

Humanity and Social Justice in the Perspective of Qur'anic Interpretation: A Descriptive Qualitative Study on the Concept of *Rahmatan lil 'Alamin*

Hendri Purnama Sari¹, Ranita², Erly Zahara³, Zainal Berlian⁴

¹Universitas Islam Negeri Raden Fatah Palembang. e-mail: hendripurnamasari_25052170039@radenfatah.ac.id

²Universitas Islam Negeri Raden Fatah Palembang. e-mail: ranita_25052170038@radenfatah.ac.id

³Universitas Islam Negeri Raden Fatah Palembang. e-mail: erlyzahara_25052170026@radenfatah.ac.id

⁴Universitas Islam Negeri Raden Fatah Palembang. e-mail: zainalberlian_uin@radenfatah.ac.id

Abstract

Contemporary global dynamics are marked by persistent social disparities and humanitarian crises, underscoring an urgent need for paradigm reconstruction grounded in spiritual-social values. This study aims to analyze the construction of the *rahmatan lil 'alamin* (mercy to all creation) concept within Qur'anic exegesis and to examine its relevance to the vision of humanity and social justice as a response to contemporary challenges. Employing a qualitative descriptive approach, this research utilizes library-based methods with thematic content analysis of classical and contemporary exegesis, as well as scientific literature published between 2020 and 2025. The findings indicate that the *rahmatan lil 'alamin* concept integrates theological and anthropological dimensions that affirm universal human dignity, principles of social justice (*al-'adl*), equitable economic distribution, and inclusive humanitarian values—including tolerance, compassion, and religious moderation. This study recommends the development of an integrative Islamic education curriculum, the strengthening of interfaith dialogue, the implementation of economic justice, and the contextualization of *rahmatan lil 'alamin* values within public policies to foster an inclusive and harmonious society.

Keywords: *Interfaith Tolerance; Qur'anic Exegesis; Rahmatan Lil 'Alamin; Social Justice*

INTRODUCTION

The dynamics of contemporary global life reveal a worrying paradox between the advancement of civilization and the degradation of fundamental human values. Empirical phenomena occurring today show increasing social disparities, identity-based conflicts, structural injustices, and humanitarian crises that threaten the order of communal life. This condition indicates the urgency of reconstructing a paradigm of life that is capable of integrating spiritual dimensions with social reality. In the context of Islamic scholarship, the concept of *rahmatan lil 'alamin* as stated in the Qur'an surah Al-Anbiya verse 107 offers a comprehensive epistemological framework to respond to the complexity of universal humanitarian issues. The study of the Qur'anic interpretation of this concept is highly relevant, given that the Qur'an is the source of Islamic teachings that contain the principles of justice

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(*al-'adl*), equality (*al-musawah*), and compassion (*al-rahmah*), which are universal and transcend geographical, ethnic, and religious boundaries.

Empirical findings from various studies show that the implementation of *rahmatan lil 'alamin* values has a significant correlation with the formation of humanistic character and the strengthening of social cohesion in pluralistic societies. (Basid et al., 2024) , in his research, revealed that the promotion of Islam *rahmatan lil 'alamin* through an inclusive approach actively encourages universal values such as justice, peace, and tolerance, which are the foundations of a pluralistic and democratic state. This finding reinforces the argument that the Qur'anic interpretation of the concept of *rahmatan lil 'alamin* is not only theological-normative in dimension but also has practical implications in addressing contemporary social problems. Furthermore, " " (Maulida Nuzula Firdaus, 2023) identifies fifteen verses of the Qur'an that are intrinsically linked to the principles of social justice, including human dignity (*karamah al-insan*), human freedom (*hurriyah al-insan*), equitable distribution of wealth (*'adalah fi tauzi' al-tsarwah*), and respect for human rights (*huquq al-insan*). These findings indicate that the Qur'an provides a solid normative foundation for the development of a just social system.

However, there is a significant gap in academic literature that examines the relationship between the concept of *rahmatan lil 'alamin* and the dimensions of humanity and social justice in an integrative manner through a Qur'anic interpretation approach. The majority of previous studies tend to examine this concept partially, either from the perspective of education, da'wah, or character studies, without integrating the dimensions of humanity and social justice as a holistic paradigmatic unity. (Ushuluddin, 2023) emphasizes that the concept of justice in Islam has vertical (human relationship with God) and horizontal (interpersonal relationships) dimensions, where social justice covers a broad spectrum from macro political-economic aspects to micro interpersonal interactions in everyday life. The integrative perspective that connects the vision of humanity with social justice through the lens of Qur'anic interpretation has not been studied in depth, even though this integration is crucial for building a comprehensive theoretical framework in responding to contemporary humanitarian challenges.

