

## Conference Paper

# Applying the Concept of Islam Rahmatan Lil'alamin Through Arabic Learning to Student in STIT Syekh Burhanuddin Pariaman Sumatera Barat

**Fauzana Annova and Saparia Fitriani**

Department of Islamic Education, Islamic College of Syekh Burhanuddin Pariaman, West Sumatra, Indonesia

### Abstract

The highness of Islamic has perished by bad attitudes of some Muslims. Islam rahmatan lilalamin will become true, if every Muslim has a good understanding on Islamic way as it told by Quran and Hadits. Since Arabic is the language of Quran and Hadits, author is interested to do some researches related to Applying the concept of islam rahmatan lilalamin through Arabic learning. The aim of this research is to find student's understanding about the concept of islam rahmatan lilalamin before and after learns Arabic. Research method is quantitative with pretest and posttest on 97 samples. The research shows average of students' result is 72 for pretest and 89 for posttest. Students' understanding on the concept of islam rahmatan lilalamin is increase after Arabic learning.

Corresponding Author:

Saparia Fitriani

teticut-faria@yahoo.com

Received: 18 January 2019

Accepted: 24 March 2019

Published: 31 March 2019

Publishing services provided by  
**Knowledge E**

**Keywords:** islam rahmatan lilalamin, Arabic learning, student

© Fauzana Annova and Saparia Fitriani. This article is distributed under the terms of the [Creative Commons Attribution License](#), which permits unrestricted use and redistribution provided that the original author and source are credited.

Selection and Peer-review under the responsibility of the ICEST 2018 Conference Committee.

## 1. Introduction

Islam is the religion of mercy, as stated in Surah al-Anbya, verse 21 verse 107 that explains: I was not sent but as a Mercy for the whole world. Ahmad Mustafa al-Maraghi explains the meaning of this verse, that is: I did not send you Muhammad with this Qur'an and similarly in the form of shari'ah and the law, which became the guide of happy life in the world and the hereafter, but as a mercy and guidance for life they are in the world and hereafter. Based on these explanations, it is understandable that in addition to the noble personality of the Prophet, the religious teachings he brought were very noble.

According to Fuad Jabali and his friends, Islam Rahmatan Lil alamin means understanding Quran and Hadith for the good of all human beings, nature and environment. Islam teaches love to all beings; humans, animals, plants, water, land, fire, air and so on. However, the height of Islamic teachings has undermined by the low behavior of some

### OPEN ACCESS

of its adherents. Islam Rahmatan Lil'alamin will be realized, if every Muslim has a true understanding of the teachings contained in the Quran and Hadith.

Al-Quran and Hadith as the main source of Islamic teachings and life guidelines of Muslims need to be studied and understood in a straight and true way. Arabic is the first tool that every Muslim should have in order to understand the full teaching of Islam, because the two main sources of Islam, the Qur'an and the Arabic Hadith. As Umar Bin Khatab discloses, you should learn Arabic, because Arabic is part of your religion.

Because Arabic is the language of al-Quran and Hadith so that in learning Arabic, writers used to use the verses of al-Quran, in making examples, to facilitate students' understanding of Arabic grammar. But seeing the growing phenomenon, the thinner understanding of society in Indonesia is about the height of Islamic teachings, mistakes in interpreting the Shari'ah, thus raising the assumption that the teachings of Islam is hard, rough and cruel. This is contrary to the teachings of Islam itself, which teaches peace, compassion, security and tranquility on earth.

More broadly, the current religious phenomenon of Muslims demonstrates the superficiality of their understanding of the religion of grace. Religious differences often trigger disputes. Muslims are very easily influenced by what is going on around them, such as blaming others who disagree with them, disbelieve the Muslim fellow-brothers, and easily pitted against different religions. This is caused by the lack of knowledge and weak sense. People who want to destroy Muslims and harmony among people in the midst of society often use this situation. Therefore, the authors are interested to conduct research related to the Islamic concept of Rahmatan Lil'alamin through the process of learning Arabic language STIT student Syekh Burhanuddin Pariaman in West Sumatra Indonesia.

