



## **ISLAMIC EDUCATION CONSTRUCTION RAHMATAN LIL'ALAMIN IN THE PERSPECTIVE OF ISLAMIC RELIGIOUS FIGURES IN MALANG**

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### **Abstract**

The Islamic Society of Malang, has pattern various forms of worship and da'wah . Diversity this , in one aside bring goodness , because with diversity that , will add treasure science islam . Diversity method worship as well as a model of da'wah , can cause internal divisions of Muslims , if no be addressed by wise and wise . As effort ward off affiliated Islamic movement with radicalism and takfiri, some religious leaders in Malang indeed must campaign Rahmatan's Islamic Da'wah Lil'Alamin . In this case , there are several problems that are the focus of research as well as destination in research , namely (1) What is the view of Malang Islamic religious leaders about the concept of Islamic education Rahmatan Lil'Alamin? (2) How is the process of adapting the Islamic religious leaders in Malang, carrying out the process of realizing the teachings of love in the context of Rahmatan Lil'Alamin's Islamic education? (3) How do Islamic religious leaders in Malang carry out the process of internalizing the values of Rahmatan Lil'Alamin's Islamic education? . For that in writing dissertation this , author use type approach qualitative. From result study this that the figures have differences and similarities in views about the definition and concept of Islamic education Rahmatan Lil'Alamin . Meanwhile, the points of similarity regarding Rahmatan Lil'Alamin's concept of Islamic education are: Muslim leaders agree that every human being must spread love to all of God's creatures. Every citizen of different ethnicity, religion, race, and class, must live, tolerate each other, love one another. In the midst of the diversity of sects and understandings, Islamic religious leaders have carried out a process of adjustment and embodiment in relation to Rahmatan Lil'Alamin's Islamic education. In relation to the internalization process, how these figures provide real guidance to the Muslim community, in relation to Rahmatan Lil'Alamin's Islamic education.

**Keywords:** *Islamic Education Construction, Rahmatan Lil'Alamin, Perspective Islamic religious figures.*

## A. Introduction

The Islamic Society of Malang, has pattern various forms of worship and da'wah. Diversity this, in one side bring goodness, because with diversity that, will add treasure science islam. But on the side other, diversity method worship as well as a model of da'wah, can cause internal divisions of Muslims, if no be addressed by wise and wise.

Rahmatan Islamic Education Lil'Alamin According to KH. Marzuki The Merciful Mustamar of Islam Lil'Alamin that is how do non- Muslims become interested for convert to Islam, without must hurt them. Muslims who have not prayer, how can they want to work pray with fully consciousness, no because afraid intimidation and pressure.

Treatment good or bad things done by Muslims in the area majority, will give impact on brothers we are in the area minority.

Every our will be accounted for over the people we invite and not our invite. In Thing invite this, don't until our to endure heart, because that including evil inner. (Interview, 22 Jan 2021)

Values love love between fellow This, in Islam is called with term Rahmatan Lil'Alamin. Islam was revealed to advance Earth this as grace for natural universe. Mature This, the statement of Islam as a religion of mercy, is described as a religion of love love, anti all form violence. Understanding the based on nash Al-Qur'an QS. Al- Anbiya ': 107

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Meaning: "And We do not" delegate you (Muhammad) but to (be) grace for whole nature ".

Draft Rahmatan Lil'Alamin in Islam, who departed from the text of the Qur'an, has multiple meanings in intellectual review muslims. For look for point meet similarity draft that, then Writer stage ratio draft Rahmatan Lil'Alamin from the characters Muslims in Malang. so far where similarities and differences to draft the from the characters Muslim cross organization and flow in Islam, as well as the app in life socialize.

Islamic leaders in Malang, based on background behind education as well as the group, has corner different view about draft Rahmatan Lil'Alamin that alone. With study this will known the differences and similarities, and what be reason difference corner look Rahmatan Lil'Alamin, and how the solution in create harmony life socialize.

Focus main study this alone detailed and formulated in detail in formula problem as following:

1. How view Malang Islamic religious leaders about draft Rahmatan Islamic education Lil'Alamin ?

2. How is the adjustment process self Islamic religious leaders in Malang, carry out the process of embodiment teachings love love in context Rahmatan Islamic education Lil'Alamin ?
3. How Islamic religious leaders in Malang, carry out the internalization process values Rahmatan Islamic education Lil'Alamin ?

To avoid misinterpretation of the terms used in this study, especially the title or research topic, the researcher needs to explain or describe these terms as follows:

**Construction of Islamic Education** What is meant by the construction of Islamic education in this research is an arrangement or concept designed, which is related to the strategy of inculcating Islamic values to the wider community, especially in Malang.

Islam Rahmatan Lil'Alamin, is Islam that teaches humanist values. Thus what is meant by Rahmatan Lil'Alamin Islamic Education is Islamic education that upholds human values in QS. Al-Isra' verse 70):

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

It means ; And indeed , We have glorify child the grandson of Adam, and We carry them on land and in the sea , and We gave they sustenance from the good and We give more they are above many the creatures we created with perfect advantage.

Rahmatan Lil'Alamin's Islamic education here also implies that the teachings of Islam that are developing in Indonesia, especially in Malang, strongly reject various forms of violence, let alone spread terror under the pretext of jihad. Whatever it is, it is very contrary to the teachings of Islam Rahmatan Lil'Alamin who is polite and wise, although he does not leave firmness in the application of the law. Every evil must be fought. The only form of resistance to this falsehood, is through the strategy of

جَلَبِ الْمَصَالِحِ وَدَرْءِ الْمَفَاسِدِ

Taking benefit and rejecting evil. Islamic Education Rahmatan Lil'Alamin, is a strategy education in preaching in the midst of a pluralistic society that is embodied in the motto Bhineka Tunggal Ika. The strategy of Islamic da'wah Rahmatan Lil'Alamin, prioritizes deliberation in the resolution of each conflict, rather than using a physical violence approach (Surah Ali Imran: 159)

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Meaning: "So by the grace of Allah you (Muhammad) were gentle with them. If you were hard-hearted and harsh-hearted, they would have distanced themselves from those around you. Therefore forgive them and ask forgiveness for them, and consult with them

in this matter. Then, when you have made up your mind, then put your trust in Allah. Indeed, Allah loves those who put their trust in him."

