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# A RELIGION OF RECONCILIATION: INDOCTRINATION OF ISLAM RAHMATAN LIL 'ALAMIN IN JAMBI ISLAMIC BOARDING SCHOOL

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**ABSTRACT**
This study examines the role of Islamic boarding schools in Jambi as strategic spaces for cultivating the values of Islam rahmatan lil 'alamin through a systematic and contextual indoctrination process. The main focus is on how the concept of Islam as a blessing for all creation is internalized by students through typical pesantren educational approaches. Despite the growing body of literature on Islamic education, there is still limited research that systematically maps how the indoctrination of rahmatan lil 'alamin values is conceptualized and practiced, particularly within the local context of Jambi. In addition, previous studies tend to be either normative or empirical, without integrating both perspectives in a comprehensive review framework. This study employs a Systematic Literature Review (SLR) method by collecting, selecting, and analyzing relevant academic sources on Islamic education, pesantren, and moderate Islamic values. The data are synthesized thematically to identify patterns, concepts, and approaches in the indoctrination process. The findings show that indoctrination in Islamic boarding schools is not coercive, but is framed within values emphasizing peace, tolerance, and openness. Pesantren in Jambi function not only as educational institutions but also as centers of social transformation that foster moderate Islamic character in a pluralistic society. Through a structured and adaptive curriculum, the values of Islam rahmatan lil 'alamin are systematically integrated into both learning activities and students' daily lives. This study confirms that indoctrination is not merely the transmission of values, but also a process of cultivating spiritual awareness and promoting peace-oriented social harmony.

**Keywords**: Religion of Peace, Doctrine, Islam Rahmatan lil 'Alamin, Islamic Boarding School

## Introduction

A peaceful religious narrative is a religious view that emphasizes unity, tolerance, and peace between individuals, groups, and other religions. This narrative describes the belief that religion should be a source of inspiration for building a better world, not a

source of conflict or division (Suprapto, 2016, p. 118). Peace is an ideal condition for every religion to preserve the various doctrines believed in by all mankind. Participation in a harmonious life, harmony between citizens, is the hope and desire of everyone. These ideal values are influenced by various factors, power, politics, education, social and economic to create peace in human life (Azhar, 2019).

Islam, like any other religion, has positive and negative sides. The relentless focus on the negative has outweighed the positive aspects of the religion and its adherents. Therefore, reading a text cannot be separated from which side the reader enjoys it, taking wisdom or value from it. If taking the value of a text, such as the Qur'an, of course reading the Qur'an will increase the belief that the basis of Islam is not violence, but pure peace. The teachings of patience are superior to revenge. The word Islam means peace, which is without violence (Pal, 2014).

The gap between the ideals of Islam and the reality of Islam can never be avoided. Ideal Islam means peace, safety, and total submission to God. Islam that is present in society resembles an unresolved conflict in some communities and has an unpleasant meaning for some non-Muslims. In order to reduce this gap, it is important to spread peaceful Islam through education (Santoso & Khisbiyah, 2021).

Pesantren as an Islamic educational institution is known to be a place for Muslims to deepen religious teachings, religious knowledge, and Islamic practices. However, recently pesantren have received negative assessments from the government and non-governmental organizations that consider pesantren to be a nest and source of producing terrorists. One of the reasons is that pesantren respond excessively to global issues and rapid world changes that drag some pesantren to close themselves off, become radical and even fight Western symbols in the name of religion.

The portrait of Islamic boarding school education is currently faced with various problems, along with the development of narrow religious understanding and harming community life. This has caused Islamic boarding schools to always be associated with various extreme and radical actions in Indonesia. So that many people are suspicious and have negative assessments of life and learning in Islamic boarding schools.(Fahmi, 2015) However, on the contrary, these accusations are contrary to the teachings in Islamic boarding schools and Islam as a source of peace (Musthofa et al., 2023, p. 49).

