

Local Wisdom Pesantren as Core Value: The Of Islamic Education Rahmatan Lil'alamin; In Keeping World Peace

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Abstract

At the practical level, this study aims to explain the value of local wisdom of Islamic boarding schools as a moral fortress that is believed to be the basis (core belief and core values) for the realization of social behavior. The portrait of pesantren education today is faced with various problems, along with the development of a narrow religious understanding and injuring social life. Therefore, pesantren education must be able to play its role dynamically by internalizing universal values as a shifting paradigm, so that the existence of Islamic education really becomes rahmatan lil'alamin. Thus, in order to build Islamic education, this study uses social construction theory regarding the dialectic between externalization, objectivation, internalization, through externalities, how the value system is built, in accordance with social reality and becomes something that is objective (objectivation), thus giving birth to a value system (internalization). in the form of; compassion (mahabbah) togetherness (ijtima'iyyah), justice ('adalah) and brotherhood (ukhuwah) which are the main pillars of Islamic education rahmatan lil'alamin. The internalization of the values of Islamic education rahmatan lil'alamin is expected to maintain world harmony and peace, as well as a form of social enlightenment, not the opposite of being domestication and social taming. Therefore, as an effort to build Islamic education rahmatan lil'alamin can be done through several stages, including; building an inclusive awareness by transmitting the entire socio-religious value system such as monotheism, tolerance and justice into the curriculum structure as culture domination and control; reconstructing the paradigm of Islamic education from an indoctrination to a participatory perspective; changing the ideological paradigm into a scientific one by allowing the human mind to study and develop knowledge through His guidance.

Keywords

Local wisdom pesantren, Islamic education rahmatan lil alamin

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Introduction

Sociologically, the presence of pesantren in the midst of society has significantly contributed to various contributions, both as a religious, social and educational institution. Therefore, the existence of pesantren education cannot be separated from the al-Qur'an and al-Hadith, as the core institutional values. In essence, the portrait of pesantren education is understood as the oldest Islamic education in Indonesia and is the embryo of the birth of Islamic education. In this context, pesantren education is faced with various changes and demands the role of the pesantren to be more proactive and dynamic towards these changes, so that the existence of pesantren continues to develop in line with the needs of society, without leaving the previous tradition as a boarding school education system, this view is as stated. conducted by Pondok Pesantren al-Rosyid Bojonegoro, East Java. The internalization of these values is understood as the basis for the implementation of pesantren education, both foundationally and operationally. In this context, the habitualization of the values of Pesantren al-Rosyid Bojonegoro is part of local wisdom and becomes the basis for the institutional development of Islamic boarding schools, including in building a portrait of Islamic education. Therefore, the values of pesantren are basically a manifestation of the Koran and al-Hadith, as well as being part of dialectics and interrelation with local culture, thus the above value system is expected to generate positive energy, as well as a moral fortress in realizing harmonization. and social cohesion amidst the diversity of Indonesian society, so that the presence of pesantren education truly becomes rahmatan lil'alamin, (Suprapto, 2017). At the level of reality, the portrait of Islamic education so far has been more of a normative and exclusive apologetic doctrinaire, the view in question is of course none other than the literal and textual understanding of Islamic values, this condition results in the birth of a narrow religious understanding and leads to an attitude. anarchism and disbelief to carry the holy message from God, (Fauzi, 2018). In fact, religious messages have various meanings and contain symbolic sentence strings, sometimes even expressed in metaphorical words or winged meanings, (Saleh, Nudin, Khusaini, Alim, & Putri, 2020), that a religious text can only be understood with certainty by the Being who created it. Thus the occurrence of various problems since the last few decades, which in the name of religion is influenced by a perspective in understanding and narrow religious teachings are not open, this view is as questioned by Charlene Tan, regarding the transformation of Islam in Indonesia, which is claimed to be a penetration pacifique and is dogmatism is not exclusive, (Tan Charlene, 2011), according to Ahmad Rodli, this understanding gives birth to Islamic teachings that are authentic, rigid and literal in nature, and practically will lead to stagnation and stagnation of Islamic thought, and will further reduce the mission of the universality of Islam as rahmatan lil'alamin,(Purnomo & Umiarso, 2018). In addition, this view has strengthened with the entry of transnational Islam, such as the occurrence of acts of intolerance that injure Islam in Indonesia through movements in the name of Islam, the above conditions have resulted in various acts of anarchism and violence in various fields. Observing these conditions, of course it cannot be ignored, without any efforts to take prevention from an early age, among the right and possible ways as a solution to get out of these various problems is through the reconstruction of Islamic education into Islamic Islamic education rahmatan lil'alamin by implementing teachings. Islam and explore the value of local Islamic boarding schools, as a paradigm shift in building Islamic education rahmatan lil'alamin, (Dakir & Anwar, 2020) Besides, the internalization of these values essentially becomes the basis for the institutional development of the pesantren and is continuously maintained as part of the local wisdom of Pesantren al-Rosyid Bojonegoro, East Java, thus the existence of pesantren education is not only understood as a social and religious institution. however, the presence of the pesantren determines the birth of Islamic education. Therefore, the portrait of pesantren education is a transformation of the values of the Koran and al-Hadits as core values, by placing the local wisdom of the pesantren as the main controller in building rahmatan lil'alamin Islamic education which is oriented towards religious and moral values. Besides that, a study of the local wisdom of pesantren is an effort to embody Islamic teachings in accordance with the pluralistic socio-cultural conditions of Indonesian society, (Ahmad Fauzi, 2018).Thus the existence of Islamic education today, is faced with various challenges, along with the birth of the industrial revolution 4.0. Therefore, Islamic education is expected to be able to play its role dynamically and be proactive by bringing universal values, so that the existence of Islamic education really becomes rahmatan lil'alamin, (Hidayatullah, 2016). The portrait of Islamic education rahmatan lil alamin in the context of this research places