## 1.1. Research problem

Based on the background of the problem, then the limitation of the problem to be discussed is as follows:

1. How is the initial understanding of STIT student Syekh Burhanuddin Pariaman about the Islamic concept of Rahmatan Lil'alamin, before following the Arabic lecture I?
2. How is the understanding of STIT student Syekh Burhanuddin Pariaman, about the concept of Islam Rahmatan Lil'alamin, after following the lecture of Arabic I?

## 1.2. Aim of the research

Research objectives are:

1. to analyze the initial understanding of STIT student Syekh Burhanuddin Pariaman about the concept of Islam Rahmatan Lil'alamin, before following the lecture of Arabic I.
2. to analyze the understanding of STIT student Syekh Burhanuddin Pariaman, about the concept of Islam Rahmatan Lil'alamin, after following the lecture of Arabic I

## 1.3. Significant of the research

The results of this study are expected to provide benefits to:

1. As a positive contribution in the development of learning Arabic, in order to improve students' understanding.
2. As a source of information about the Islamic concept of Rahmatan Lil'alamin in the lecture system at STIT Syekh Burhanuddin
3. As a manifestation of the success of government programs in anticipating the development of radical Islam among the younger generation in the city of Pariaman and Padang Pariaman District.

## 1.4. Literature review

### 1.4.1. The concept of Islam Rahmatan Lil'alamin

Islam rahmatan lil'alamin, consists of three words namely Islam, Grace and Al'amin. Islam is a religion blessed by Allah SWT and is one of the religions recognized by the government of Indonesia with the number of adherents most of the other religions that exist in the earth. Grace means wisdom, according to al-Ashfahani in al-fadz al-Quran mufradat, Rahmat means gentleness, compassion, demanding to do good with tenderness to loved ones and to the pitiable (Al-Raghib al-Ashfarani, mujam mufradat al-fadz al-Quran). Islam Rahmatan Lil alamin means to understand the Qur'an and Hadith for the good of all human beings, nature and environment (Fuad Jaballi et al). Islam teaches compassion on all beings; people, animals, plants, water, soil, fire, air and so on. However, the height of Islamic teachings has undermined by the low behavior of some of its adherents. Islam

Rahmatan Lil'alamin will be realized, if every Muslim has a correct understanding of the teachings contained in the Qur'an and Hadith.

Dato 'Seri Abdullah explains that Islam Rahmatan Lil'alamin becomes a blessing for Muslims and not yet Islam as well as for all creatures that live in this nature (Dato Seri Abdullah bin Haji Ahmad Badawi, Jurnal Hadhari Edisi Khas (Malaysia: Universitas Kebangsaan Malaysia,2008),p.5). According to Abuddin Nata (Abuddin Nata,) Rasulullah SAW brings grace, because in the personality of the Messenger of Allah there are things that bring progress, as follows;

*First*, the element of rationality, that the success of Rasulullah SAW in his struggle is not solely because he is an Apostle, close and beloved by Allah, then anything, even if it does not make sense, without any effort, then succeed. Of course not. All the success of the Messenger of Allah because of his efforts and hard work done according to the rules or sunnatullah. History recorded that among wars followed Rasulullah SAW there is a war that wins and there is a losing war. At the time of the war Uhud for example, the Prophet and his followers suffered a tremendous defeat. This happens because in this war uhud there are some troops Rasulullah SAW who does not obey the rules of the role set Rasulullah SAW. Thus, win or lose in this war is very rational. Winning due to following the rules and losing for not following the rules.

*Second*, the element of intelligence, that the prophet Muhammad's prophet who can bring mercy to those who follow it is the existence of an element of intelligence. That is an intellectual ability and intelligence in the precision of analyzing and drawing conclusions or decisions precisely and accurately that sometimes can't be achieved by most of the human brain.

*Third*, the element of balance between the heart (in the form of spirituality and morals), reason (intellectual insight) and hands (technical ability). This blend also occurs in decision-making. Before speaking, consider first with your heart and mind, so that speech becomes mature and solid.

*Fourth*, the comprehensive element, that the teachings brought by Prophet Muhammad SAW touch all aspects of life. The content of the Qur'an verses revealed to Nab and its elaboration by the hadith as a whole is aimed at preserving things further including human rights.