The Al Qodiri Islamic Boarding School in Jember has implemented peace education through a structured process. First, its planning aligns with the institution's vision, mission, and philosophy, emphasizing wasathiyah (moderate) Islam and considering societal, student, and stakeholder needs. Second, implementation involves adapting religious texts using a moderation approach, combining Islamic and universal teaching methods, and utilizing digital media promoting wasathiyah and tasawuf literacy, all integrated into Ahlussunnah Waljama'ah teachings.(Asnawan et al., 2023, p. 453) Islamic boarding schools can be seen as a source of peace education with many kiai and students who are active in peace activities. They are active in national celebrations and peace workshops. Graduates of Islamic boarding schools also use online social media to spread the message of peace. This is a small step, but sure.

This study explores how the spirit of Islam rahmatan lil 'alamin (a mercy to all creation) is instilled in Islamic boarding schools (pesantren) in Jambi. Aiming to fill gaps

in research on peaceful Islam, it examines the indoctrination process through literature and curriculum. The main research question focuses on how religion promotes peace in these pesantren spiritually, doctrinally, and practically supported by three sub-questions: the sources of knowledge used, the methods of indoctrinating rahmatan lil 'alamin, and how this concept is practiced in daily life within the pesantren.

## Method

The research method in this study employs a Systematic Literature Review (SLR) approach, which is designed to identify, evaluate, and synthesize relevant scientific literature in a systematic, rigorous, and transparent manner. This approach was chosen to comprehensively explore how peaceful Islamic values particularly the concept of rahmatan lil 'alamin are internalized through the indoctrination process in Islamic boarding schools, with a geographical focus on the Jambi region. The SLR procedure in this study follows several stages: (1) formulation of research questions to guide the scope of the review; (2) identification of relevant literature through searches in academic databases such as Google Scholar, Scopus-indexed journals, and national journal portals using specific keywords (e.g., Islamic boarding schools, pesantren, rahmatan lil 'alamin, indoctrination, and Islamic education); (3) application of inclusion and exclusion criteria, including limiting publications to the last ten years, focusing on peer-reviewed articles, and ensuring relevance to the research topic; (4) critical appraisal of the quality of selected studies to ensure methodological reliability; and (5) data extraction and synthesis.

After being collected, all selected articles were analyzed using a thematic approach by grouping findings based on recurring patterns, such as the transmission of peaceful values, strategies for student development, and the role of curriculum and institutional culture in Islamic boarding schools. The synthesis process was carried out by comparing, integrating, and interpreting findings across studies to construct a comprehensive understanding of the indoctrination process. Through this structured SLR approach, the study aims to map and critically examine the body of scientific literature on Islamic boarding schools in disseminating peaceful and inclusive Islamic values, while also identifying gaps and opportunities for further research.

## Findings and Discussion

### Indoctrination of Islam Rahmatan Lil Alamin in Jambi Islamic Boarding Schools

Pesantren, as one of the oldest and most traditional Islamic educational institutions in Indonesia, has a rich and unique source of knowledge. At the heart of pesantren education lies a deep understanding of Islam and the development of the character of students, which is based on strong Islamic values. The source of knowledge of the pesantren world forms the core of the Islamic educational tradition in Indonesia. This institution is a place where students come to deepen their understanding of Islam, form character, and hone their skills in various fields.

In the context of Jambi Province, the existence of pesantren has become a social fact that is integrated into the daily life practices of the Jambi community which is known for being religious. The implementation of pesantren is dynamic. Historically, the existence and sustainability of pesantren is an initiative, innovation and at the same time a form of

true community involvement.