the values of pesantren local wisdom as social capital and is expected to be a major force in building personal awareness by lifting universal human dignity. This view is as explained by Rachman, that Islamic education in Indonesia requires a new perspective and paradigm, regarding a form of religious understanding that is more open in nature to build social benefit, (Rachman, 2001). In the above context, the internalization of the local wisdom values of Pesantren al-Rosyid Bojonegoro is expected to be believed to be the basis of Islamic education, by reflecting back the acceptable paradigm of Islamic education amidst the diversity of society, through the construction of Islamic education rahmatan lil alamin, so that it is expected to produce individual social action. more humanist, religious and nationalist, (Ainna et al., 2019) Besides that, Islamic education is basically believed to be the last moral bastion of all educational systems today. Therefore, it is hoped that the existence of Islamic education can be a blessing for all individuals by prioritizing the values of local Islamic boarding schools as applied in Islamic boarding school life such as affection (mahabbah), togetherness (ijtima'iyyah) and brotherhood (ukhuwah) towards others. The internalization of these values is understood as the main foundation of Islamic education rahmatan lil'alamin. In addition, Islamic education is required to play its role dynamically and is expected to contribute to the improvement and progress of Muslim civilization, thus the existence of Islamic education is not only understood as a transfer of knowledge, but most importantly how the role of Islamic education can be a social transformation, as well as a moral fortress from all negative accesses to globalization and modernization in the midst of the diversity of society today. Thus, the existence of Islamic education so far has resulted in ambivalence. This view cannot be separated from the paradigm of Islamic education which is normative and exclusively apologetic. In this reality, Islamic education currently requires a new approach by exploring various values of local wisdom, especially in Pondok Pesantren al-Rosyid Bojonegoro, East Java, as the main force in building rahmatan lil'alamin Islamic education. In this context, the portrait of Islamic education rahmatan lil alamin is expected to promote social ethics with the aim of respecting all forms of differences in accordance with the pluralistic social conditions of Indonesian society. Therefore, this research study aims to explain and interpret the various values of the local wisdom values of the al-Rosyid Bojonegoro Islamic Boarding School, and make it a social capital in building rahmatan lil'alamin Islamic education, so that it is expected to be the front guard in maintaining world peace,(Burhani, 2017).