Based on the four elements laid down by Abuddin Nata, it can be understood that Islam and the teachings contained therein have provided a firm foundation in bringing mercy to all of nature. Thus, the grace has an impact on the creativity and sincerity in working.

## 1.4.2. Quran's verses of Islam Rahmatan Lil'alamin

### a. Al-Anbya' verse 107

*"And We have not sent you, [O Muhammad], except as a mercy to the worlds".*

Ahmad Mustafa al-Maraghi explains in his interpretation of this verse, that, I did not send you Muhammad with this Qur'an, in the form of shari'ah and the law, which is the guiding principle of happiness in the world and the hereafter, but as the mercy and guidance of their lives in the world and hereafter. (Ahmad Mustafa al-Maraghy, Tafsir al-Maraghy, Juz XVII, (Beirut: Dar al-Fikr, tp.th), p.96)

In the interpretation of al-Misbah, H.M Quraish Shihab interpreted the verse by saying: The Messenger is mercy, meaning not only the arrival of the Apostle who brought the teaching, but also his personality and personality is the grace that God has blessed. This verse does not state that We did not send you to bring Rahmat, but as a blessing or that you should be a blessing to the whole world

### b. Ali Imran verse 159

*"So, by mercy of Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, hen rely upon Allah. Indeed, Allah loves those who rely [upon Him]."*

Shaykh Shafiyurrahman Al-Mubarakfury interpreted this verse by explaining the personality of Rasulullah SAW is the chosen creature of Allah SWT, sent to be a prophet and apostle for all humankind, he was given the Qur'an as a guide of life throughout the ages. The loving and gentle nature of Rasulullah became the basic character in his preaching (Syaikh Syafiyurrahman Al-Mubarakfury, Tafsir Almisbah, jilid 12).

### c. Al Ahzab verse 21

*"There has certainly been for you in the Messenger of Allah an Excellent pattern for anyone whose hope in Allah and the Last Day and [who] remembers Allah often"*

This noble verse is the basis of following the Messenger of Allah in his words, actions and behavior, ie do not you want to follow the Messenger of Allah and his habits.

### 1.4.3. Arabic learning

Learning is an activity undertaken by a person to have the competence of knowledge, skills and attitudes. Learning can be seen as an elaboration process in an attempt to discover the meaning of the individual. The learning process is principally implemented to enhance personal competence. Learning is an active process and a function of the circumstances surrounding learning. Gagne explains that learning contains a broader meaning than teaching. Teaching is merely an effort of transfer of knowledge solely from the teacher to the learner (Gagne M., Self-Determination Theory and Work Motivation," Journal of Organizational Behaviorisme" Ed). While learning has a broader meaning, namely activities that begin from designing, developing, implementing, and evaluating activities that can create the learning process.

Language is one of the basic elements for culture. At the time of exposing the culture, must use language and it is impossible to speak using language without the presence of culture, because language is a cultural medium, language is the first media to talk about culture. As for the cultural relationship with Arabic teaching for non-Arabs is to understand the culture of Islamic society is a fundamental part of learning the language of their religion (Ibid. p.4). Arabic introduces the culture of Muslim Arab society to its learners.

Arabic learning has been around for more than fourteen centuries, meaning that since the time of Prophet Muhammad SAW conveyed the teachings of Islam and called on all mankind to Islam, whether Arab or non-Arab. Learning Arabic is a fundamental thing in this straight religion, because the Qur'an as a source of Islamic teachings is not readable but only with this noble language and not submitted excellence Islamic teachings except with it (Abdul Aziz bin Ibrahim Ashily, Asasiyat Talim Lughah Arabiyah Li Nathqina bi Lughati Ukhra, (Makkah Almukaaramah: Ummul Qura University, 1423) p.11).

Arabic is the language of the Qur'an, so that where there are people studying Islam, then there Arabic will always be studied. In the Qur'an, it has been asserted that the language of the Quran is Arabic, as set forth in the QS. Yusuf, 12: 2, "*Indeed, We have sent it down as an Arabic Qur'an that you might understand.*"

In another verse, Allah SWT says, QS.Fushilat, 41: 3, "*A Book whose verses have been detailed, an Arabic Quran for a people who know,*"

The Qur'an phrase 'Arabian means, in the form of a clear, clear Arabic reading, its meanings, its utterance is clear and there is no question in it (Syaikh Shafiyurraman Al-Mubarakfury, Tafsir Ibnu Katsir & Terj.(Bandung: Sygma Creative Media Corp, 2012) p.582).