Rahmatan Lil'Alamin is a term contained in the Qur'an Surah Al-Anbiya 'verse 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Meaning: "And We have not sent you (Muhammad) but to (be) a mercy for the whole world".

Rahmatan Lil 'Alamin means "love for the universe". Therefore, what is meant by Islam Rahmatan Lil'Alamin is Islam whose presence in the midst of people's lives is able to create peace and love for humans and nature.

The Perspective of Islamic Religious Figures The figures here according to the researchers are kyai, Muslim scholars, preachers or people who have a strong side to the struggle of the Islamic religion and are willing to sacrifice both their material and their souls. What is meant with perspective Islamic religious leaders are Islamic religious leaders from various flow and organization. As our know that Islam has streams religious, both spiritual dhahiriyyah nor bathiniyyah. which is born for make it easy discussion, author for as ahlu al - shari'ah (expert syareat). Whereas inclined group to Mark inner (essence), writer say as ahlu al-batiniyyah (expert mysticism).

Study this study problems in study this Writer use type approach qualitative. I mean, in study qualitative, data collected no in the form of numbers, but the data is taken from records field, document personal notes, memos and documents official other available in subject, so that becomes destination qualitative this is describe reality empirical in accordance with existing symptoms by deep, detailed and complete. (Nasir, 1988:66).

## **B. Discussion**

Study this study problems in study this Writer use type approach qualitative. I mean, in study qualitative, data collected no in the form of numbers, but the data is taken from records field, document personal notes, memos and documents official other available in subject, so that becomes destination qualitative this is describe reality empirical in accordance with existing symptoms by deep, detailed and complete. (Nasir, 1988:66).

**Views of Islamic Religious Leaders on the Concept of Islamic Education Rahmatan Lil'Alamin .**

Islamic religious leaders in Malang have similarities and differences in defines Islamic Education Rahmatan Lil'Alamin. Background behind science as well as the background of the Islamic flow adopted is one reason difference in definition that.

The following is a table of the figures that the researchers sampled, as well as their opinions on Islamic education Rahmatan Lil'Alamin.

**Table Comparison of Opinions of Malang Islamic Religious Leaders on Rahmatan Lil'Alamin 's Islamic Education .**

o	Character Name	Amaliya h	Views on Islam Rahmatan Lil'Alamin
.	KH. Marzuki Mustamar	NU	How do Muslims create an attractive model of association with the community, not to offend the community, either through words or actions, so that they make them sympathetic to Islam, not anti-pathetic towards it.
.	Pengasuh PP. Nailul Falah	Tawhid	That Rahmatan Lil'Alamin it spreads compassion to all creatures without exception, even to the devil. He further explained, one will not understand this except with the correct knowledge of tauhid . So, the condition for someone to understand the meaning of Rahmatan Lil'Alamin , must have the correct basis of monotheism. With this correct understanding of monotheism, one will not look at what and who, but Allah SWT. The fruit of this understanding is the emergence of the attitude of Rahmatan Lil'Alamin, compassion for all beings without exception.

o	Character Name	Amaliyah	Views on Islam Rahmatan Lil'Alamin
.	Dr.Muhammad Subhan, M.Pd	NU	Prioritizing tenderness and compassion, far from violent values.
.	KH. Lutfi Bashori	NU Straight Line	Hard to the disbelievers and compassion to the believers. what is meant by Rahmatan Lil'Alamin it is Prophet Muhammad SAW. And Prophet Muhammad SAW, was strict with the disbelievers and compassionate towards fellow Muslims. Be Rahmatan Lil'Alamin is the attitude of a believer who imitates the attitude and teachings of the Prophet Muhammad, is hard on unbelievers and has compassion for believers. Embracing people who do not believe is against the teachings of the Prophet Muhammad. and it's not as Rahmatan Lil'Alamin.
.	Ustadz Tas'an	LDII	The attitude of compassion for all creatures, including plants, animals, especially humans. So it is not permissible for Muslims to impose their teachings on others, especially with violence. Therefore, Muslims must have nobility. With this nobility, Muslims will be able to treat everyone well, while still adhering to the teachings of QHJ (Al-Qur'an, Hadith, and Jama'ah).
.	Ustadz Abdullah Sholih Al-Hadromi	Moderate Salafi	Rahmatan Lil'Alamin according to the Qur'an is the Prophet Muhammad. Furthermore, as

o	Character Name	Amaliyah	Views on Islam Rahmatan Lil'Alamin
			<p>a fellow follower of the teachings of the Prophet Muhammad. And his companions, referred to as <i>ahlussunnah wal jama'ah</i>. Fellow <i>ahlussunnah waljama'ah</i> must be in harmony, regardless of the organization. Be Rahmatan Lil'Alamin it is to connect the ropes of friendship among Muslims who are <i>ahlussunnah wal jama'ah</i>, regardless of the organization. So <i>ahlussunnah wal jama'ah</i> belongs to all Muslims, be it NU, Muhammadiyah, Salafy, Habaib, Tablighi Jama'ah, etc. The point is that it is not justified to claim that the <i>Ahlussunnah</i> is only a group, while those outside it are labeled as <i>Ahlul Bid'ah</i>. So the essence of the teachings of Rahmatan Lil'Alamin is to establish ties of ukhuwah to fellow Muslims and other people with certain limitations.</p>
.	DR.KH. Sutanman, M.Pd	Naqshbandiyah Kholidiyah	<p>Rahmatan Lil'Alamin itself contains a meaning that demands spiritual depth. Because the verse related to Rahmatan Lil'Alamin it contains <i>meaning, murod, fahm, mathla', hali, sirri</i> and <i>ruhi</i>. Rahmatan Lil'Alamin, consists of the words <i>rahmat</i> and <i>alamin</i>. <i>Grace</i> is an acculturation between humans and the nature of God <i>Rohman</i>, who is all-</p>