Methodology

This research is more focused on the value of local wisdom in boarding school al-Rosyid Bojonegoro, East Java. The internalization of these values is a manifestation of the al-Qur'an and al-Hadith, besides that the Islamic boarding school's value system is part of the dielectric and interrelation with local culture. In this context, the habitualization of pesantren values is expected to generate positive energy, as well as become a moral fortress in realizing social harmony and cohesion, so that the presence of pesantren is truly a blessing. Thus, in order to provide a holistic and in-depth understanding, the researcher uses qualitative research and a case study approach, with the aim of interpreting the various values of local Islamic boarding schools,(Robert Bognan, 1992). This research is descriptive-inductive with data collection techniques through structured interviews, semistructured interviews, participant observation, so that it is expected to produce a grounded theory,(Norman K Denzim & Yvonna S Lincoln, 1994). In addition, the researcher can then interpret the data on the entire data obtained with the aim of capturing the meaning behind the phenomenon, namely describing and interpreting various Islamic boarding schools' value systems, (Alvesson, 2000). In this context, the local wisdom values of pesantren are used as core values and become the embryo of the birth of Islamic education rahmatan lil'alamin, thus to build a paradigm of Islamic education rahmatan lil'alamin, this research uses social construction theory regarding dialectics between (externalization objectivation, internalization), through (externalities) how the value system is built, in accordance with social reality and becomes something that is objective, (objectivation) so as to give birth to a value system (internalization) in the form of; compassion, togetherness, justice and brotherhood, as the main pillars of Islamic education rahmatan lil'alamin. The internalization of the values of Islamic education rahmatan lil'alamin, is expected to maintain social harmony and world peace, as well as a form of enlightenment, not the opposite of being domestication and social taming,(Patton, 1980).

Literature Review

The Islamic Education Paradigm Rahmatan Lil'alamin

Sociologically, paradigm is understood as a view and basis for social reality. Therefore, etymologically paradigm comes from English paradigm means (type of something, model, pattern) which is interpreted as a form, pattern and model, while terminologically paradigm is interpreted as (a total view of problem, a total outlook, not just a problem in isolation), (Ritzer George, 2011). In this context, the Islamic education paradigm rahmatan lil'alamin is a comprehensive and in-depth way of thinking about Islamic education based on the al-Qur'an and al-Hadith as well as the local wisdom of Islamic boarding schools by prioritizing the principles of togetherness, compassion and brotherhood. At the practical level, some of these principles have actually been institutionalized as a value system and have become a culture of pesantren education, not just a social claim, but have been embedded in the life of the pesantren. Thus the value system is placed more as a blessing for all circles. Therefore, the portrait of Islamic education rahmatan lil alamin is essentially understood as an effort to raise awareness both personally and collectively by uplifting universal human dignity, (Jajat Burhanudin and Kees, 2013). At the theoretical level, the word rahmah comes from the word rahima, yarhamu, rahman, in several forms, the word is repeated 338 times in the Koran, namely in the form of fi'l madhi it is mentioned 8 times, fi'l mudhari 'as many as 15 times, fi'l amar 5 times. In this context, the word rahmah consists of the words ra, ha, min, which means tenderness, compassion and beauty. Therefore, from the perspective of Islam, the word rahmah is given to all creatures on earth through His messenger, Rasulullah SAW, by carrying a message to lead people to become the best people. Thus the grace brought by the Prophet is not only limited to certain groups and communities, but applies to all humans. Meanwhile, in the context of Islamic education, the Prophet was the first teacher to teach the values of aqidah, worship, muamalah and social ethics. Therefore, Islam as a religion of rahmatan lil'alamin is conceptually the basis of Islamic education to uphold human values, as well as social liberation against all forms of oppression, (Sealy, 1985) In practical terms, the portrait of Islamic education is basically always related to various problems, with the pluralistic conditions of society. Therefore, the existence of Islamic education is expected to play its role dynamically and be proactive towards social change, by promoting universal Islam (rahmatan lil'alamin) in maintaining harmony, peace, mutual respect and respect, so that the presence of Islamic education becomes an agent of liberation, not as an agent of liberation. domestication and social taming (social and cultural domestication). Therefore, normatively, Islam has provided a foundation for the upholding of rahmatan lil'alamin education, by internalizing universal Islamic teachings (kaffah) in accordance with the socio-cultural Indonesian society. This view is holistically based on several aspects, including: Islam emphasizes the importance of education and the whole series of education implementation is a form of devotion to Him; besides that Islam will elevate the rank of those who believe and are educated; Islamic teachings provide the foundation that the educational process is a lifelong activity; the orientation of Islamic education is more dialogical, innovative, inclusive and moderate in accordance with universal Islamic teachings, (Mudyahardjo, 2002) That is the portrait of Islamic education today, it is faced with various fundamental changes, especially in preparing human beings who are able to live side by side, maintain peace and social cohesion amid a pluralistic Indonesian society, (Asrori, 2016). Therefore, as an effort to realize these ideals, a portrait of Islamic education is needed by carrying a universal vision or rahmatan lilalamin, this can be done through a grand project, through; Islamic education orientation must have quality human resources with integrity between morality, spirituality and high intellect and be able to analyze developing religious issues. In addition, Islamic education must be able to mediate religious understanding, which is often claimed to be an embryo of discomfort in multi-ethnic, racial and religious communities (Hujair A. Sanaky, 2008). Therefore, this rahmatan lil'alamin Islamic education is seen as a critical solution to creating a moderate and inclusive Islamic education, and it can be demonstrated practically by thinking and acting by taking a middle ground (ummatan washatan) attitude through a moderate attitude (tawassuth), balance (tawazun) and tolerant (tasamuh) in accordance with the Islamic mission of rahmatan lil'-alamin,(Said Aqil Siroj, 2006)

