion peace which was initiated by KH. A. Hasyim Muzadi through pesma Al-Hikam Malang. It also revealed the contribution of the pesma Al-Hikam Malang in realizing world peace. Where, the two discussions were certainly inseparable from the

¹ Ahmad Millah Hasan, *Biografi A. Hasyim Muzadi: Cakrawala Kehidupan*, (Depok: Keira Publishing, 2018), 234.

² Ahmad Millah Hasan, *Biografi A. Hasyim Muzadi...*, 264-265.

³ Ahmad Millah Hasan, *Biografi A. Hasyim Muzadi...*, 403.



thoughts and actions taken by KH. A. Hasyim Muzadi in his contribution to participate in realizing world peace.

THE CONCEPT OF ISLAM *RAHMATAN LIL'ALAMIN* ON KH. A. HASYIM MUZADI PERSPECTIVE

Islam will lead to the religion of mercy for the universe. However, they both have a vision to read Islam with full tenderness, peace and be a solution for the world.⁴ However, the term Islam *rahmatan lil alamin*⁵ is a term that is sourced and contained in the Qur'an (building in Islam)⁶, God Almighty who directly gives the term to refer to a teaching brought by the Prophet Muhammad will have a positive, inclusive, comprehensive and holistic impact. Ideas that have no flaws and weaknesses, 'sacred' ideas and divine ideas, are more authentic.⁷

The spread of Islamophobia which permeates the souls of non-Muslims. On the international scene, especially in the view of Western societies, both in the United States and beyond are increasing. Third, intrinsic peace will not exist before religious maturity, mutual awareness and security between religions and communities is guaranteed properly. The values carried by NU, the manifestation of the teachings of Islam *rahmatan lil'Alamin*, are an effort to improve the new face of Islam in the eyes of the world.⁸

KH. Hasyim Muzadi in campaigning for Islam *rahmatan lil'Alamin* with the vision of "calling for ultimate peace". And this thinking is based on the Qur'anic verse. All thoughts and aspects of Islamic teachings that need to be maintained and presented, are based on a vision of ultimate peace. And the basis used has the same spirit as the organization he led at the time, namely NU. In this context, Ahmad Hasyim Muzadi

⁴ Hidayat, Nur. "Nilai-Nilai Ajaran Islam tentang Perdamaian (Kajian antara Teori dan Praktek). *Jurnal Aplikasi Ilmu-Ilmu Agama*. Vol. 17, No.1, Tahun 2017.

⁵ Emha Ainun Najib. 2019. *Islam Itu Rahmatan lil 'Alamin Bukan untuk Kamu Sendiri*. (Jakarta: PT. Mizan Publika, 2019), 97.

⁶ Hijriani A. Prihantoro. Islam and The Humanity of The State: From Fiqh of Politics to Fiqh of Citizenship. *Jurnal Ulul Albab*, Malang: UIN Maulana Malik Ibrahim, Vol. Vol 20, No 2 (2019).

⁷ Siswoyo Aris Munandar, "Islam *Rahmatan lil Alamin* dalam Perspektif Nahdlatul Ulama", *Jurnal el-Tarbawi*, Volume XI, No. 1, 2018, 90.

⁸ Siswoyo Aris Munandar, "Islam *Rahmatan lil Alamin* dalam Perspektif Nahdlatul Ulama", *Jurnal el-Tarbawi*, Volume XI, No. 1, 2018, 95-96.



formulated the same thing that Islamic law must be able to provide space and opportunities to create the benefit of human life so that peace and compassion for humans and nature can be realized properly and optimally.⁹

In examining the idea of Islam *rahmatan lil’alamin* KH. Hasyim Muzadi, referring to the primary source, namely Islam *rahmatan lil’alamin* towards justice and world peace (Nahdlatul Ulama Perspective).¹⁰ This is because as the authors said in the introduction that KH. A. Hasyim Muzadi is a NU figure who is very committed to the realization of world peace through the teachings of Islam *rahmatan lil’alamin* which he aggressively campaigns to all parts of the world.