Jambi Province is known as one of the centers of pesantren in Sumatra and even in Indonesia. In recent years, the number of pesantren in Jambi Province has experienced rapid growth. By the end of 2018, there were 200 pesantren. In early 2022, the number will increase to 376 Islamic boarding schools spread across all districts/cities in Jambi Province with 65,519 students and 4,063 teachers. The details are presented in the following table:

| No | Regency/City | Number of Islamic Boarding Schools |
|---|---|---|
| 1 | Kota Jambi | 25 |
| 2 | Batanghari | 28 |
| 3 | Muaro Jambi | 59 |
| 4 | Tanjung Jabung Barat | 24 |
| 5 | Tanjung Jabung Timur | 18 |
| 6 | Bungo | 50 |
| 7 | Tebo | 45 |
| 8 | Merangin | 70 |
| 9 | Sarolangun | 46 |
| 10 | Kerinci | 10 |
| 11 | Kota Sungai Penuh | 1 |
| **Total** | | **376** |

**Table 1.** Number of Boarding Schools in Jambi Year 2022

Given the rapid development of Islamic boarding schools and the great enthusiasm of the community for Islamic boarding schools, facilitating the implementation of Islamic boarding schools in Jambi Province is an urgent need. Therefore, by considering Law No. 19 of 2018 and Presidential Regulation No. 82 of 2021, regulations to facilitate the implementation of Islamic boarding schools in the form of regional regulations of Jambi Province are a must. Through this regulation, it is hoped that Islamic boarding schools in Jambi Province will develop not only quantitatively, but also qualitatively so that they can contribute more to regional development, especially in the fields of education, advocacy and community empowerment.

The biggest problem is the existence of Islamic boarding schools, especially in the transmission of knowledge to the community. They are negatively associated with certain groups and are considered very exclusive. Although the economic conditions of the community are very good and advanced, many families in the community do not send their children to Islamic boarding schools. There is an assumption that Islamic boarding schools do not promise employment, are too exclusive and textual in understanding the Qur'an, Hadith, and others. This is a challenge for Islamic boarding school managers to improve the quality of education so as to produce truly qualified students (Yuliatin, 2019, p. 169).

Pesantren in Jambi play an important role in spreading the values of Islam rahmatan lil ‘alamin, a concept that emphasizes that Islam is a religion that brings blessings to all of nature. In the pesantren environment, this understanding is internalized through various

methods, from formal education to daily life practices. The students are not only taught the science of fiqh and tauhid, but also how to apply the principles of compassion, tolerance, and usefulness to the surrounding community.

**Islamic Boarding Schools in Jambi: Seeders of Islamic Knowledge**

Islamic education emphasizes that science plays an important role in encouraging society, especially religious people, to be able to recognize opportunities and face challenges in the future. This is because the development of civilization does not solely come from religious teachings themselves, but from how its people apply these teachings. For example, Muslims have achieved the glory of modern civilization which is marked by the establishment of the Bait al-Hikmah library, which became the center of scientific development (Kardi et al., 2023, p. 40). Pesantren in Indonesia has significantly influenced the nation's civilization by serving three key roles: as a center for producing Islamic scholars, as an institution open to modernization through selective adaptation, and as a network linking religion, culture, and local wisdom (Abdullah, 2014, p. 17).

In the context of Muslims in Indonesia, Islamic boarding schools have an important role in instilling civil society values and providing a normative foundation rooted in Islamic teachings. To build this normative foundation, Islamic boarding schools need to first carry out reform and transformation in the theological and ideological aspects of their internal environment. After that, these changes can be expanded by encouraging reform and transformation in the lives of people outside the Islamic boarding school (Halim, 2017, pp. 212–213).

Islamic boarding schools in Jambi have grown rapidly since their establishment until now and some have used an education system that combines Islamic and general education curriculum and some others maintain the tradition of Islamic education. In addition, Islamic boarding schools have played a major role in Islamic education in terms of producing students who memorize the Qur'an and are experts in Arabic, da'i (preachers), religious instructors, community leaders, and others (Nasrun & Hamzah, 2013, p. 190).