Local Wisdom of Al-Rosyid Bojonegoro Islamic Boarding School

In this context, the significance of the values of the al-Rosyid pesantren is part of the kiai's form of thought, thus the existence of kiai, the pesantren is essentially an inseparable part of the entity,(Giddens, 1997). Therefore, the study of the value of local wisdom since the last few years has become a matter of attention, as well as an effort to preserve the tradition of Islamic boarding school values, as stated in Hanifiyah Yuliatal Hijriah's research, that the condition of society in the West with the birth of secularism is rife in linking spirituality in various aspects of social life Hanifiyah Yuliatal Hijriah, 2016) even Tobroni said, the issue of spirituality has been increasingly accepted since the 21st century, such as Aburdene and Fukuyama which mention the value century (Tobroni, 2005), in addition to that Gay Hendricks, Kate Ludeman and Tjahjono stated that social values are seen as capable of inspiring, influencing and driving the actions of modern society, which are always collided with various anxieties, dryness and emptiness of spiritual values, (Gay Hendricks and Kate Ludeman, 1996., Herry Tjahjono, 2003). In this context, the role of pesantren today is faced with various problems and is expected to respond to changes by reaffirming the values of local Islamic boarding schools. Thus, the long journey of education at Pesantren al-Rosyid Bojonegoro, East Java, is seen to be able to play its role dynamically in dealing with humanitarian issues, by promoting compassion, mutual respect, providing freedom and protecting equality in the midst of diversity in society in realizing peace and social harmony. This view is as carried out by kyai Moh Rosyid as the founder of Pesantren al-Rosyid Bojonegoro during the initial period of the spread of Islam around the pesantren. In this context, the existence of pesantren gave birth to a value system as local wisdom and became the social capital for the birth of Islamic education rahmatan lil ' alamin. Therefore, the dynamics of the development of pesantren cannot be separated from the values of local wisdom of pesantren as institutional distinctions in facing various global influences and challenges of modernization. Thus, the existence of Pesantren al-Rosyid Bojonegoro, which was founded by kyai Masyhur as (founding fathers), is required to play a role in society. Therefore, the credibility of the pesantren is basically inseparable from the actions of the kiai, both as leaders of the pesantren, social and religious. The various forms of roles and actions of the kyai referred to will give birth to a value system and become a magnet for the development of pesantren institutions in fostering trust in the community. Historically, the various roles of the boarding school al-Rosyid Bojonegoro since 1959 have shown their work both as an educational institution (al-haiah al ta'lim wa al-tarbiyah), as well as a place of service and guidance to the community (al-haiah al ta'awun wa al takaful wal al ittijaahi), this view is expressed by Malikah Masyhur that, the presence of the al-Rosyid Islamic boarding school basically cannot be separated from the influence of animism and dynamism which believes in something that is considered sacred called the Kendal tree around Ngumpakdalem Village, they believe that the tree can heal all diseases, even he also adores it to ask for protection in order to survive in his life (Malikah Masyhur, 2016). Thus seeing the social conditions above, then the cleric Muhammad Rosyid was determined to enlighten the community by cutting down the tree in question, so then he began to spread Islam in the Ngumpakdalem area and founded a pesantren educational institution, (observation, 2020). In the next priodization, the al-Rosyid pesantren was continued by kyai Shoim and continued by kyai Masyhur, during the leadership of the Masyhur kyai, the al-Rosyid pesantren continued to experience development with the opening of formal educational institutions to date. Thus, not a few of these pesantren graduates have made various contributions, so that the presence of the al-Rosyid Bojonegoro pesantran continues to be known among the wider community, (observation, 2020).The dynamics of the development of pesantren today, practically will result in a shift in values. Therefore, the existence of pesantren is expected to play a dynamic role and remain the main reference in developing Islamic education. In this context, the internalization of the values of Pesantren al-Rosyid Bojonegoro, built through the social actions of the kyai in the community, both as the leader of the pesantren, religious and social, gave birth to local wisdom and practically became the capital for the pesantren in building the Islamic education paradigm rahmatan lil ' alamin. The role of the kyai is present at the right time, when the condition of society is still arid towards religious values, through the pesantren as a medium for preaching, so that the existence of the kyai is culturally recognized, even as his lover (Q.S Yunus, verse: 62). Thus the fame of Rosyid kyai and Masyhur kyai in the community is believed to have various advantages, so that he is believed to have karamah, he is a person who is equipped with extraordinary abilities and surpasses the ability of a person in his time, because of his closeness to God. The interpretation of karamah cannot be separated from the social discourse that develops around the pesantren. Several informants stated that Rosyid and Masyhur had many extraordinary events, a spiritual process to enter the level of guardianship. These