o	Character Name	Amaliyah	Views on Islam Rahmatan Lil'Alamin
			<p>loving. People who have the nature of <i>grace</i> are those who are clean from the characteristics of <i>devil</i>, <i>syathoniyyah</i>, <i>sa'bu'iyah</i>, <i>bahaimiyah</i>, <i>hayawaniyyah</i> and <i>basyariyyah</i>, so that they are able to ascend to <i>insaniyyah</i>, <i>rahmaniyyah</i>, <i>rabbaniyyah</i> and divine . While <i>'alamin</i>, is broken down into 4 kinds of nature, namely: 1. Natural nasut (nature mulk / nature body), 2. Nature Malakut (nature eg), 3. Nature Jabarut (nature spirit), 4. Nature is Lahut, Islam Rahmatan Lil'Alamin are those who can love others without limits. If you still discriminate against God's creatures, then it is not called Rahmatan Lil'Alamin.</p>
.	KH. Munir, M.Pd	At- Tijaniyyah	<p>Islam Rahmatan Lil'Alamin are: Spreading love and peace to all mankind, both internally Muslim and non-Muslim. With a note, if Muslims are wronged, then we Muslims are obliged to be tough on those who do wrong. Be Rahmatan Lil'Alamin that, when it's time to be gentle and affectionate, and when it's time to be tough.</p>
.	KH. Muhammad Dhiyauddin Qushwandi,	Syathor iyyah wa Akmaliiyyah	<p>Islam Rahmatan Lil'Alamin is, is service to <i>universe</i>. Service here is religious essence. In service there is love love. Love to God and love to fellow. Then the essence of love love,</p>



o	Character Name	Amaliya h	Views on Islam Rahmatan Lil'Alamin
			<p>is sincere and honest. Then the essence of both, are monotheism. And the essence of <i>monotheism</i>, is, Lost in exist , “ <i>Kumelem sejeroning segoro sariroso tunggal.</i>”</p> <p>Manifestation Rahmatan Lil'Alamin, is those who are soulful like sun, always shine Earth without selfless. Charm the light of the sun is very beautiful, good moment rise (<i>sun rise</i>), when shine (<i>sun shine</i>), as well as moment want to sink (<i>sunset</i>). That's it description <i>The Dwijaningrat</i>, so beautiful charm his life, time birth, time his life, and when his death. Of course glory man no rated from what is it have, but from what is it give to life. Sun full with fire, but he praised along time, because radiance the light to whole earth. here Rahmatan Lil'Alamin.</p>
0.	KH. Abdullah Sham	NU	<p>Islam Rahmatan Lil'Alamin is: a form grounded Islamic teachings, can accept and be accepted anywhere. Islam brought by the saints with do possible approach embrace public through culture that doesn't contrary with sharia as well as endanger creed. As long as Muslims are not disturbed, they can join hands with anyone, including non Muslims. If the peace of Islam is</p>

o	Character Name	Amaliyah	Views on Islam Rahmatan Lil'Alamin
			disturbed, it is obligatory to fight against it.
1.	Kyai Petruk	Cultural practitioner	Rahmatan Lil'Alamin as a trait contained in it, love and affection.
2.	Ust. Nur Wakhid, M.Pd	Javanese Sufism	Rahmatan Lil'Alamin it is the innate nature of <i>memayu hayuning bawana</i> . Compassion for all beings without exception. Because all creatures created by Allah SWT. This, comes from one source, namely <i>Nur Muhammad</i>
3.	Ki Ngateman	Kejawen Islam	teachings of selfless compassion for every being.

Based on the data in the table above, the meaning of Islam Rahmatan Lil'Alamin in the perspective of Islamic religious leaders in Malang, Researchers grouped into three meanings, namely:

1. The teachings of compassion for all beings without exception.
2. The teachings of compassion for all humans, regardless of race or religion.
3. A teaching of compassion to fellow Muslims, and harsh to the disbelievers.

### **Process Adjustment Self Islamic Religious Leaders in Malang , Carrying Out the Process of Embodiment of the Teachings of Love in the Context of Islamic Education Rahmatan Lil'Alamin**

Based on monitoring author, globally application attitude Rahmatan Lil'Alamin in Malang, realized in something author's attitude term with "Tri Harmony people Religion". Tri harmony people the religion in question are: Internal harmony of the Muslims of Malang, Harmony Muslims with people of other religions in Malang, and synergy Muslims with Malang government.

Harmony between people religion in Malang walking enough good. Muslims with other people can cooperate in things that are *convert* or affairs worldly with limitation *lakum dinukum waliyadiin*. Inhabitant *nahdliyyin* who joined in corps line Anhsor all-round

use (BANSER), also come secure church in Malang at the moment party church currently stage Christmas commemoration. This thing of course raises the pros and cons, but for NU citizens, this conducted because as form guard harmony as Indonesian citizens, not others.

The FKUB in Malang, which is chaired by a Muhammadiyah figure, Mr. Taufik Kusuma, is receptacle friendship between people religious. This thing as proof, that application attitude Rahmatan Lil'Alamin to non -Muslims, in Malang can walk with good.

Whereas internal harmony of Muslims, can our see you at the activity study together between Islamic organizations in Malang, such as recitation held by Muhammadiyah Malang with bring speaker KH. Bahauddin Nursalim (Gus Baha') from circles *nahdliyyin*. Also recitations were held by Ustadz Abdullah Sholih al -Hadromi, a Muslim scholar preacher salafi, dengtan bring Ustadz Abdul Shomad as speaker, this something proof attitude Rahmatan Lil'Alamin Internally, Muslims in Malang are well maintained.