Regarding the concept of moderate Islam highlighting the theology of moderate with the attempts to construct the image of Islam with *rahmatan lil’alamin* principles, there are five concept need to concern, namely: (1) constructing dynamic and interactive dialogues between texts (nash) and contexts so as to realize constructive and productive thoughts in building Islamic social conditions, (2) promoting the attitude of diversity for the sake of public needs (maslahatul ‘ammah), as result, the national issues come to the surface as the main focus of Muslims in order to apply the principles of *rahmatan lil’alamin*, (3) building positive tolerance and respect based on the awareness of a set of diversity, (4) strengthening the fair construction of gender justice as well as preventing violence against women, and (5) enhancing humans’ dignity in daily life by prioritizing dialogues and implementing ways of *mauidlotul hasanah* (good modeling) in overcoming every single problem of humanity to avoid all the radical actions bringing the name of Islam.¹¹

Some psychological, historical and realistic foundations underlying Islam *rahmatan lil’alamin* was campaigned to the world by KH. A. Hasyim Muzadi. First, NU as a vanguard organization and the guardian of the Republic of Indonesia has succeeded in implementing Islamic teachings well. The attitudes and patterns of preaching

⁹ Ahmad Hasyim Muzadi, *Islam Rahmatan Lil’alamin Menuju Keadilan dan Perdamaian Dunia: Perspektif Nahdlatul Ulama*, Pidato Pengukuhan Doktor Honoris Causa dalam Peradaban Islam disampaikan di Hadapan Rapat Terbuka Senat IAIN Sunan Ampel (Surabaya: 2 Desember 2006)

¹⁰ Muhammad Makmun Rasyid, “Islam Rahmatan Lil Alamin Perspektif Kh. Hasyim Muzadi”, *Jurnal Epistemé*, Vol. 11, No. 1, Juni 2016, 94.

¹¹ Rahmat Kamal, “Internalization of Moderate Islamic Values in Education”, *Islamic Studies Journal for Social Transformation*, Volume 1, Nomor 1, 2017, 70.



tawassuth (moderate), *itidal* (upright), *tasammuh* (tolerant) and *tawazun* (balanced), make NU have characteristics and faces that are different from other organizations. The meeting of these two links, the association of NU with the Indonesian people was liquid, flexible and inclusive. The four pillars of propaganda carried out proportionally make NU conducive to accepting differences in the midst of the struggle of thought in Indonesia. NU is considered an Islamic moderating organization in Indonesia.¹²

When it has entered the discourse of dialogue civilization, tolerance, and harmony, actually teachings that hold and willing to accept it is more accurately described as moderate. So, teachings which is oriented towards peace and inner harmony diversity, it is more correctly called moderate, because the movement emphasizes on the attitude of respecting and respecting the existence of "the other" (the other).¹³ The term moderate is an emphasis that Islam hates violence, because based on historical records, acts of violence will gave birth to new violence. In fact, Islam was revealed by Allah as *rahmatan lil'alamin*.

KH. Hasyim Muzadi emphasized that all religious teachings essentially teach peace, prosperity, gentleness and tolerance. If there are religious groups engaging in intolerance and committing acts of violence, it is certain that they have hijacked the religion. Therefore, religion must be released from any actions that are not in accordance with the goals of religion itself. Religion cannot be used as a tool for political or economic interests. Making peace is the duty of all religions¹⁴

KH. Hasyim Muzadi said that Pancasila is not a religion, but it is not contrary to religion. Pancasila is not a road, but a meeting point between many road differences. Different religion, ethnicity, culture and language, only Pancasila can unify these differences. Pancasila is the basis of the state that distinguishes between a religious state and a secular state; it is not a religion, but protects all religions and ethnicities so that it is not secular.¹⁵ Thus, through this political approach, the vision of Islam *Rahmatan*

¹² Robert W. Hafner, *Civil Islam: Islam dan Demokratisasi di Indonesia*, terj. Ahmad Baso, (Jakarta: Institut Studi Arus Informasi, 2001), 23.