Learning Arabic is the duty of every Muslim. As narrated by Umar bin Khatab Radhiallahu 'Anhu, he said: Learn (learn Arabic) and teach it to people. In addition, it is said: learn Arabic, because in Arabic it is your language, it will strengthen your mind and increase your self-esteem (Ibid, p.106).

Every Muslim, who wants to learn and study Islam, of course, must master Arabic as the two main sources of Islamic teachings, as the language of the Qur'an and the Hadith. So that along with the development of Islamic sciences, Arabic language (Besides English, Arabic is also an International language. Arabic is also one of the most important languages in official diplomacy at the UN world forum. Arabic serves as a link between 24 countries in the Middle East and Africa. Arabic is also the official language of the International Islamic Conference or Organization of Islamic Cooperation (OIC). Various worlds that have interests with the Arab world also need to master the Arabic language. That is because the Arabic language becomes the entrance of diplomacy in the fields of culture, politics, and economics, social up to science in various studies. Nazri Gratitude, Revolutionary Methodology of Arabic Learning from Communicative Approach to Communicative of Kambiun, (Yogyakarta: Pedagogia, 2010), p. 39) developed into an interesting scientific study to be studied.

Learning materials occupy a very important position of the entire curriculum that must be prepared so that learning can reach the target. Learning materials or teaching materials is a set of materials that are arranged systematically, both written and unwritten, to create an environment or atmosphere that allows learners to learn.

The purpose of using Arabic learning materials is as follows:

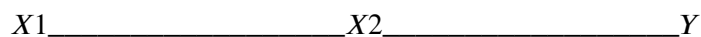
1. To practice and hone a language understanding when students hear or read, as well as speak or write. Thus, it can meet the needs of students to communicate the language in various life situations.
2. To appreciate the value of using the correct language and how it helps to understand and communicate the message well.
3. Connecting branches of language. These are not seen as branches apart from each other, but the integrated structure represents every beautiful linguistic branch in it.
4. To recall the Arab Islamic heritage in linguistic terms and to derive from moral values what is deemed necessary for life in contemporary society.

5. To gain students' self-reliance in acquiring knowledge and talent development as well as creativity (Rusydi Ahmad Thuaimah, Manahj Tadris Al-Laghatu Al-Arabiyah Bi Al-Talimi al-Asasiy, (Kairo: Dar al-Fikri al-Arabiy, 1998 M). p.116).

In preparing and developing Arabic learning materials, there are some things that must be considered as the basis or principles, it is intended that the resulting learning materials are contextual and in accordance with the goals to be achieved. With regard to the purpose of the learning, the learning materials prepared in Arabic I, namely the introduction of the basics of Arabic, including isim, fi'il and harf. Then as a supporter of the material so that students easily understand the basics of Arabic, then displayed examples related to isim, fi'il and harf of the selected verses explaining about the concept of Islam Rahmatan Lil'alamin. The verses used are S. al-Anbiya (21), verse 107, S. Imran (3), verse 159 and S.al-Ahzaab (33) verse 21 and S. al-Hashr (59), verse 9.

### 1.5. Research methods

The research method used is quantitative with a simple paradigm of sequence. Like the following chart:



X1 = Input Quality

X2 = Process Quality

Y = Output Quality

### 1.6. Time and place of research

This study was conducted at the beginning of the odd semester, ie in August-November 2017, on learning Arabic I for the first semester students at STIT Syekh Burhanuddin.

### 1.7. Population and sample

Total Population in this study is all students who follow the course of Arabic I, is 97 People. The entire population of this research is made as a research sample.