Islamic boarding schools in Jambi are increasingly popular with the public because of their role not only as religious educational institutions, but also as centers for character and skill formation. Many parents choose Islamic boarding schools as a place of education for their children because of their holistic curriculum, combining religious knowledge learning with worldly skills that are relevant to the development of the times (Alsayd et al., 2025). In addition, Islamic boarding schools in Jambi are also known for their discipline and strong moral development, making their graduates individuals with noble morals and ready to contribute to community life. Another factor that attracts public interest is the increasing number of Islamic boarding schools that adopt modern learning methods without abandoning traditional values. With increasingly developed facilities and a more inclusive approach, Islamic boarding schools in Jambi continue to be the main choice for families who want quality education based on Islamic values (Sofwan & Habibi, 2016, p. 273).

The internalization pattern in Islamic boarding schools takes place through a systematic and sustainable approach, covering aspects of education, habituation, and role

models. In the educational aspect, Islamic values are taught through the study of yellow books, fiqh lessons, monotheism, and morals, which are combined with contextual understanding so that students are able to apply them in everyday life. Meanwhile, the habituation pattern is applied through routine activities such as congregational prayer, dhikr, reciting the Koran, and various social activities that instill discipline and a sense of responsibility. In addition, the example of the kyai, ustaz, and seniors in Islamic boarding schools is an important factor in shaping the character of students (Nasution et al., 2025). The values that are instilled are not only limited to theory, but are also manifested in real actions, so that students naturally absorb and practice Islamic teachings in their lives. With this kind of internalization pattern, Islamic boarding schools not only produce individuals who are knowledgeable, but also have noble morals and are ready to contribute to society (Maisah et al., 2019).

Leaders and teachers at the Islamic boarding school actively promote tolerance and prevent radicalism by instilling key values such as humility, openness, friendliness, and respect for pluralism, including toward non-Muslims. These tolerant values have gained positive recognition from both the Muslim and non-Muslim communities around the school.

**Islamic Boarding Schools Curriculum: The Heart of Indoctrination of Islam Rahmatan Lil 'Alamin in Jambi Pesantren**

The Yellow Book is a key component of Islamic boarding schools, distinguishing them from other educational institutions. Essential elements of these schools include student dormitories, mosques, students, teachers, scholars (kyai), and the Yellow Book. This book refers to classical Islamic texts uniquely studied in these schools. Although widely used, the origin of the term "Yellow Book" remains unclear—whether it holds a specific meaning or simply refers to the color of the paper. Yellow books are considered to come from groups outside the world of Islamic boarding schools, even in the negative assumption that yellow books are books of poor quality because of their materials, left behind, and one of the causes of stagnation of human logical thinking. Therefore, one of the proposed terms from several Islamic boarding school groups is classical books to replace yellow books (yellow books) (Ritonga, 2020, p. 3517).

In line with the changes and developments in the reality of education and the needs of the pesantren community, it is important to pay attention to the existence of yellow books amidst other scientific references as they develop in society or educational bodies in Indonesia. In this context, several pesantren are trying to integrate them into the education curriculum as an innovative step to improve the learning system as well as content that is considered capable of changing the quality of education, especially in pesantren (Mohammad Arif, 2019).

Most of the curriculum of Islamic boarding schools in Jambi still focuses on the use of yellow books as the main source of learning. In addition, Islamic boarding schools have a significant role in the development of Arabic, producing memorizers of the Qur'an, preparing interpreters, forming community leaders, and producing preachers. In community life, Islamic boarding schools in Jambi also contribute to the spread of Islamic knowledge and exemplary behavior by organizing various activities, such as religious study

groups, religious studies, coaching the younger generation, and other religious activities (Nasrun & Hamzah, 2013, p. 207).

Young Muslim scholars also construct knowledge from online social networking interactions and then use that knowledge for fatwa production. The study has implications for the ease of acquiring Islamic knowledge and fatwa making. Traditional Islamic educational institutions and muftis may have been reduced in their roles (Rusli et al., 2020, p. 499). This shows that the reality of young Muslims or young Muslim intellectuals often marginalizes the existence of literature and discourses in classical Islamic books as in Islamic boarding schools.