advantages give birth to various meanings that are interpreted as karamah, this is reflected in the fame of the kyai in the community. Therefore, the social behavior of the kyai is a magnet that can affect all other social actions, it is not surprising that the public always listens to the kyai's advice. Thus the public's view of karamah, is built on his belief in kyai as a holy person who is considered to have privileges in the sight of Allah SWT, besides that karamah is not determined by rank and position, but from the beauty shown in someone's outer beauty of human being and the beauty of his inner soul. beauty of spiritual human being, because karamah arises from a long journey through basic beliefs that are used as guidance in his life, (Heck & Hallinger, 2005).

Internalization of Islamic Boarding School Values; as the Core Value of Islamic Education Rahmatan Lil'alamin

In this context, the values of local wisdom built by the pesantren through the role of the kyai in various aspects, become the main force in the development of pesantren institutions, even the value system above is believed to be social capital in the implementation of the pesantren including in building rahmatan lil'alamin education. Thus the value of local wisdom in pesantren is seen as the embryo of the birth of rahmatan lil'alamin education. Therefore, the existence of pesantren is understood as an Islamic educational institution that is inclusive and moderate in the midst of the diversity of Indonesian society. Internalization of the values of Islamic education rahmatan lil'alamin, is a set of meanings that are universal and become a driving force and even a driving force in producing better individual social action, through several approaches, including: 1) transmitting the entire system of socio-religious values in the form of; monotheism, tolerance, justice and brotherhood in the Islamic education curriculum system. Because the curriculum is essentially seen to be important in learning which is expected to influence social behavior and actions as (culture domination and control) and even determines graduates and the formation of ideology of each individual, 2) puts forward the dialogical learning method, as a belief system so that in the end, it becomes the legitimacy of change in the midst of diversity in society and this learning model not only promotes (transforms of knowledge), but also (transforms of attitude). 3) eliminating the dichotomous paradigm between religious science and general science, because the essence of science is not free of values, but free to be judged, teaches religion through science, not only teaches the traditional side but also rationality. 4) changing the educational paradigm from indoctrination to participatory, this learning model provides space for each individual to think critically, dynamically and innovatively, 5) change the ideological paradigm to a scientific paradigm and is based on divine revelation, by providing flexibility for human reason to be able to study, research, make observations, discover knowledge, 6) change the theoretical approach to a contextual approach, but no matter how great the power of reason is to carry out the process of thinking, reasoning, thinking, and imagining to find new knowledge, but the position of reason has limitations. Departing from these various approaches, it is hoped that it can build a paradigm of Islamic education rahmatan lil'alamin and encourage the formation of thoughts that have global insight, accept diversity, respect and respect each other so that there are no more claims to the truth let alone blame other groups. In this context, Islamic education rahmatan lil'alamin comes from several aspects, among others; unity in the aspect of divinity, (QS an-Nisa, 13), prophetic unity, (QS al-Anbiya, 73), no compulsion in religion, (QS al-Baqarah 256), and recognition of the existence of other religions, (QS al -Ma'idah, 69- 82). Thus, the value system is expected to provide space and movement to give birth to individuals to have good personalities, as well as having high social and religious sensitivity in accepting science and technology regardless of certain areas. This portrait of rahmatan lilalamin Islamic education is seen as ideal in supporting the process of forming individuals to become democratic, pluralist individuals and emphasizing the appreciation of life and reflection to become complete human beings, namely individuals who are not only clever but also moral and ethical, living in a democratic atmosphere one with the other. others, and respecting the rights of others. Therefore, in essence the era of multiculturalism and pluralism, that all society with all its elements is required to depend on each other and share their fate for the sake of creating eternal peace, and one of the important parts of the consequences of global life marked by pluralism is to regenerate the theology of pluralism. In the midst of society, this is a portrait of Islamic education rahmatan lilalamin, as Islam clearly does not reject pluralism, this is reflected in several verses of the Koran which explicitly acknowledge this fact as sunnahtullah, (Barizi, 2001). The portrait of Islamic education rahmatan lilalamin, is believed to be the last moral bastion of all educational systems, and is perceived as an important instrument as well as a center for social change and even as a guiding light, (Noor,