## 1.8. Research design

The research begins with the test before the learning of Arabic I is implemented, namely the basic ability test of Arabic students and understanding the concept of Islam Rahmatan Lil'alamin. After the test results obtained, it is designed Arabic learning materials, which can improve the ability of Arabic students and understanding of students about the concept of Islam Rahmatan Lil'alamin. The learning material in Arabic I course is about understanding the basics of Arabic language, including isim, fi'il and harf. Further examples that are shown to increase students' understanding of the material are the verses that explain the concept of Islam Rahmatan Lil'alamin. Thus expected after following the learning of Arabic I, in addition to improving the mastery of Arabic, students are also expected to have a good understanding of the concept of Islam Rahmatan Lil'alamin. The verses used are S. al-Anbiya (21), verse 107, S. Imran (3), verse 159 and S.al-Ahzaab (33) verse 21 and S. al-Hashr (59), verse 9.

## 1.9. Finding and discussion

### 1.9.1. Finding

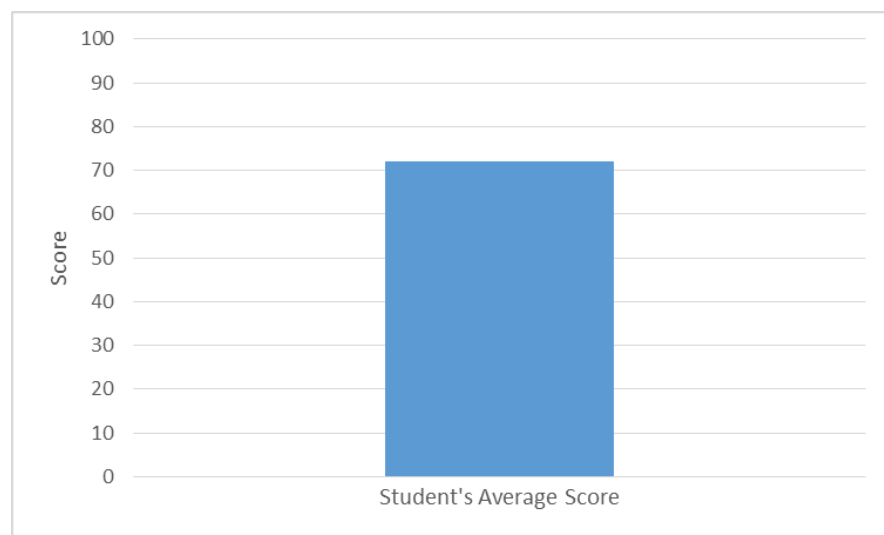
#### 1. Student understanding concerning Islamic concepts of Rahmatan Lil'alamin before learning arabic

Arabic is a basic course General throughout Islamic Religious College, not least in STIT Syekh Burhanuddin Pariaman. Ideally in the implementation of learning, it is necessary to conduct the initial understanding of the related courses about the course to be delivered. Thus as a lecturer pengampu Arabic subjects, the researchers also perform the initial test of mastery of Arabic students and also tests students' understanding of the concept of *Islam Rahmatan Lil'alamin*.

In this article, the author focuses on the understanding of students about the concept of *Islam Rahmatan Lil'alamin*. There are 15 questions that summarize the concept of *Islam Rahmatan Lil'alamin* The overall questions made on the test include: an understanding of the meaning of *Islam Rahmatan Lil'alamin*, their attitudes regarding religious differences, religious differences and ethnic differences, understanding of relationships with other beings, such as animals, plants and the environment. Furthermore, after the initial understanding of student tests on the concept of *Islam Rahmatan Lil'alamin*, then obtained an average value of 72 of the total sample of 97 students. Thus it can be concluded that students have a sufficient understanding of the concept of *Islam Rahmatan*

*Lil'alamin*. However there were 43 students with scores below average and 54 students with scores above average with significantly different interval values, ie at intervals 55-80.

Here is a graph of the results of the initial test, about the concept of *Islam Rahmatan Lil'alamin*.