As for the synergy Muslims with government, look from often holding meeting together involving government as umara' and Muslim figures as Ulama'. Unite *ulama'* and *umara'* in Malang can cause harmony life a state with *Bhinneka Tunggal Ika*, for the sake of *maintaining* it the integrity of the Republic of Indonesia.

### **Internalization Process Rahmatan Lil'Alamin Islamic Education Values for Malang Islamic Leaders**

Effort stem understand radicals and terrorism, religious leaders in Malang, through assembly study and study Islam fostered by each character the embed Islamic teachings are polite, compassionate love and mercy to natural universe. Islamic leaders from circles taswauf and kebatinan, instill teachings love love through approach *olah rahsa*, which one are you with *olah rahsa* these are the congregation will get enlightenment spiritual. The spirit that has enlightened, then will emit characteristic compassion love to all creature God's creation. So that students in the world of Sufism and Islamic mysticism, with alone will keep away from teachings deviate the terrorists.

While the practitioners sholawat, instill teachings love love with multiply prayer to the Prophet Muhammad. With soul love to the Prophet Muhammad, then the practitioners sholawat will have shade heart . With shade heart this , then the practitioners prayer will refuse understand radicalism and terrorism

Meanwhile, Islamic studies from shari'a experts also emphasize the congregation, to be aware of the terrorist movement which continues to seek guerrilla followers to be recruited as *brides* in carrying out terrorist acts. All Malang Islamic leaders agree for

together cope latent danger of terrorism this, with give splash spiritual to his congregation.

The following is a table of internalization of the values of Islamic education Rahmatan Lil'Alamin by Islamic religious leaders of Malang

**Table Internalization Process of Islamic Teaching Values Rahmatan Lil'Alamin, Malang Tarekat and Mysticism Leaders**

<b>Internalization of Islamic Values Rahmatan Lil'Alamin Islamic Leader Expert in Sufism and Mysticism</b>			
<b>No</b>	<b>Character name and address</b>	<b>Assembly</b>	<b>Internalization Material</b>
1.	KH. Muhammad Yusuf (Gus Yusuf), Jl. Raya Kepuh, Kebonsari	The Qadiriyyah Wa Naqshbandiyyah Order	Fostering the soul of taqwallah and love for others through qadiriyyah dhikr assemblies and ta'lim assemblies.
2	KH. Lutfi Abdul 'Adhim, Girimoyo	The Qadiriyyah Wa Naqshbandiyyah Order	Fostering the soul of taqwallah and love for others through qadiriyyah dhikr assemblies and ta'lim assemblies.
3	KH. Muhammad Dhiyauddin Qushwandi, Sengkaling	The Syathoriyyah Wa Akmaliah Order	Planting Islamic teachings of wisdom and compassion through Syathoriyyah dhikr and tasawuf studies every Monday night Tuesday, at Padepoka Pamulangan Luhur, Sengkaling.
4	Gus Samiaji Romatullah, Bumiayu	The Qadiriyyah Wa Naqsyabandiyah	Planting the teachings of love through wisdom and preserving

Internalization of Islamic Values Rahmatan Lil'Alamin Islamic Leader Expert in Sufism and Mysticism			
No	Character name and address	Assembly	Internalization Material
		Order & Surya Alam	Javanese melting culture
5	Gus Ali Abrori, Kebonagung	At-Tijaniyyah Order	Planting the teachings of love Rahmatan Lil'Alamin, through dhikr-dhikr <i>wadhifah</i> and <i>habitual</i> and practice sholawat fatih.
6	KH. Munir Lok Andeng	At-Tijaniyyah Order	Planting the teachings of love Rahmatan Lil'Alamin, through dhikr-dhikr <i>wadhifah</i> and <i>habitual</i> and practice sholawat fatih.
7	Gus Sholeh Hudi, Ciliwung	The Naqshbandiyah Uluhiyyah Order	Planting the teachings of love for Rahmatan Lil'Alamin, through dhikr-dhikr of <i>the Naqsyabandiyah Uluhiyyah Order</i>
8	KH. Nizam As-Shofa, Ahlus-Shofa wal Wafa Islamic Boarding School, Bumiayu-Malang	The Naqshbandiyah Kholidiyah Order	Planting the teachings of love for Rahmatan Lil'Alamin, through the dhikr of <i>the Naqsyabandiyah Kholidiyah</i> , Suluk, and Syi'ir Tanpo Waton congregations.

Internalization of Islamic Values Rahmatan Lil'Alamin Islamic Leader Expert in Sufism and Mysticism			
No	Character name and address	Assembly	Internalization Material
9	Gus Nur Wakhid, Al-Hayyu-Watudakon	Sasahidan's behavior	Planting the teachings of Rahmatan Lil'Alamin's love, through silent patrap, sangkan paraning dumadi and deepening of the book of Al-Hikam, and taking a night bath
10	Ki Ageng Slamet, Padepokan Sundeng Sawojajar	Budi Luhur Adjining Lestari	Planting the teachings of love for Rahmatan Lil'Alamin, through <i>Istighotsah Itsbatul Yakin</i> , studies of wisdom, and night baths.
11.	Ki Ageng Petruk, Curung Rejo	Budoyo Luhur Padepokan	The cultivation of the teachings of Rahmatan Lil'Alamin's love, through special wirids, and the study of Sufism books.
12.	Ki Ageng Marto Utomo	Kaweruh Inner Write Without Kasunyatan Board	Planting the teachings of love for Rahmatan Lil'Alamin through meditation and reading of knowledge and the 9 secret wirid KBTPK.
		Budi Luhur Adjining	The planting of the teachings of love for

