

## HUMANIST AND INCLUSIVE CONCEPT IN ISLAMIC EDUCATION CONCEPT

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### Abstract

*The foundation of education in Islam (Islamic education epistemology) is the Al-Quran and Al-Hadith, the Qur'an as the holy book of Muslims has taught many things about life, including education. The Koran has guided and directed mankind in relation to human tarbiyah, and the concepts offered by the Koran have been practiced by the Prophet Muhammad throughout the journey of the prophet Muhammad's struggle in preaching Islam to his people. Starting from the beginning of the existence of Islam until when the prophet Muhammad died. and education in the Islamic concept offers the concept of rahmatan lil alamin. The concept of Islamic education is universal, so that its existence is able to survive until now, and the concept of Islamic education tends to develop following the civilization of the times and is timeless. This concept of Islamic education applies to all human beings and tends to be open to accept change, but in an Islamic context based on the Qur'an and Hadith. The concept of Islamic education is open without exception and humane. Likewise with animals, this concept does not dichotomize from one group to another.*

*In Islam, the teacher is a very noble profession, because education is one of the central themes of Islam. Prophet Muhammad SAW., himself is often referred to as "humanitarian or educator of mankind. Therefore, the success or failure of an educational process lies in the figure of the teacher/educator.*

*For Islam, teachers must not only be teaching staff, but also educators. Therefore, in Islam, a person can become a teacher not only because he has met the scientific and academic qualifications, but more importantly he must be commendable in character. For this reason, a paradigm shift from teaching to education must be carried out. Because by educating the concept of rahmatan lil alamin it will be more clearly seen because the approach process with the rohmah approach in the language of education is humanist and non-violent.*

**Keywords:** Concept, humanist, inclusive and education

## A. INTRODUCTION

By understanding the meaning of Islam, a Muslim can understand that Islam is a religion that longs for peace. It is enough by hearing the greetings that we can hear in every meeting, namely: *assalamu'alaikum*, one can remember that the desired peace is not only for oneself. But for the other side as well.<sup>1</sup>

So the principle of peace is one of the main characteristics of Islam. He was born from his teachings about God, the universe, and humans. Because Islam as a religion is not just a doctrine of worship. However, more than that, Islam is a *way of life* that is able to create real human values. In the Qur'an al-Anbiya '(21) verse 107 it is stated that Islam is a religion that brings mercy to the universe. In other words, whenever and wherever Islam is located, it must give value to the safety and peace of mankind around it.

This principle of the Qur'an is based on Islam's respect for universal humanity, because in principle Islam is a universal religion.<sup>2</sup> However, this principle of the Qur'an in its grounding level has experienced *image* the opposite. Islam as a religion is often accused of being a source of conflict with religious nuances. Why do acts of violence against ideologically different groups always use religious normative arguments to justify that their violent acts are scientifically correct? Why are there religious groups that display a religious face that is harsh, intolerant, closed, and feels the most right and other groups are wrong? Why are there still horizontal conflicts between communities in the name of religion, such as in Ambon, Poso and so on? Why did the echo of takbir

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<sup>1</sup> M. Quraish, Shihab, *Tafsir al-Misbah* volume 8, Jakarta: Lentera Hati, 2006.

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<sup>2</sup> Harun, Nasution, *Islam Rasional: Gagasan dan Pemikiran*, Bandung: Mizan, 1995.  
Quthb, Sayyid. *Tafsir fi Zhilalil Qur'an* jilid 8, Jakarta: Gema Insani Press, 2004. Hlm 34

which was originally intended to glorify Allah later become a kind of tool for slaughter and judgment? So that "*Allahu Akbar*" and "*la Ilaaha illa Allah*" no longer mean the greatness of Allah but instead means "to tear down fences, attack places of worship of fellow Muslims, attack places of immorality and the like"? Why are religious texts so easy to justify acts of violence? And a series of questions that had made the "face of Islam become gloomy" whose basic mission was friendly and peaceful "changed its face" as a scary and scary religion.