¹³ Miftahuddin, "Islam Moderat Konteks Indonesia Dalam Perspektif Historis", *Jurnal Mozaik*, Volume V Nomor 1, Januari 2010, 41.

¹⁴ Ahmad Millah Hasan, *Biografi A. Hasyim Muzadi*, 386.

¹⁵ Siswoyo Aris Munandar, "Islam *Rahmatan lil Alamin* dalam Perspektif Nahdlatul Ulama...", 99.



lil’alamin is more to the Islamic society (Islamic society) than the Islamic state (Islamic state).

THE ROLE OF K.H A. HASYIM MUZADI’S ISLAMIC EDUCATION INSTITUTION IN REALIZING RELIGION PEACE AND HARMONY

There are two roles of Islamic educational institutions founded by KH. Hasyim Muzadi in realizing religion, peace and harmony. First, the implementation of religion peace based on Islam Rahmatan Lil’alamin at Pesantren Mahasiswa Al-Hikam Malang. And second, the role of K.H A. Hasyim Muzadi’s Islamic Education Institution in establishing inclusive student.

The Implementation of Religion Peace Based on Islam Rahmatan Lil’alamin at Pesantren Mahasiswa Al-Hikam Malang

Admittedly, pesantren in its historical development have given birth to people of character. NU and the pesantren in Kiai Hasyim's view are two institutions that must be well guarded. On one side, NU is an organization where scholars and kiai gather together, led by ulama. While pesantren are educational institutions that are authentic, historical and have a set of values that are capable of giving birth to scholars with a capital of the *khosyatullah* foundation in order to practice knowledge to the public.¹⁶

Because education in pesantren does not only provide *ta’lim* tradition (learning) but also *ta’dib* and *irsyad* tradition, pesantren has a curriculum of daily religious practices and role models in the form of examples (*uswah*) of the kiai and caregivers of pesantren. In this way, the process of internalizing character values in pesantren can be maximized compared to other educational institutions.

Then related to the student boarding school established by KH. A. Hasyim Muzadi, there are several reasons why he established a pesantren which is specifically for students from this public university. First, KH. A. Hasyim Muzadi sees that the number of students studying at public campuses in Indonesia is very large compared to students studying at Islamic tertiary institutions. Those who study at this public campus have not received attention from the existing pesantren. So, KH. A. Hasyim Muzadi was

¹⁶ Ahmad Millah Hasan, *Biografi A. Hasyim Muzadi...*, 406.



concerned when students on the public campus did not give a touch of pesantren education.¹⁷

Second, KH. A. Hasyim Muzadi founded the student boarding school because of academic reasons. According to him, in the context of social life, there are still many people who dichotomize between religious science and general science. Then through this student boarding school KH. A. Hasyim Muzadi wants to show the public, especially the academic community, that there really is no scientific dichotomy, because both religion and general science can be integrated through pesantren education. In order for a process of interdisciplinary dialogue to become a bridge between religion and general science, students need to adopt the pesantren motto of religious practice, scientific achievement and life preparedness.¹⁸ KH. A. Hasyim Muzadi wants the pesantren of Al-Hikam students to academically bridge the dialogue of religious norms with the objectivity of science so as to arrive at the balance point of the Shari'ah.¹⁹

The soul of the pesantren which was about to be formed by KH. A. Hasyim Muzadi which includes several characters, including sincere in charity, honest in attitude, simple in life, polite in getting along, independent in sharing, struggling together. The soul of this pesantren is an embodiment of the role of the pesantren as a character printer.²⁰ And this is certainly the principle in the development of student boarding schools which were initiated by KH. A. Hasyim Muzadi.

Thus, the student boarding school established by KH. A. Hasyim Muzadi is an Islamic boarding school that has its own characteristics, namely a special boarding school for students who study at public tertiary institutions and then lives in this student boarding school in order to dialogue the scientific discipline that has been obtained on campus with the Islamic sciences taught at the pesantren. Or with other languages in order to print human character and at the same time in order to integrate general

¹⁷ Ahmad Millah Hasan, *Biografi A. Hasyim Muzadi...*, 411.