The reality above shows that Islamic boarding schools are important to open themselves to changes and the reality of the Muslim community by paying attention to the consequences and consistency of Islamic boarding schools as educational institutions for the community without having to lose their identity. This phenomenon is important as a reflection material to provide a sustainable role for Islamic boarding schools to welcome technological developments in the world of Islamic boarding schools or the lives of Muslims (Mohammad Arif, 2019).

In the context of strengthening and maintaining graduation standards and graduate output, several Islamic boarding schools provide very strict provisions for determining the graduation of students. This can be seen in several things that can be described as follows (Lathifah et al., 2023). The paragraph outlines six key characteristics expected of graduates from the Jambi Islamic Boarding School. First, they follow the Ahlus Sunnah wal Jama'ah manhaj, aligning with the early generations of Islam. Second, they are Quran memorizers, making it easier to access Islamic knowledge. Third, they memorize hadiths from Jami'ul 'Ulum Wal Ihkam and Bulughul Maram, which emphasize morals, worship, and daily Islamic practices. Fourth, they master the basics of Dirasat Syar'iyyah (Islamic legal studies) to properly practice their faith. Fifth, they exhibit good morals (Akhlaqul Karimah) and noble behavior (Adabul 'Aliyah). Sixth, they show strong dedication to worship and da'wah, fulfilling their roles as devout and active Muslims.

This indicates that the Islamic education curriculum reflects a dual tendency: on one side, it leans toward a conservative and dogmatic approach in religious understanding, especially in subjects like Fiqh, Tafsir, and Aqidah, which shape conservative views in both religious and political matters. On the other side, in the realm of social studies, the curriculum adopts a more moderate and balanced approach (Mursalin & Katsir, 2010).

| No | Field of Science | Name of the Book |
|---|---|---|
| 1 | Tauhid | 'Aqaid al-Diniyyah |
| | | Ilmu al-Tawhid |
| | | Aqidah al-Awwam |
| | | Kifayah al-Awam |
| | | Fath al-'Allam |
| | | Al-Dusuki |
| 2 | Tafsir | Tafsir Jalalayn |
| 3 | Hadis | Arba'in |
| | | Ulum al-Hadits |

| | | |
|---|---|---|
| | | Bulugh al-maram |
| | | Tanqih al-qawl al-hadits |
| | | Riyadh al-Shalihin |
| | | Mukhtar al-Hadit |
| 4 | Akhlak | Ta'lim al-Muta'allim |
| | | Nashaih al-Diniyyah |
| | | Akhlaq li al-banin |
| | | Minhajut Talibin |
| 5 | Fiqh/Ushul Fiqh | Ilmu al-Fiqh |
| | | Mabadi' al-Fiqhiyyah |
| | | Safinah al-naja |
| | | Risalah jami'ah muqaddimah hadhramiyyah |
| | | Matan al-qarib |
| | | Kifayatul akhyar |
| | | Tawdhih al-Ahkam |
| | | I'anah al-Thalibin |
| | | Tajhizul Mayyit |
| | | Fathul Qorib |
| | | Fathul Mu'in |
| | | Sullam Taufiq |
| | | Al-Luma' |
| 6 | Tarikh | Nurul yaqin |
| 7 | Bahasa | Matan al-Jurumiyyah |
| | | Matan bina wa al-Asas |
| | | Syarah al-Jurumiyyah |
| | | Kaylani |
| | | Kawakib al-Durriyah |
| | | Jami' al-Durus |
| | | Ilmu al-Balaghah |
| | | Jauhar Maknum |

**Table 2.** Fields of Knowledge and Books taught at Islamic Boarding Schools Jambi

The curriculum used in Jambi Islamic boarding schools in studying Islamic sciences is in the form of yellow books and contains various fields of science. There are seven categories of Islamic science fields making yellow books the main source as presented in the table above. These books are the main books of various levels, elementary, middle and high. Islamic boarding schools can meet the need for sources of knowledge about Islamic life and practice and provide consultation to students wherever they are, especially regarding problems related to religious knowledge and experience (Kardi et al., 2023, p. 42). Every student in the Islamic boarding school will be tested on the process of

transferring knowledge, values and traditions with the system. The evaluation consists of containing material designs including: the Qur'an, hadith, aqidah, morals, fiqh, ushul fiqh, history and Arabic.