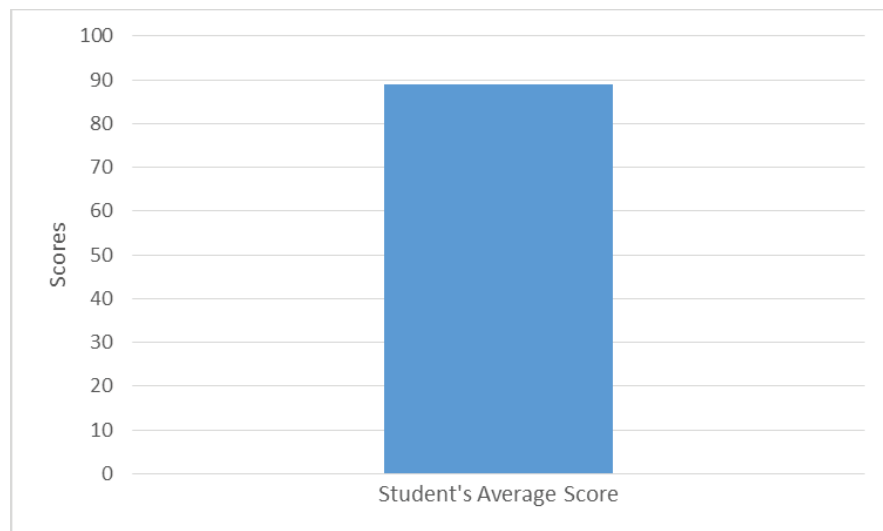


## 2. Student understanding concerning Islamic concepts of *Rahmatan Lil'alamin* after learning arabic

In the process of learning Arabic, researchers carry out learning as has been designed in accordance with the intended purpose. Learning materials are discussed through a question and answer process in the classroom. Then examples of related isim, fi'il and harf are taken from selected verses that have been agreed from the beginning with the students. So then when part of the verse is taken as an example, then the meaning of the word is also studied, so that understanding of language is correct. The condition of this kind of discussion, of course, encourages students to understand the meaning of the verse as a whole.

After the lecture within four months is completed, then followed by the final test for students' understanding of the concept of *Islam Rahmatan Lil'alamin*. The results obtained an average value of 89 of the total sample of 97 students. Thus it can be concluded that students have a good understanding of the concept of *Islam Rahmatan Lil'alamin*. The student score is at the 85-95 interval.

Here is a score chart after learning



### 1.9.2. Discussion

Based on the findings of this research, it can be understood that the understanding of the students about the concept of *Islam Rahmatan Lil'alam* experienced significant improvement, ie from average score 72 to average score 89 or 23 %. Thus the students' understanding of the meaning of *Islam Rahmatan Lil'alam*, their attitudes related to differences in religious understanding, religious differences and ethnic differences, understanding of relationships with other creatures, such as animals, plants and the environment, have experienced a shift for the better

## 2. Conclusion

1. Initial understanding of STIT student Syekh Burhanuddin Pariaman about the concept of *Islam Rahmatan Lil'alam*, before following the lecture of Arabic I is in enough category, that is with average score 72.
2. Understanding STIT student Syekh Burhanuddin Pariaman, about the concept of *Islam Rahmatan Lil'alam*, after attending lectures in Arabic I experienced increasing with an average score of 89, or in good category.

## References

- [1] Abdul Aziz bin Ibrahim Ashily, *Asasiyat Talim Lughah Arabiyah Li Nathqina bi Lughati Ukhra*, (Makkah Almukaaramah: Ummul Qura University, 1423) p.11

- [2] Abuddin Nata,
- [3] Ahmad Mustafa al-Maraghy, *Tafsir al-Maraghy, Juz XVII*, (Beirut: Dar al-Fikr, tp.th), p.96
- [4] Dato Seri Abdullah bin Haji Ahmad Badawi, *Jurnal Hadhari Edisi Khas* (Malaysia: Universitas Kebangsaan Malaysia,2008
- [5] Fuad Jaballi et al
- [6] Gagne M., *Self-Determination Theory and Work Motivation,*” Journal of Organizational Behaviorisme” Ed
- [7] Nazri Gratitude, *Revolutionary Methodology of Arabic Learning from Communicative Approach to Communicative of Kambiun*, (Yogyakarta: Pedagogia, 2010), p. 39
- [8] Rusydi Ahmad Thuaimah, *Manahj Tadris Al-Laghatu Al-Arabiyah Bi Al-Talimi al-Asasiy*, (Kairo: Dar al-Fikri al-Arabiy, 1998 M
- [9] Syaikh Shafiyurraman Al-Mubarakfury, *Tafsir Ibnu Katsir & Terj.*(Bandung: Sygma Creative Media Corp, 2012
- [10] Syaikh Syafiyurrahman Al-Mubarakfury, *Tafsir Almisbah, jilid 12*