Internalization of Islamic Values Rahmatan Lil'Alamin Islamic Leader Expert in Sufism and Mysticism			
No	Character name and address	Assembly	Internalization Material
13.	Ki Ageng Fadlilah, Banana Temple	Djiwa	Rahmatan Lil'Alamin, through patrap silence and meditation, with the witness of <i>Porong Kencono</i> , who is none other than <i>Nur Muhammad</i> .
14	Ki Indra Bayu, Supiturang	True Islam	Planting the teachings of love for Rahmatan Lil'Alamin, through the practice of silence <i>sunyaruri</i> .
15.	(late) Mbah Darmun, Talang Agung	Panetep Panata Gama's Creed	Planting the teachings of love Rahmatan Lil'Alamin, by unifying oneself to the universe through understanding the creed of panet e p panata gama.
16	Sheikh Muhammad Zuhry, Ki Edi Saga, Dau	Fatwa of Life	Cultivating the teachings of Rahmatan Lil'Alamin's love, through FK's wirids and understanding of Identity as well as silent practice, <i>without doing anything</i> .
17	Ki Ageng Sentanu	Bunastara	Planting the teachings of love

Internalization of Islamic Values Rahmatan Lil'Alamin Islamic Leader Expert in Sufism and Mysticism			
No	Character name and address	Assembly	Internalization Material
			Rahmatan Lil'Alamin, through caring for the universe by practicing silence-meditation
18	Ust. Mashuri, Swipe	The Study of Tauhid Sasahidan	Planting the teachings of love Rahmatan Lil'Alamin, through planting monotheism and sasahidan to the congregation.

**Table : 3.3 Process of Internalizing the Values of Islamic Teachings Rahmatan Lil'Alamin, Islamic Religious Leaders Practicing Sholawat**

Internalization of Islamic Values Rahmatan Lil'Alamin Islamic Leader Sholawat Expert			
No	Character name and address	Assembly	Internalization Material
1.	(late) KH. Abdurrahim Assadzili, Pendem	Riyadlul Jannah	Instilling the teachings of Rahmatan Lil'Alamin's love through love for the Prophet Muhammad SAW, by reading the book of sholawat <i>Simtudduror</i> .
2.	Habib Jamal Ba'aqil, Batu	Ar-Ridwan	Instilling the teachings of love for Rahmatan Lil'Alamin through love for the Prophet Muhammad SAW, by reading the book of sholawat



Internalization of Islamic Values Rahmatan Lil'Alamin Islamic Leader Sholawat Expert			
No	Character name and address	Assembly	Internalization Material
			<i>Addiyauillami'</i> .
3.	Father Suroso, Lawang	Darul Musthofa	Instilling the teachings of love for Rahmatan Lil'Alamin through love for the Prophet Muhammad SAW, by reading more prayers
4.	KH. Armany, Buring	Dalailul Khoirat	Instilling the teachings of Rahmatan Lil'Alamin love through love for the Prophet Muhammad SAW, with the practice of sholawat Dalailul Khoirat
5	(late) KH. Syamsuddin, Betek	Sholawat Ma'tsurat	Instill the teachings of love Rahmatan Lil'Alamin through love for the Prophet Muhammad SAW, by reading Sholawat Ma'tsur .
6	Gus Fatchur Rohman	Sholawat Ma'tsurat	Instill the teachings of love Rahmatan Lil'Alamin through love for the Prophet Muhammad SAW, by reading Sholawat Ma'tsur.
7	Habib Muhammad Bin Ahmad Al-Habsyi	Islamic Youth Da'wah	Instill the teachings of love Rahmatan Lil'Alamin through love for the Prophet Muhammad SAW, by reading sholawat.
8	KH. Muhammad Jazuly Yusuf, Pendem	Sholawat Wahidiyah	Instilling the teachings of love for Rahmatan Lil'Alamin through love for the Prophet Muhammad SAW, by reading sholawat Wahidiyah
9	Al-Habib Ahmad Bin Smith	Sholawat Burdah Al-Khuroidhah	Instilling the teachings of Rahmatan Lil'Alamin love through love for the Prophet Muhammad SAW, by reading sholawat.
10.	KH. Marzuqi Mustamar	Sholawat Ad-	Instilling the teachings of Rahmatan Lil'Alamin love through love for the

Internalization of Islamic Values Rahmatan Lil'Alamin Islamic Leader Sholawat Expert			
No	Character name and address	Assembly	Internalization Material
		Diba'i Ponpes Gasek	Prophet Muhammad SAW, by reading sholawat <i>Diba'</i>

**Table : 3.4 The Internalization Process of Islamic Teaching Values Rahmatan Lil'Alamin, Islamic Religious Leaders Caring for Islamic Boarding Schools**

Internalization of Islamic Values Rahmatan Lil'Alamin Islamic Leader Caring for the Nahdlatul 'Ulama Islamic Boarding School			
NO	Nanny Name	Name of Islamic Boarding School and Address	Internalization Material
1.	KH. Muhammad Yahya, KH.Abd. Rohim, KH.Abd. Rohma, KH. Agus Ahmad Arif Yahya	Miftahul Huda Islamic Boarding School, Gading Kasri	Instilling Rahmatan Lil'Alamin Islamic education for students with references to the ASWAJA yellow books, both in the fields of faith, worship, and morality.
2.	KH. Masduqi Mahfud	Nurul Huda, Mergosono	Instilling Rahmatan Lil'Alamin Islamic education for students with references to the ASWAJA yellow books, both in the fields of faith, worship, and morality.
3.	KH. Munir	PPAI Darussalam, Swipe Arjowinangun	Instilling Rahmatan Lil'Alamin Islamic education for students with references to the ASWAJA yellow books, both in the fields of faith, worship, and morality.
			Instilling Rahmatan