2019). Therefore, the portrait of Islamic education rahmatan lilalamin is required to play its role dynamically and proactively, as a means of raising awareness in building constructive theology, for the sake of creating social harmony amid the diversity of Indonesian society. In this context, Alex R. Rodger explained that, the role of religious education is an integral part of education in general and serves to foster mutual understanding for each of its adherents, as well as strengthen the orthodoxy of faith for him, (Rodger, 1982). The portrait of Islamic education rahmatan lil'alaimin is understood as a vehicle to explore the nature of belief through the educational process and to question the existence of faith in a diverse society. Therefore, Islamic education rahmatan lil'alaimin must be able to reflect on the problem of pluralism, by transmitting religious values that can foster tolerance, mutual respect, openness and the creation of world peace. This view is proven in the history of Islamic civilization, that the development and progress of Islam cannot be separated from two things; First, internalization of social values in an open society, resulting in contact with other cultures, and will give birth to new values that are more modern and egalitarian. Second; humanism gives birth to attitudes of concern for relations and interactions among human beings. In this context, humans have broader authority in determining the meaning of their lives. The two value systems referred to have become the spirit in building Islamic civilization. Therefore, the above value systems such as openness, tolerance and freedom are the basic principles in realizing rahmatan lil'alamin education. Thus, Islamic education is built on a solid foundation as a foundation, universal in nature, as well as objectives and an evaluation of the success of the implementation of Islamic education itself, for example the existence of prophetic ethics in the implementation of Islamic education, such as; The value of worship, as a practitioner of the management of Islamic education, its development and application is considered a form of worship to Him, (Q.S Al-Dzariyat, 56); Ihsan values, Islamic education should be developed to do good to others and because Allah has done good to humans with various blessings, it is forbidden to do damage, (Q.S Al-Qashah, 77); Future values, Islamic education should be aimed at anticipating a better future. Therefore, educating means preparing a generation that will live in the face of future challenges that are far different from previous generations (Q.S Al-Hasyr, 18); The value of mercy, Islamic education should be aimed at the benefit of all mankind, (Surah Al-Anbiyaa, 107); The value of mandate, Islamic education is understood as a mandate from Him, so that the development process can be carried out with the intention, strategy and goals as desired by Him, (Q.S Al-Ahzab, 72); The value of da'wah, the development of Islamic education is a dialogical form of indictment in conveying the truth about Islamic teachings, (Q.S Fushshilat, 33); The value of tabsyir, Islamic education is expected to give good hope to mankind, including in maintaining balance in preserving a harmonious social life (Q.S Al-Baqarah, 119). The internalization of these values is a combination of (ruhiyah, fikriyah and amaliyah), which can then be developed through empowerment in all sectors of human life by entering various fields of life, based on their faith to worship Allah SWT and act according to knowledge and behave in a commendable manner,(Al-Faruqi, 1998).

