



THE EDUCATIONAL VALUES OF AHLUSSUNNAH WAL JAMA'AH AN NAHDLIYYAH TO FORM THE CHARACTER OF RAHMATAN LIL 'ALAMIN (MERCY TO ALL WORLDS) FOR BOARDING SCHOOL STUDENTS

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Abstract:

Basically Islam carries the teachings of rahmatan lil'alamin (compassion for all nature). However, the reality is that inter-religious harmony in Indonesia is still being debated. The cause of the controversy is the growth and development of thoughts and movements of radical Islamic groups. Responding to the growth and development of radical understanding movements, Islamic organizations in Indonesia need to respond actively, creatively, constructively and solutively in counteracting this radical understanding. One of the religious organizations that is active in countering radicalism is Ahlussunnah Wal Jama'ah An Nahdliyyah. Based on this description, the researcher is interested in writing a thesis entitled Education Values of Ahlussunnah Wal Jama'ah An Nahdliyyah to Shape the Character of Santri Rahmatan Lil 'Alamin Darul Hikmah Balen Bojonegoro Islamic Boarding School. This study aims to describe and analyze what are the educational values of Ahlussunnah Wal Jama'ah An Nahdliyyah, what are the forms of implementation and what are the factors that support and hinder this implementation. This type of research is a qualitative description. Sources of research data are caregivers, coaches, and students, as well as documentation of Darul Hikmah Balen Bojonegoro Islamic Boarding School. The results of the research findings, namely the educational values of Ahlussunnah Wal Jama'ah An Nahdliyyah have reached the target to shape the character of the students Rahmatan Lil 'Alamin at the Islamic Boarding School by always applying the principles of Ahlussunnah Wal Jama'ah An Nahdliyyah values. Implementation is carried out by providing students with the basics of the Ahlussunnah Wal Jama'ah An Nahdliyyah practice. In addition, the practice of amaliyah - amaliyah which contains educational values Ahlussunnah Wal Jama'ah An Nahdliyyah such as reciting the yellow book, yasinan, tahlilan, istighosah, reading manaqib, reading sholawat, reading rotib, and bahtsul masa'il. The supporting factors are the students' awareness and enthusiasm for reciting the Koran, motivation from parents, siblings, clerics and supervisors. While the inhibiting factors include the negative influence of friends, laziness, low vocabulary of students, low knowledge of the basics of Ahlussunnah Wal Jama'ah An Nahdliyyah amaliyah

Keywords: *Ahlussunnah wal jama'ah an nahdliyyah Education, The character of the santri rahmatan lil'alamin*

INTRODUCTION

One concrete effort made by Ahlussunnah Wal Jama'ah An Nahdliyyah to counter the growth and spread of radical ideologies is through the education system in

schools. Within the organization, there is an educational institution called the Ma'arif Education Institute. Through this educational institution, it is hoped that various radical ideologies, especially among the younger generation, particularly students, can be prevented. The curriculum includes education on Ahlussunnah Wal Jama'ah An Nahdliyyah, elaborating on its values. This education is disseminated across all educational levels, from elementary to university levels under the auspices of Ahlussunnah Wal Jama'ah An Nahdliyyah.

Generally, education is considered a crucial part of human life because humans are endowed with intellect by God, enabling them to understand the essence of problems and differentiate between right and wrong (Sahlan, 2010). Education is also seen as a significant aspect that plays a crucial role in shaping future generations, aiming to produce high-quality, responsible individuals capable of anticipating life's challenges in the future. This indicates that education is a sector that can build human civilization and advance community life.

Therefore, the Ahlussunnah Wal Jama'ah An Nahdliyyah organization is aware of the importance of formal education to prevent and address radical ideologies from influencing and threatening the younger generation, especially students. Hence, Ahlussunnah Wal Jama'ah An Nahdliyyah presents Ahlussunnah Wal Jama'ah An Nahdliyyah education. In this educational approach, moderate theology is taught to build an Islamic generation characterized by tolerance, inclusivity, and moderation. Furthermore, the Ahlussunnah Wal Jama'ah An Nahdliyyah education, which instills knowledge, understanding, and attitudes among the younger generation, particularly students, serves as a vital asset for adopting critical thinking and attitudes when facing the increasingly complex dynamics of social and religious issues (Fitriyah & Umam, 2018).

The vision provided in the Ahlussunnah Wal Jama'ah An Nahdliyyah value education includes, firstly, the attitude of *tawasuth* and *i'tidal* (balance and justice), including the use of rational and scriptural evidence. Secondly, there is the attitude of *tasamuh*, which is a tolerant approach to differences that are *furu'* or *khilafiah* and, in societal and cultural matters. Thirdly, there is the attitude of *tawazun*, which is to maintain a balanced approach in serving and contributing to fellow human beings and the environment.

RESEARCH METHODS

In this study, the author employs a descriptive qualitative approach with an ethnographic study type to elaborate and comprehensively explain various aspects of an individual, a group, an organization (community), a program, or a social situation (Mulyana, 2010). The research is conducted at Darul Hikmah Islamic Boarding School in Balen, Bojonegoro. The researcher's presence in the field serves as the main instrument (Human Instrument) and involves three data collection techniques: observation, in-depth free interviews, and documentation from both primary and secondary data sources. Primary data in this study includes: 1) The caretaker of Darul Hikmah Islamic Boarding School in Balen, Bojonegoro, 2) The mentor of Darul Hikmah Islamic Boarding School in Balen, Bojonegoro, 3) The administrators of Darul Hikmah Islamic Boarding School in Balen, Bojonegoro, and 4) The students (*Santri*) of Darul Hikmah Islamic Boarding School in Balen, Bojonegoro. Meanwhile, secondary data in this research comprises documents, literature, and all forms of information that support the study.