The problems above become academic confusion whether we as Muslims are not able to capture the great and noble message about human values and peace. As revealed in the Qur'an surah al-Anbiya' (21) verse 107, where Islam is a religion that brings mercy to the universe. For this reason, in this paper the author explores Qs. al-Anbiya' (21) verse 107. This is done so that there will be no more mistakes in understanding the texts of the holy verses of the Qur'an and trying to bring back the peaceful and tolerant "face of Islam"

## **B. DISCUSSION**

### **1. Islam Rahmatan lil 'Alamin**

Statement of Islamic Paradigm: *Rahmatan lil Alamin* is a conclusion from the word of Allah SWT QS. al-Anbiya '(21) verse 107 as follows: And We have not sent you (O Muhammad), but (to be) a mercy to the worlds. (Surah al-Anbiya'/21:107).

Ahmad Musthafa al-Maraghi stated that the Messenger of Allah was sent with teachings that contained benefits in this world and the hereafter. It's just that the disbelievers do not want to take advantage of it and turn away from it due to its corrupted nature, do

not accept this grace and be grateful for this favor, so that they do not feel happiness in religious or world affairs.<sup>3</sup>

The UII Interpretation Team in *the Qur'an and its Tafsir* revealed that people who believe and follow the instructions of that religion will receive grace from Allah in the form of sustenance and gifts in this world and the hereafter they will receive grace in the form of heaven provided by Allah. for them. Meanwhile, those who do not believe, will also receive grace, because in an indirect way they follow some of the teachings of that religion, so that they get the happiness of living in the world.<sup>4</sup>

Hasbi ash-Shiddieqy in *Tafsir al-Qur'anul Majid an-Nuur* interprets: We have not sent you, O Muhammad, to bring a perfect religion, but as a mercy to all mankind and as a guide for them in all kinds of affairs in this world and the hereafter. . Furthermore, Hasbi ash-Shiddieqy revealed that the people of Muhammad, who follow him will receive the grace of this religion directly, while other people who do not follow it also receive the grace of this religion, although in an indirect way. Prophet Muhammad SAW, who first planted the seeds of democracy in the world. It was he who initiated the giving of help to the weak, helped the oppressed, recognized the rights of the poor, and equated his followers with the followers of others.<sup>5</sup>

Sayyid Qutb interpreted Muhammad's message as a mercy for all humans and that the Prophet Muhammad was sent as a mercy to the entire universe, both those who believe in him and those who do

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<sup>3</sup> Ahmad Musthofha, Al-Maraghi,. *Tafsir al-Maraghi* jilid 17, Semarang: Toha Putra, 1993. Hlm 131

<sup>4</sup> Tim Tafsir UII, *Al-Qur'an dan Tafsirnya* jilid VI, Yogyakarta: PT. Dana Bakti Wakaf, 1995. Hlm 339

<sup>5</sup> Teungku Muhammad Hasbi, Al-Shiddieqy, *Tafsir al-Qur'anul Majid an-Nuur* vol 3, (Semarang: Pustaka Rizki Putra, 2000). Pg 265

not believe in him together. Verily, mercy will continue to be spread out for those who want to take refuge in Him.<sup>6</sup>

Hamka interprets the treatise brought by the prophet Muhammad SAW, besides bringing mercy to his people, removing them from the narrow environment of tribal life into a great civilized nation, he is also a blessing for the entire world<sup>7</sup>.

Quraish Shihab stated that the editor of Qs. al-Anbiya' (21) verse 107 is very short, but it has a very broad meaning. Only with 5 words consisting of 25 letters including the connecting letter which is located at the beginning of this verse mentions 4 main things, namely: (1) Allah's Apostle/messenger in this case the Prophet Muhammad, (2) who sent him in this case Allah SWT. . (3) who was sent to them (*al-'alamin*). (4) treatises, all of which indicate its characteristics.

Rasulullah SAW, it is a blessing not only for his arrival to bring teachings, but his figure and personality is a grace bestowed by Allah SWT, to him. This verse does not state that: "We have not sent you (O Muhammad) to bring mercy, but as a mercy or as a mercy to the whole world".<sup>8</sup>

From the descriptions of the opinions of the commentators above, the writer can conclude that the Prophet Muhammad, is a mercy to all mankind, both those who believe in him and those who do not believe and that Prophet Muhammad was sent as a mercy to the entire universe.