Internalization of Islamic Values Rahmatan Lil'Alamin Islamic Leader Caring for the Nahdlotul 'Ulama Islamic Boarding School			
NO	Nanny Name	Name of Islamic Boarding School and Address	Internalization Material
4.	KH. Ahmad Suyuti Dahlan and the Sons	Nurul Ulum Islamic Boarding School, Chaos, Kebonari	Lil'Alamin Islamic education for students with references to the ASWAJA yellow books, both in the fields of faith, worship, and morality.
5.	KH. Abdurrahman Qomari	Cottage Boarding school Darul Falah Plaosan Timur Kenongo Blimbing Malang	Instilling Rahmatan Lil'Alamin Islamic education for students with references to the ASWAJA yellow books, both in the fields of faith, worship, and morality.
6.	KH. Hasyim Muzadi	Cottage Al Hikam Islamic Boarding School Jl. shrill Chicken 25 Lowok Waru Malang	Instilling Rahmatan Lil'Alamin Islamic education for students with references to the ASWAJA yellow books, both in the fields of faith, worship, and morality.
7.	KH. Lukman Hakim	Cottage Boarding school Bahrul Maghfiroh Great Jiyo tlogomas Lowok Waru Malang	Instilling Rahmatan Lil'Alamin Islamic education for students with references to the ASWAJA yellow books, both in the fields of faith, worship, and morality.
8.	KH Agus Salim Mahfudz Yusuf (Gus Fudz ).	Cottage Boarding school Hidayatul Muftadi'in Jl. KH Yusuf 01 Tasikmadu Lowok	Instilling Rahmatan Lil'Alamin Islamic education for students with references to the ASWAJA yellow books, both in the

Internalization of Islamic Values Rahmatan Lil'Alamin Islamic Leader Caring for the Nahdlatul 'Ulama Islamic Boarding School			
NO	Nanny Name	Name of Islamic Boarding School and Address	Internalization Material
		Waru Malang	fields of faith, worship, and Morals
9.	KH. Nur Holis	Cottage Boarding school Nailul Falach Jl. Middle Tombro Fish in Lowok Waru, Malang	Instilling Rahmatan Lil'Alamin Islamic education for students with references to the ASWAJA yellow books, both in the fields of faith, worship, and morality, and fasting tirakat <i>Dahr</i> .
10.	KH. Baidlowi Muslich	Cottage Boarding school Anwarul Huda Jl Raya Candi III No 454 Karangbesuki Breadfruit Malang	Instilling Rahmatan Lil'Alamin Islamic education for students with references to the ASWAJA yellow books, both in the fields of faith, worship, and Morals
11.	KH. Marzuqi Mustamar	Cottage Boarding school Sabilur Rosyad Jl. Temple Block IV C Gasek Breadfruit Malang	Instilling Rahmatan Lil'Alamin Islamic education for students with references to the ASWAJA yellow books, both in the fields of faith, worship, and Morals
12.	Kyai Muhammad Ali Abrori	PPIQ Asy-Syafi'iyyah At - Tijaniyyah , Kebonagung	Instilling Rahmatan Lil'Alamin Islamic education for students with references to the ASWAJA yellow books, both in the fields of faith, worship, and Morals, and the

Internalization of Islamic Values Rahmatan Lil'Alamin Islamic Leader Caring for the Nahdlotul 'Ulama Islamic Boarding School			
NO	Nanny Name	Name of Islamic Boarding School and Address	Internalization Material
			practice of sholawat Fatih
13	Kyai Tawwab Imam Syakur, Gus Nur Wakhid, Gus Amiril Musthofa	Al-Hayyu Islamic Boarding School, Watudakon	Instilling the Islamic education of Rahmatan Lil'Alamin to the students with references to the ASWAJA yellow books, both in the fields of faith, worship, and Morals, as well as the practice of Sufism teachings.
14	<i>Habib Asadullah Alwy Alaydrus</i>	Cottage Boarding school Darutta'lim Wadda'wah Kyai Parseh Jaya 23 Kedung Poor Cage	Instilling the Islamic education of Rahmatan Lil'Alamin to the students with references to the ASWAJA yellow books, both in the fields of faith, worship, and morality,
15.	<i>KH. Armany</i>	Roudlotul Ihsan Islamic Boarding School, Buring Kedungkandag	Instilling the Islamic education of Rahmatan Lil'Alamin to the students with references to the ASWAJA yellow books, both in the fields of faith, worship, and morality, the practice of sholawat Dalailul Khoirat

The above is the internalization of Malang Islamic leaders who are affiliated with the *Nahdlotul Ulama'* organization. Meanwhile, other Muslim figures outside *Nahdliyyin* also have their own way of internalizing the teachings of Rahmatan Lil'Alamin . Below is

the process of internalizing the Malang Islamic religious leaders, who are not members of the *Nahdlatul 'Ulama'* organization.

**Table : 3.5 Internalization Process of Islamic Teaching Values Rahmatan Lil'Alamin, Malang Islamic Religious Leader Non Nahdliyyin**

<b>Internalization of Islamic Values Rahmatan Lil'Alamin Malang Islamic Leaders Non Nahdliyyin</b>			
<b>No</b>	<b>Character name and address</b>	<b>Assembly</b>	<b>Internalization Material</b>
1.	M. Syarif Hidayatullah, S. Ag. Perum IKIP Tegalondo, 2D / 09	Muhammadiyah Tablighi Assembly	Unite Mission Islamic Da'wah Amar Ma'ruf Nahi munkar in the Islamic Da'wah Institute Increase quality and quantity planning and management Da'wah Guild Fortify people of the Apostasy Movement and Stream perverted )
2.	Ustadz Zulfi Mubarak, UIN Maliki	Muballigh Muhammadiyah Corps (CMM)	In one Halal Bihalal lecture at ITN, Ustad Zulfi emphasized will importance weave harmonious relationship. Difference certain yes, but no need made problem. he explain that difference liketribe and nation of course created by Allah SWT. Howeve, the goal is that humans each other know, do n't you? for break split or feel the best
3	Ir. H. Agus Purwadyo, Wagir	Baitul Arqam, Muballigh Muhammadiyah Corps (CMM)	How print Muhammadiyah cadres who are tough and militant? has very consciously choose Muhammadiyah as movement da'wah us. So whole responsibility and consequences from choice that is our must live it with full dedication, sincerity struggle for raise da'wah Muhammadiyah. "We" must understand with destination our choose Muhammadiyah movement. For that is necessary conducted is strengthen Muhammadiyah in the family us.