¹⁸ *Profil Ponpes Al-Hikam*, (<https://alhikam.ac.id/page/detail/profil-ponpes-alhikam>), diakses 28 Oktober 2019.

¹⁹ Ahmad Millah Hasan, *Biografi A. Hasyim Muzadi...*, 411.

²⁰ *Profil Ponpes Al-Hikam*, (<https://alhikam.ac.id/page/detail/profil-ponpes-alhikam>), diakses 28 Oktober 2019.



science with religion, the hope that with this integration can equip students with life skills that can later be practiced in social life in society.

The concept of Islam *rahmatan lil'alam* which is the basis of KH. A. Hasyim Muzadi in realizing world peace was later implemented by him in daily life in pesantren Al-Hikam Malang both in the form of Islamic education practices based on Islam *rahmatan lil'alam* teachings.

The forms of the practice of Islamic education are based on the teachings of Islam *rahmatan lil'alam*, namely:

- a. The inclusion of *aswaja (ahlusunnah waljamaah)* material both in the material in the pesantren Al-Hikam Malang Al-Hikam Malang;
- b. The inclusion of social jurisprudence material both in the material in the field of pesantren Al-Hikam Malang;
- c. Submission of the teachings of Islam *rahmatan lil'alam* through *tambihul 'am* activities and recitation of caregivers;
- d. Practicing a tolerant attitude at pesantren Al-Hikam Malang, such as permitting female students to use the veil but with observation and tracking as well as anticipating radicalism.²¹

Thus, it can be understood that the activities at the Al-Hikam Islamic Boarding School in Malang are trying to implement pesantren activities that accommodate the Islamic values of *rahmatan lil'alam*. these values are implemented in the practice of everyday life in pesantren.

The Role of K.H A. Hasyim Muzadi’s Islamic Education Institution in Establishing Inclusive Student

The participation of pesma al-Hikam Malang in creating world peace is realized through the practice of Islamic education paradigm of *rahmatan lil'alam* and the formation of students who have inclusive attitudes. That is, the pesma al-Hikam Malang are equally committed in printing students who have a tolerant attitude, have an open attitude towards differences, do not prioritize differences but instead make differences into a vehicle for dialogue and mutual cooperation.

²¹ Observations on October 26, 2019 at *Pesma* Al-Hikam Malang



It is in this context that religion and its institutions are demanded to provide concrete answers. If not, religion will not only be at stake as a way of life for humans, even the future of religion will be threatened. As a religious education institution, pesantren automatically becomes a defendant to jointly respond to these concrete challenges. The capital to participate in this direction is indeed owned by the pesantren. We can find that as a religious education institution that is quite old, pesantren has a unique scientific heritage and tradition. This is all obtained from the results of creative dialogue and intensive appreciation of the values and norms of the teachings of Islam with real problems in society. Furthermore, in a futuristic perspective, we also see that the rich treasures of pesantren can be used to provide balance, both at the level of concepts and at the level of praxis.

Therefore, KH. A. Hasyim Muzadi hopes students at al-Hikam educational institutions are able to initiate and become an example for students from other tertiary institutions in implementing and internalizing *rahmatan lil'alamin* as the Islamic values in the context of daily life both in the context of Indonesian national life and in the context of international life. So that, pesma al-Hikam Malang have contributed in the framework of being committed to creating world peace even though the scale is still in the national context of Indonesia.

CONCLUSION

Based on these explanations, it can be concluded there are: 1) The concept of religion peace which was initiated by KH. A. Hasyim Muzadi namely the concept of Islamic education with an Islam *rahmatan lil'alamin* perspective, 2) The contribution of pesantren mahasiswa al-Hikam Malang in realizing religion peace and harmony namely realize the process of Islamic education with an Islam *rahmatan lil'alamin* perspective and establish inclusive students who has attitudes and patterns of preaching *tawassuth* (moderate), *i'tidal* (upright), *tasammuh* (tolerant) and *tawazun* (balanced).

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