Construction of Islamic Education Rahmatan Lil'alamin

Theoretically, the construction of Islamic education rahmatan lil'alamin is basically a manifestation of various problems amid the diversity of society today, it is necessary to have a portrait of Islamic education that is open, a blessing for the universe and the creation of individual and social mistakes. Therefore, in an effort to build a paradigm of Islamic education rahmatan lil alamin in the scientific tradition, an epistemological study is needed so that the term becomes something coherent. Epistemological studies provide space to debate philosophical issues that cannot be answered by the field of science, where the nature of science is essentially upholding the sacredness of scientific values based on the physical and empirical areas. In addition, the debate in the area of epistemological studies is more focused on the development of basic human potential as cultural inheritance through interactions in learning activities both inside and outside of school, thus the methodological paradigm of Islamic education rahmatan lilalamin is related to the basic concept as a theoretical building, as This view was explained by Munir Mulkhan that, the epistemological and methodological problems of Islamic thought are also the main problems of the Islamic education paradigm, (Abdul Munir Mulkham, 2002). In this context, the study of the epistemology of Islamic education rahmatan lilalamin is more focused on the methodological aspects and approaches used in constructing the Islamic education paradigm, both conceptually and operationally, and is expected to produce several aspects, namely: 1) eliminating the dichotomous paradigm between religious and general sciences; 2) changing the

pattern of indoctrinated Islamic education into a participatory pattern between teachers and students, providing space for students to think critically, logically, optimistically, dynamically and innovatively; 3) changing the ideological paradigm into a scientific paradigm based on revelation. Therefore, this ideological paradigm has the authority to bind the freedom of the scientific tradition, be creative, open, and have a dynamic mindset. 4) reconstructing a curriculum model that is still considered secular and value-free, into a curriculum based on tauhid. 5) the epistemology of Islamic education is oriented towards a harmonious relationship between reason and revelation (Fauzi, 2015). Thus based on the logical consequences of epistemology, that the source of knowledge can be obtained through the process of observing and studying the reality of objects, this view according to Imam Al-Ghazali is better known as science (nazari), while in the West it is known as (empiricism) which originates from the senses and the power of human reason, while in Islam the source of knowledge comes from Ilahiyyah and the guidance of Allah, with absolute authority and truth, (Al-Gazali, 1985). Therefore, no matter how powerful the intellect is to carry out the thought process and discover new knowledge, it must be emphasized that reason has limitations. In this context, the epistemology of Islamic education rahmatan lil alamin must make changes in the implementation of education through several approaches, including; a) building the epistemology of Islamic education rahmatan lil alamin based on the Koran and al-Hadith, by considering the concept of science, the Islamization of knowledge and the character of science in Islam, which has a harmonious relationship between reason and revelation, the epistemology of this Islamic education, becomes hope in building the lives of muslims. b) prioritizing the epistemology of Islamic education based on tauhid, empirical experience, where this empirical reality is then observed, studied, and researched by relying on the method of observation and experimentation accompanied by the spirit of tauhid and faith. Thus this step emphasizes that the epistemology of Islamic education rahmatan lil alamin must be interpreted as a process, procedure and way of working in order to achieve new knowledge, not an epistemology in the sense of a source or tool to achieve knowledge, then the theological content or theological hegemony is eliminated, so that the epistemology becomes independent or stand-alone. 3) orientation or emphasis on theoretical knowledge needs to be changed at the level of praxis, (Istikomah, Fahyuni, & Fauji, 2018)

Proto Type of Islamic Education Rahmatan Lil'alamin

The portrait of Islamic education rahmatan lil alamin essentially demands a change in the field of education, starting from the institutional paradigm, curriculum, content and learning activities, by internalizing the values of rahmatan lil alamin in educational activities, in accordance with the pluralistic conditions of Indonesian society. Therefore, the role of Islamic education is expected to be at the forefront in providing enlightenment based on universal values that come from the Koran and al Hadith, Islam demands change, by providing open space for dialogue, lifting universal human values in the form of (mahabbah, ijtima'iyyah, musawah, 'adalah dan ukhuwah), so that the existence of Islamic education is truly a blessing for all mankind. In this context, as an effort to build a paradigm and model of Islamic education rahmatan lil alamin, the researcher uses the social construction theory of Peter L Berger and Thomas Luckman, regarding the dialectic between objectivation and internalization, the theoretical framework is used as an epistemological framework in constructing rahmatan lil alamin Islamic education. Therefore, through (externality) how the value system is built based on the scientific tradition of Islamic boarding schools which leads to the al-Qur'an and al-Hadith, based on the above process how the role of the individual can create social reality and become something that is objective, and recognized (objectivation). This view is expected to give birth to a social value system (internalization) in the form of affection (mahabbah) togetherness (ijtima'iyyah), justice ('adalah) brotherhood towards others (ukhuwah) as institutionalized. In social construction theory, this value system is believed to be a product that is built through the roles and actions of the kyai around them (reality is socially constructed) both internally and externally in the pesantren. The internalization of values above is rooted in the constructivist paradigm which sees social reality as something that is created, so that it becomes the determinant of its social world, based on its will and will, (Anam, Purnomo, Ismanto, & Rosyidah, 2019). Thus the construction of Islamic education rahmatan lil'alamin is built on various problems amid the diversity of society since the last few decades, such as intolerance, radicalism and disbelief towards other groups, the emergence of the above attitude is understood as part of a closed model of Islamic education (inclusive). In this context, as an effort to restore their understanding, Islamic education rahmatan lil alamin is a