Internalization of Islamic Values Rahmatan Lil'Alamin Malang Islamic Leaders Non <i>Nahdliyyin</i>			
No	Character name and address	Assembly	Internalization Material
4	KH. Sujarwo, Ust. Lookh Makhfudz, Kedungkandang	Muhamadiyah Islamic Boarding School Al-Munawwarah	Accommodating Aceh tsunami victims. Conducting Ahlaq karimah development, through formal education of Mts and Madrasah Aliyah, as well as non-formal education of Madrasah diniyah.
5.	Ust. H. Sofyan Sofi, LC.	Mudir Ma'had Abdurrahman Bin Auf Malang	Educating children from an early age is very necessary in order to create an Islamic generation, Rahmatan Lil'Alamin. The previous prophets and guardians, gave religious education to their sons and daughters from an early age,
6	Ust. Khusnul Hidayat, Sukun	Tablighi Jama'at	Spreading the teachings of Islam that is rahmagtan lil'alamin by applying the 6 principles of friends, namely: Maintaining in the heart the monotheism sentence "La ilaha Illallah Muhammadurrasulullah", Husyu' wal Khudlu' prayer, Al-Ilmu 'ma'adzdikr, Muslim Brotherhood, Tashihunniyah, Ad- Da'wah Watabligh (Khuruj Fii Sabilillah)
7.	Ust. Hafizh, Watudakon	Tablighi Jama'at	Spreading the teachings of Islam that is rahmagtan lil'alamin by applying the 6 principles of friends, namely: Maintaining in the heart the monotheism sentence "La ilaha Illallah Muhammadurrasulullah", Husyu' wal Khudlu' prayer, Al-Ilmu 'ma'adzdikr, Muslim Brotherhood, Tashihunniyah, Ad- Da'wah Watabligh (Khuruj Fii Sabilillah)
8.	Ust. Mohsin, Sempalwadak	Tablighi Jama'at	Spreading the teachings of Islam that is rahmagtan lil'alamin by applying the 6 principles of friends, namely: Maintaining in the heart the monotheism sentence "La ilaha Illallah Muhammadurrasulullah", Husyu' wal

Internalization of Islamic Values Rahmatan Lil'Alamin Malang Islamic Leaders Non <i>Nahdliyyin</i>			
No	Character name and address	Assembly	Internalization Material
			Khudlu' prayer, Al-Ilmu 'ma'adzdikr, Muslim Brotherhood, Tashihunniyah, Ad- Da'wah Watabligh (Khuruj Fii Sabilillah)
9	(late) Gus Wahid, Singosari	Tablighi Jama'at	Spreading the teachings of Islam that is rahmagtan lil'alam in by applying the 6 principles of friends, namely: Maintaining in the heart the monotheism sentence "La ilaha Illallah Muhammadur Rasulallah", Husyu' wal Khudlu' prayer, Al-Ilmu 'ma'adzdikr, Muslim Brotherhood, Tashihunniyah, Ad- Da'wah Watabligh (Khuruj Fii Sabilillah)
10	Ustadz Syafri, Batu	Tablighi Jama'at	Spreading the teachings of Islam that is rahmagtan lil'alam in by applying the 6 principles of friends, namely: Maintaining in the heart the monotheism sentence "La ilaha Illallah Muhammadur Rasulallah", Husyu' wal Khudlu' prayer, Al-Ilmu 'ma'adzdikr, Muslim Brotherhood, Tashihunniyah, Ad- Da'wah Watabligh (Khuruj Fii Sabilillah)
11	Ustadz Haidar, Bululawang	Tablighi Jama'at	Spreading the teachings of Islam that is rahmagtan lil'alam in by applying the 6 principles of friends, namely: Maintaining in the heart the monotheism sentence "La ilaha Illallah Muhammadur Rasulallah", Husyu' wal Khudlu' prayer, Al-Ilmu 'ma'adzdikr, Muslim Brotherhood, Tashihunniyah, Ad- Da'wah Watabligh (Khuruj Fii Sabilillah)
12	Ustadz Abdullah Sholih Al-Hadromi,	RDI Islamic Da'wah Radio	Instilling the teachings of Islam that are Rahmatan Lil'Alamin with the need to connect uhuwah with fellow Muslims Ahlussunnah Waljama'ah, regardless of the organization's flag and school of thought.



Internalization of Islamic Values Rahmatan Lil'Alamin Malang Islamic Leaders Non <i>Nahdliyyin</i>			
No	Character name and address	Assembly	Internalization Material
	Jagalan		According to Ust. Abdullah Sholih, that NU, Muhammadiyah, Tablighi Jama'ah, Salafy, Habaib are the fighters Ahlussunnah waljama'ah, so don't let one of them feel the most self-righteous, so that other teachings are misguided. So here is the need for a picnic, studying a lot of books from across schools of thought, so that Muslims have broad and not narrow Islamic insights. So that the teachings of Rahmatan Lil'Alamin can be felt.
13.	Ustadz Tas'an, Meeting	LDII	Embed graceful teachings Lil'Alamin with scatter charity pious to who course . And to the next generations, they must hold fast to QHJ, the Qur'an-Hadith-Jama'ah, so that they are safe in this world and the hereafter.

### **Understanding Islamic Education Rahmatan Lil'Alamin According to Ulama' Mufassir:**

Definition of Rahmatan Lil'Alamin in the perspective of the Islamic religious leaders in Malang, the researcher compares it with the interpretation of Rahmatan Lil'Alamin, in the perspective of the ulama'-ulama' interpreters. The purpose of this comparison of understanding is to find out the similarities and differences in the viewpoints of the Islamic religious leaders of Malang in providing an interpretation of the term Rahmatan Lil'Alamin.