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<sup>6</sup> Sayyid, Quthb, *Tafsir fi Zhilalil Qur'an* jilid 8, Jakarta: Gema Insani Press, 2004 hlm 92

<sup>7</sup> Hamka. *Tafsir al-Azhar* juz 17, Jakarta: Pustaka Panjimas, 2001 hlm 123

<sup>8</sup> M. Quraish, Shihab. *Tafsir al-Misbah* volume 8, Jakarta: Lentera Hati, 2006 hlm 159

Rahmatan lil alamin brought by the prophet Muhammad is not only limited to humans, but this rahmatan lil alamin includes all creatures. Including animals and plants also get his grace. Before western countries recognized the organization of animal lovers, the Messenger of Allah, had taught the need to slaughter animals, the Prophet Muhammad ordered to sharpen knives first before using them. In addition to loving animals, the teachings of rahmatan lil alamin that he showed were strictly forbidding picking flowers before they bloom, picking fruit before they were ripe, because the task of humans is to lead all creatures to the goal of their creation. Flowers are created, among other things, to bloom so that bees come to suck the juice, and the eyes are happy to see them. Even inanimate objects receive his grace and love.

## **2. Concept of Education in QS. al-Anbiya' Verse 107**

Concept of Education in QS. al-Anbiya' Verse 107 is that Muslims are a mercy to the universe. The moral message conveyed by this verse must be fully and comprehensively understood by Muslims, especially by teachers and students, so the role of the teacher here is very decisive. If there is an error in understanding a verse, then the result will be the birth of an intolerant, exclusive, harsh and violent human being. This is of course counter-productive to the goals of Islamic education. Therefore, the success or failure of an educational process lies in the teacher.

In Islam, the teacher is a very noble profession, because education is one of the central themes of Islam. Prophet Muhammad

SAW, himself is often referred to as "humanitarian or educator of mankind."<sup>9</sup>

For Islam, teachers are not just teaching, but at the same time educating. Therefore, in Islam, a person can become a teacher not only because he has met the scientific and academic qualifications, but more importantly he must be commendable in character. Thus, a teacher not only teaches science, but it is more important to shape the character and personality of his students with Islamic morals and teachings.

Hasan Langgulung an Islamic education expert stated that education is not just a *transfer of knowledge* or transfer, but a *transfer of value*.<sup>10</sup> Thus, education is more than just teaching. Teaching emphasizes more on the transfer of knowledge, while education places more emphasis on value transformation and personality formation with all its aspects.

Today, the phenomenon that exists in our education is still influenced by the concept, the success of education is measured by the extent to which students master the subject matter. In fact, this is contrary to the concept of Curriculum 13 which puts affect first, then cognitive and psychomotor. This is in line with the UNESCO concept in education, where the success of education is measured from the results of the 4 pillars of a child's learning experience, namely: (1) learning to know (*learning to know*), (2) learning to do (*learning to*

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<sup>9</sup> Azyumardi, Azra, *Esei-esei Intelektual Muslim dan Pendidikan Islam*, Jakarta: Logos Wacana Ilmu, 1999 hlm 167

<sup>10</sup> Hasan, Langgulung, *Principles Islamic Education*, Jakarta: Pustaka al Husna, 1995 pp. 7

do), (3) learning to live. together (*learning to live together*), and (4) learning to be someone (*learning to be*).<sup>11</sup>

### 3. Humanist and non-violent

education The core of Islamic teachings is the religion of *rahmatan lil'alam*. Therefore, in its implementation, Islamic education must be humanist and non-violent. Paulo Freire said, it has become our common knowledge that humanist education provides broad freedom to think critically.<sup>12</sup> How can humans be freed from absolute government power, Paulo Freire's idea was implemented 14 centuries ago by the prophet Muhammad SAW, who strongly opposed slavery. Because slavery is very contrary to the basic principles of humanism. And this humanist concept has been taught by the Prophet Muhammad for a long time. This statement has also been made by Fazlur Rahman that the teachings of Muhammad SAW, regarding *monotheism* what Muhammad SAW called for, from the very beginning was related to a humanism and a sense of social justice.<sup>13</sup>

To be able to achieve humanistic and non-violent education, the learning process must cultivate human values and be delivered with a pleasant approach so that the learning process runs effectively and efficiently. Violence should not accompany the educational process, because violence shows coercion.<sup>14</sup>

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<sup>11</sup> Djohar. “Praxis Pendidikan Berwawasan Ekologi”, dalam *Menggagas Paradigma Baru Pendidikan: Demokratisasi, Otonomi, Civil Society, dan Globalisasi*, (ed.) Sindhunata, Yogyakarta: Kanisius, 2000 hlm 118