model that is seen as building moderate Islamic understanding in the Indonesian context. Therefore, this portrait of education is built based on the local wisdom of pesantren through dialectics on universal understanding of Islam, so that it becomes the basis for the realization of Islamic education rahmatan lil'alamin. At the practical level, the internalization of these values becomes social capital for Islamic education both madrasah and pesantren to build a rahmatan lil'alamin education model. In this context, the role of Islamic education has shown its role in society both as an educational institution, guidance and as a struggle for independence. Thus the habitualization of social values above is a set of universal meanings (kaffah) to encourage, mobilize, and influence individual social actions in a positive direction through several approaches, namely: 1) transmitting the entire socio-religious values, such as monotheism, tolerance, justice and brotherhood values in the curriculum and learning activities, as well as (culture domination and control) to give birth to students in order to have a strong religious spirit that is democratic and respects differences; 2) applying dialogical learning, by transmitting the values of rahmatan lil alamin as a basis of belief (believe system) which ultimately becomes the legitimacy of social change, besides that learning not only puts forward (transforms of knowledge), but also (transforms of attitude); 3) changing indoctrination learning to participative with placing the individual as the object of learning not as (take for granted); 4) eliminating the dichotomous paradigm and narrow religious understanding, because science is essentially integrative; 5) changing the ideological paradigm to be scientific, based on divine revelation, by providing flexibility for the human mind to be able to study, research, make observations, discover knowledge, (Sanaky, 2008)

Conclusion

The portrait of Islamic education is currently faced with very crucial challenges along with the birth of the era of the industrial revolution 4.0. Therefore, the presence of pesantren has significantly contributed to the diversity of society in Indonesia, this view cannot be separated from the role of pesantren as the last moral bastion of all education systems. In addition, pesantren education in essence cannot be separated from al-Qur'an and al-Hadith, as the core values of the implementation of Islamic boarding school education both foundational and operational. In the above context, pesantren education creates a value system as local wisdom and becomes the basis for the construction of Islamic education rahmatan lil'alamin. Thus, in order to produce such Islamic education, a conceptual framework and epistemological structure are needed, through the social construction approach between externalization, objectivation and internalization dialectics. Theoretically, the construction of Islamic education rahmatan lil'alamin is basically a manifestation of various problems amid the diversity of society today, it is necessary to have a portrait of Islamic education that is open, a blessing for the universe and the creation of individual and social mistakes. Thus the Islamic education model rahmatan lil alamin demands various changes in the field of education, starting from the paradigm of Islamic education institutions, curriculum, content and learning activities, by internalizing the values of rahmatan lil alamin in educational activities, according to the conditions of Indonesian society, so that the existence of education Islam is expected to be the front guard in providing enlightenment based on universal values. The portrait of Islamic education rahmatan lil'alamin gave birth to two practical implications including; a) this model of Islamic education is seen as a form of socio-cultural enlightenment in the midst of the diversity of society; b) the paradigm of Islamic education rahmatan lil alamin cannot be separated from the socio cultural community, which also colors the portrait of Islamic education today. Thus, as an effort to build a rahmatan lil'alamin Islamic education paradigm, a social construction is needed, by returning the universal values of Islamic education (kaffah) which are dynamic and inclusive, through several aspects, among others; building individual awareness by transmitting the entire system of religious values, such as monotheism and tolerance, justice, compassion, love of peace into the curriculum structure; the habitualization of pesantren values is the basis for building the Islamic education paradigm rahmatan lil'alamin; changing the paradigm of Islamic education from indoctrination to participatory, changing the ideological paradigm into a scientific paradigm by providing flexibility for the minds of each individual to develop knowledge through His guidance. Thus, this view is expected to become a conceptual foundation in building rahmatan lil'alamin Islamic education by transforming social values in the midst of the diversity of society in Indonesia.

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