As for the *mufassir scholars* that the researchers used as comparisons, they were the *commentators* from the *Ahlussunnah Waljama'ah circles*, such as: Fakhruddin Ar-Razi (Author of the commentary book "*Mafatih al-Ghoib*"), Imam As-Syaukani (Author of the commentary book "*Fathul Qadir*"), Muhammad bin Ahmad Al-Qurthubi (Author of the commentary "*Al-Qurtubi*"), Quraish Shihab (Author of the interpretation of "*Al-Misbah*"),

Ibn Kathir (author of the interpretation of "*Ibn Katsir*"), Ahmad Musthofa Al-Maraghi (Author of the commentary "*Al-Maraghi*"), and others.

Definition of Rahmatan Lil'Alamin in the view of the *commentators* are:

1. The one who *is khithobi* as Rahmatan Lil'Alamin is the Messenger of Allah.
2. The Messenger of Allah was sent as a *mercy* to all the worlds.
3. *'s grace* is general, for the universe
4. Believers and disbelievers are all *blessed* by the sending of the Prophet Muhammad.
5. *Mercy* for the believer is to find a way of salvation in this world and the hereafter, by following the instructions of the Messenger of Allah.
6. *mercy* for the disbelievers is that they will not be punished for their disobedience to the path of Al-Haq, and not be punished in cash like the previous people.

There are similarities and differences between the opinion of the commentators and the opinion of the Islamic leaders of Malang about the meaning of Rahmatan Lil'Alamin. The commentators, more detail and detail in peeling the verse of Rahmatan Lil'Alamin. All commentators agree that the one who was betrayed by this verse was the Prophet Muhammad. Then about who is entitled to Allah's mercy, they differ in opinion. Some say specifically for Muslims and believers, some say the whole world, including believers and unbelievers. While the Islamic religious leaders in Malang, most of them think that Rahmatan Lil'Alamin is the attitude of Muslims in general to Muslims and people of other religions, as well as the universe. Even though several figures continue to complain, what is meant by Rahmatan Lil'Alamin is Prophet Muhammad SAW. Itself. Meanwhile, Muslims, as followers of the teachings of the Prophet Muhammad, are obliged to follow the sunnah of him, by spreading Islam that is Rahmatan Lil'Alamin. Here, Islamic leaders in Malang also have different opinions about who and to whom the application of the teachings of Rahmatan Lil'Alamin itself.

### C. Conclusion

Based on the data, data processing and analysis carried out researcher related with construction of Islamic Education Rahmatan Lil'Alamin in perspective Malang Islamic figures who have outlined in chapters before , then researcher take conclusion that :

Islamic religious leaders have various points of view on the meaning of Islam Rahmatan Lil'Alamin. Each character has an opinion based on their respective scientific background. The most striking difference in the discussion about Rahmatan Lil'Alamin's teachings is that of the Muslim figure who is a *thoriqah expert* who in fact analyzes things based on the mysticism they experience. From here, every *thoriqah expert* also has a different point of view, because *thoriqat practitioners* have different things, or inner experiences, according to their respective *maqamat*. Meanwhile, the figures from the *syariat* circles, are more concerned with this problem from the *dhohirusyariat* review.

The causes of differences in the characters in questioning the definition of Rahmatan Lil'Alamin , are: Differences in point of view on the topic of discussion; Scientific background of the figures; Get the light of the Qur'an from a different angle; Differences in the experience of the characters in the field.

Even though the Islamic religious leaders of Malang have various opinions about Rahmatan Lil'Alamin's Islamic education, all of them agree that the Islamic teachings are polite and humanist, far from radicalism, are Islamic teachings that are in accordance with the teachings of the Prophet Muhammad. Characters agree that radicalism and terrorism no Islamic teachings. For the sake of creating peace in the country. Especially in Malang, the leaders campaigned for the teachings of Islam Rahmatan Lil'Alamin. according to the guidance of the Prophet Muhammad. Regarding the call to prayer and prayer in the church, it is not an application of Rahmatan Lil'Alamin, but something that is excessive, and contradicts Islamic law itself. Therefore, the Islamic education of Rahmatan Lil'Alamin, it is necessary to have a clear concept, so that it does not come out of the Islamic religious law.

Adjustment themselves of Islamic religious leaders in Malang in context Rahmatan Islamic education Lil'Alamin, researcher map into 3 parts. First, adjustment the internal self of Muslims. Second, adjustment self to non- Muslims and the environment by general. Third, adjustment self to government. Islam that is Rahmatan Lil'Alamin, towards fellow

Muslims respect and respect each other, in responding to differences in *ubudiyyah procedures*, because every Muslim has a tendency to follow different schools of thought in matters of worship.

Several forms of Islamic harmony among Malang mass organizations, which are united in voicing the aspirations of the people or other matters for the benefit of the life of the nation and state: Rejecting the HIP Bill (Pancasila Ideology Direction); Khotmil Qur'an with NU-Muhammadiyah at Polresta Malang; UMM (University of Muhammadiyah Malang) study with Gus Baha' (NU Kyai); Halal Bihalal Big Family NU and Muhammadiyah.

Meanwhile, Rahmatan Lil'Alamin's attitude towards non-Muslims and even the community or the environment in general, includes the establishment of the FKUB (Forum for Religious Harmony) which is a forum for communication between religious communities to create harmony among the nation's children with *Bhinneka Tunggal Ika*.

What is meant with internalization of Islamic leaders in Malang is, how the do construction by real to Muslim community, in relation with Rahmatan Islamic education Lil'Alamin . As for the process of internalizing the Islamic leaders of Malang in the context of Islam Rahmatan Lil'Alamin, this can be done internally by the organization or congregation they lead, or cross-organizational. NU people can invite figures from other mass organizations, or vice versa, to provide insight into Rahmatan Lil'Alamin's Islam.

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