The study of yellow books in Islamic boarding schools is a core scientific tradition of the Islamic education system in Indonesia. Yellow books, which contain various disciplines such as fiqh, tauhid, tasawuf, nahwu, and tafsir, are taught using the sorogan, bandongan, and musyawarah methods to ensure deep understanding for students. Through this study, students not only gain broad Islamic insight, but are also formed in terms of morals, discipline, and critical thinking skills in understanding classical texts. Moreover, Islamic boarding schools encourage students to connect the teachings of the yellow books with real-life social contexts. Through this approach, the study of classical texts remains vital in preserving the legacy of Islamic scholarship while nurturing a generation of knowledgeable and virtuous scholars.

A study revealed that the Ministry of Religious Affairs allows each Islamic boarding school to independently develop its curriculum, enabling them to showcase their unique characteristics, such as student potential, local culture, talents, and strengths. While this autonomy is beneficial (allowing schools to tailor their curriculum to available resources) it also leads to a lack of standardization. For instance, one school may allocate 30% to religious studies and 70% to non-religious subjects, while another may integrate state curriculum, religious education, and its own specialized subjects (Muazza et al., 2018, p. 528).

The curriculum in Islamic boarding schools can be very traditional and focus on teaching the Islamic religion, but some Islamic boarding schools also integrate elements of modern education to prepare students for the challenges of the contemporary world. Often, education in Islamic boarding schools is provided in a very disciplined environment and focuses on building good character in order to develop a strong understanding of religion and morals.

The curriculum in Islamic boarding schools is a guide that forms the core of education in Islamic educational institutions. Islamic boarding schools are traditional educational institutions in many countries with a Muslim majority, especially in Indonesia. The curriculum in Islamic boarding schools has a strong focus on teaching the Islamic religion and helping students understand religion, morals, and ways of life in accordance with Islamic teachings. However, changes in society and the development of science require Islamic boarding schools to improve themselves, open up to knowledge outside of Islam, and establish interdisciplinary cooperation to provide Islamic education that remains solid and of high quality.

## Conclusions

This study confirms that Islamic boarding schools in Jambi play a central role in shaping peaceful Islamic character through the indoctrination process of Islam rahmatan lil 'alamin. The indoctrination carried out is not merely doctrinal, but is embedded within an educational approach that fosters students' spiritual, social, and moral awareness. Islamic boarding schools are not only sites for transmitting Islamic knowledge, but also spaces for cultivating values that prioritize compassion, tolerance, and respect for

diversity. This role is reinforced by a structured curriculum, which serves as the core of the indoctrination process, where universal Islamic values are systematically integrated into both the learning process and the daily lives of students.

The original contribution of this article lies in its systematic mapping of scholarly literature using a Systematic Literature Review (SLR) approach, which highlights patterns and strategies of value internalization in the specific context of Islamic boarding schools in Jambi. In addition, this study offers a conceptual synthesis that positions indoctrination not as coercion, but as a transformative pedagogical process that nurtures moderate and inclusive Islamic character. Thus, Islamic boarding schools in Jambi function not only as religious educational institutions but also as strategic agents in producing a generation of moderate, inclusive Muslims who contribute to peace in a pluralistic society.

However, this study has several limitations, particularly its reliance on secondary data through literature review, which may not fully capture the empirical realities and diverse practices across different Islamic boarding schools. The geographical focus on Jambi also limits the generalizability of the findings to other regions with different socio-cultural contexts. Therefore, future research is recommended to incorporate field-based studies, such as interviews and observations, to provide deeper and more contextual insights. Further studies may also expand the comparative scope across regions to enrich understanding of how Islam rahmatan lil 'alamin is internalized in various educational settings.

## Conflict of Interest

The manuscript author has absolutely no financial or non-financial conflict of interest regarding the subject matter or material discussed in this manuscript.

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