<sup>12</sup> Paulo, Freire, *Politik Pendidikan: Kebudayaan, Kekuasaan dan Pembebasan*, Yogyakarta: Pustaka Pelajar, 2002 hlm 195

<sup>13</sup> Fazlur, Rahman, *Islam*, terjemahan Mohammad Ahsin, Bandung: Pustaka, 2000 hlm 96

<sup>14</sup> Sumedi dalam, “Kritisisme Hikmah: Ke Arah Epistemologi Pendidikan Islam Humanis”, dalam *Antologi Pendidikan Islam*, Nizar Ali dan Sumedi (ed.), Yogyakarta: Idea Press, 2010 hlm 80



Humanist and anti-violence education can be realized if the teacher in delivering the material presented must be followed by a dialogue method to avoid misunderstandings that may occur, so as not to cause negative excesses for Muslims and also for other religions, because Islam is known as the religion of *rahmatan lil'alam*.<sup>15</sup>

To create education that is oriented to the concept of humanism and non-violence, we must redesign our learning to be child-friendly and far from violence. We can carry out this humanist education by changing the paradigm of education from teaching to educating, and educating must keep students away from elements of violence.

a. **The paradigm shift from teaching to educating**

In educating what must be emphasized by teachers is that they not only teach but educate. then he will carry out his duties not only to complete the existing material, but the teacher also has an interest in the growth and development of the spiritual attitude of his students. In the Islamic concept, the teacher is not just a teaching staff, but also an educator. Therefore, in Islam, a person can become a teacher not only because he has met the scientific and academic qualifications, but more importantly he must be commendable in character. Thus, a teacher not only teaches science, but it is more important to shape the character and personality of his students with Islamic morals and teachings

b. **Educating with an Inclusive Attitude Inclusive**

education gives courage to every human being to accept differences, and at the same time the readiness to build a world in

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<sup>15</sup> Roqib, Moh. *Ilmu Pendidikan Islam: Pengembangan Pendidikan Integratif di Sekolah, Keluarga dan Masyarakat*, Yogyakarta: LKis, 2009 hlm 181

a peaceful and comfortable manner as well as to live together. In peer relations, solidarity should be developed which is able to create harmony between adherents of different religions and beliefs.

With this inclusive education, it is hoped that it can shape the attitudes and behavior of Muslims to respect, appreciate, and tolerate differences in religion, ethnicity, race and opinion. For this reason, the value of *rahmatan lil alamin* must always be cultivated. *Rahmatan lil alamin* must have 3 dimensions, namely: *first*; rationality, *second*; care, and *third*; civilization.

*First*; The religion of Islam is a rational religion. If there is an invitation or doctrine stating that "angel is waiting for the mujahideen" by means of suicide bombing by bombing immoral places or places belonging to non-Muslims, it is a ridiculous and irrational act.

*Second*; Islamic teachings with the concept of *rahmatan lil'alamin* have a logical consequence to always care for people who need help. So there is no need to ask again what is the religion? Islam or Christianity? NU or Muhammadiyah? PKB or PPP? Gus Dur or Muhaemin? These questions are not necessary, the most important thing is when someone is hit by a disaster, they are immediately helped. This is a form of caring, because helping is the essence of universal Islamic teachings.

*Third*; Islam is a religion of civilization. The Messenger of Allah was sent on earth to build civilization. This can be seen from his teachings in freeing slavery, respecting women, respecting religious differences, and upholding science

## C. CONCLUSION

From the description above, the writer can conclude as follows:

1. In the Qur'an al-Anbiya '(21) verse 107 it is stated that Islam is a religion that brings mercy to the universe. And the Prophet Muhammad, is a mercy to the entire universe.
2. Contents of Qs. al-Anbiya' (21) verse 107 has implications in the world of education. This implication gave birth to the concept of education that is humanist and non-violent. This is in line with theverse *first*; teacher paradigm shift from teaching to educating. *Second*; Islamic education is humanist and non-violent. *Third*; educating inclusiveness.
3. Grace has 3 dimensions, namely: rationality, caring, and civilization.

*First*, Islam is a rational religion.

*Second*, Islamic teachings with the concept of *rahmatan lil'alamin* have a logical consequence to always care for people who need help or assistance.

*Third*, Islam is a religion of civilization. The Messenger of Allah was sent on this earth to build civilization.

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