The analysis in the context of problem-solving in this research is carried out by arranging data sequentially, organizing and categorizing it into a framework that is done both before and after the field research. The analysis of data before the fieldwork is conducted by determining the research focus, reviewing previous research, and analyzing the thoughts and issues to be investigated. After completing the data collection in the field, the researcher assesses the extent to which the obtained data is considered sufficiently relevant and credible to address the issues. If the analyzed data is insufficient or does not adequately address the problems, the researcher continues data collection to

a certain stage (data saturation). The data analysis technique in this research uses the theory of Milles Matthew and Michael Huberman, which begins with the stages of data collection, data reduction, presentation, and drawing conclusions (verification). (Matthew & Huberman, 1992)

RESULTS AND DISCUSSION

Implementation of the values of Ahlussunnah Wal Jama'ah An Nahdliyyah Education to Shape the Character of Rahmatan Lil 'Alamin Santri at Darul Hikmah Islamic Boarding School, Balen Bojonegoro

The implementation of the values of Ahlussunnah Wal Jama'ah An Nahdliyyah Education has achieved the target of shaping the character of Rahmatan Lil 'Alamin santri at Darul Hikmah Islamic Boarding School, Balen Bojonegoro. This can be evidenced by the following aspects:

The Value of Tawasuth (Moderation) in education is expressed in a thinking method that reconciles revelation and reason. This moderate attitude can dampen textual extremism and rational extremism. The value of Tawasuth education shapes the character of Rahmatan Lil 'Alamin santri in the form of critical thinking, problem-solving, metacognition, communication, collaboration, innovation, creativity, information literacy, taking a middle path, and moderation in religious matters. This aligns with the forms of Rahmatan Lil 'Alamin character outlined by the Ministry of Religious Affairs of Indonesia regarding the Islamic character of Rahmatan Lil 'Alamin through the Profile of Pancasila Students and the Profile of Rahmatan Lil 'Alamin Students.

The Value of Tasamuh (Tolerance) in education is expressed through a tolerant attitude towards differences of opinion, both in religious matters such as khilafiah issues, societal issues, and culture. The value of Tasamuh education shapes the character of Rahmatan Lil 'Alamin santri in the form of global diversity, harmony, mutual cooperation, independence, civility, exemplary behavior, citizenship and nationalism, tolerance, and consultation, thus creating a harmonious religious life. This aligns with the forms of Rahmatan Lil 'Alamin character outlined by the Ministry of Religious Affairs of Indonesia regarding the Islamic character of Rahmatan Lil 'Alamin through the Profile of Pancasila Students and the Profile of Rahmatan Lil 'Alamin Students.

The Value of Tawazun (Balance) in education is expressed in a balanced attitude in relation to Allah, human relationships, and relationships with the natural environment. The value of Tawazun education shapes the character of Rahmatan Lil 'Alamin santri in the form of balance, faith in the Almighty, noble morals, harmony, and civility, thus creating a prosperous life. This aligns with the forms of Rahmatan Lil 'Alamin character outlined by the Ministry of Religious Affairs of Indonesia regarding the Islamic character of Rahmatan Lil 'Alamin through the Profile of Pancasila Students and the Profile of Rahmatan Lil 'Alamin Students.

The Value of I'tidal (Justice) in education is expressed through a social attitude that always acts justly among different groups. The value of I'tidal education shapes the character of Rahmatan Lil 'Alamin santri in the form of justice, righteousness, and firmness. This aligns with the forms of Rahmatan Lil 'Alamin character outlined by the Ministry of Religious Affairs of Indonesia regarding the Islamic character of Rahmatan Lil 'Alamin through the Profile of Pancasila Students and the Profile of Rahmatan Lil 'Alamin Students.

The formation of Rahmatan Lil 'Alamin character is achieved through various activities at Darul Hikmah Islamic Boarding School, Balen Bojonegoro, which contains the values of Ahlussunnah Wal Jama'ah An Nahdliyyah education. These activities can be detailed as follows:

The Value of Tawasuth (Moderation) is implemented in activities such as musyawarah Fathul Qarib, bahtsul masa'il, jam'iyatul mubalighin, and mubalighot.

The Value of Tasamuh (Tolerance) is implemented in activities such as musyawarah. Fathul Qarib, bahtsul masa'il, joint recitations by santri with the community.

The Value of Tawazun (Balance) is implemented in activities such as obligatory

prayers 5 times a day in congregation, voluntary prayers, recitation of the Qur'an, recitation of yellow books, yasinan, tahlilan, istighosah, jam'iyah nailul muna, recitation of qasidah burdah, recitation of wirid, recitation of maulid, recitation of manaqib. The Value of I'tidal (Justice) is implemented in activities such as the selection of officials at Darul Hikmah Islamic Boarding School, the distribution of ro'an (daily needs), the distribution of food and drink for santri, and the distribution of duties and schedules for reciting.

CONCLUSION

With the achievement of the target in implementing the values of Ahlussunnah Wal Jama'ah An Nahdliyyah Education to shape the character of Rahmatan Lil 'Alamin santri at Darul Hikmah Islamic Boarding School, Balen Bojonegoro, it is expected that the santri can spread Islam as Rahmatan Lil 'Alamin, thus making Indonesia a harmonious, prosperous, and prosperous country. Additionally, it is hoped that the santri will be able to protect themselves from the spread of radical ideologies that are increasingly prevalent in the community.

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