This study presents *novelty* by qualitatively and descriptively examining how Qur'anic interpretation constructs a vision of humanity and social justice within the framework of the concept of *rahmatan lil 'alamin* as an integrative paradigm. The novelty of this research lies in its analytical approach, which integrates three main dimensions—humanitarian vision (*ru'yah insaniyyah*), social justice (*'adalah ijtimaiyyah*), and the concept of *rahmatan lil 'alamin*—through an analysis of contemporary interpretations that are responsive to modern social dynamics. This study also uses a

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systematic descriptive literature review methodology by analyzing various classical and contemporary sources of interpretation, reputable scientific journals, and works by Muslim intellectuals discussing related themes, thereby producing a more comprehensive and contextual understanding of how the Qur'an provides normative guidance for the creation of a humanistic and just society.

Based on the background described above, this study formulates the following research questions: (1) How is the concept of *rahmatan lil 'alamin* constructed in Qur'anic interpretation and its relevance to the vision of universal humanity? (2) How does Qur'anic interpretation explain the principles of social justice in the context of the concept of *rahmatan lil 'alamin*? (3) How can the integration of the vision of humanity and social justice in the perspective of the interpretation of the Qur'an be implemented as a solution to contemporary social problems? In accordance with the research questions that have been established, this study aims to: (1) Analyze and describe the construction of the concept of *rahmatan lil 'alamin* in the interpretation of the Qur'an and its relevance to the universal vision of humanity, (2) Identify and analyze the principles of social justice contained in the interpretation of the Qur'an within the framework of the concept of *rahmatan lil 'alamin*, (3) Explore and formulate an integrative framework between the vision of humanity and social justice in the perspective of Qur'anic interpretation as an alternative solution to contemporary social problems.

This research is expected to make a significant contribution both theoretically and practically. Theoretically, this research contributes to enriching the scientific knowledge of Qur'anic interpretation and Islamic studies by providing an integrative conceptual framework that connects the concept of *rahmatan lil 'alamin* with the vision of humanity and social justice. This research also expands the academic discourse on the relevance of Qur'anic interpretation in responding to contemporary social dynamics. Practically, the results of this study can be a reference for academics, Islamic education practitioners, policy makers, and social activists in developing programs oriented towards strengthening human values and social justice based on Islamic principles of rahmah. Furthermore, this research is expected to contribute to efforts to deradicalize exclusive religious understandings and encourage interfaith and intercultural dialogue in building a more humanistic and just civilization.

METHOD

This research uses a qualitative approach with a descriptive design through *library research*. A descriptive qualitative approach was chosen because it aims to produce an in-depth description of a particular phenomenon or concept while remaining close to the data (*data-near*) without excessive theorization, as explained by (Dr. Muh. Irfan Riyadi, 2025) that a qualitative descriptive design allows

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researchers to produce a comprehensive understanding of a phenomenon by maintaining a direct and rich description of the experiences or events being studied. The literature study method is a relevant approach in examining primary textual sources such as the Qur'an, tafsir, and Islamic literature to understand theological and normative concepts. The research data sources consist of primary and secondary data. Primary data includes classical and contemporary tafsir books that discuss Qur'anic verses related to the concepts of *rahmatan lil 'alamin*, social justice, and humanity, such as *Tafsir al-Misbah*, *Tafsir al-Azhar*, *Fi Zhalal al-Qur'an*, and *al-Tafsir al-Munir*. Secondary data is sourced from reputable national and international scientific journals, academic books, and scientific articles published between 2020 and 2025. Data collection techniques are carried out through documentation by identifying, compiling, and classifying relevant literature based on criteria of content suitability, source credibility, and year of publication. The data analysis technique used *content analysis* with a thematic approach. The analysis process began with data reduction, *coding* to categorize data based on main themes, *data display* in the form of a thematic matrix, and *conclusion drawing*. To ensure data credibility, the study uses source triangulation by comparing interpretations from various mufasssir and *peer debriefing* through discussions with interpretation experts to validate the findings (Hall & Liebenberg, 2024).

RESULTS AND DISCUSSION

The Construction of the Concept of Rahmatan lil 'Alamin in Qur'anic Exegesis and Its Relevance to the Vision of Universal Humanity

a) Theological and Anthropological Dimensions of the Concept of Rahmatan lil 'Alamin

The theological construction of *rahmatan lil 'alamin* represents the fundamental essence of Islamic teachings sourced from the words of Allah SWT in QS. Al-Anbiya verse 107: "وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ" which means "And We did not send you (Muhammad) except as a mercy to all creation" (Alwi Fazri Tjg & Sulaiman Muhammad Amir, 2025). This concept forms a paradigm that Islam is a religion with a universal mission to bring peace and prosperity to all creatures regardless of their religious background or ethnicity. This theological dimension is reinforced by Allah's words in QS. Al-Hujurat verse 13: "يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتَقْوَاهُ" which means "O mankind, indeed We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous." This verse emphasizes that human diversity is God's will, which aims to get to

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know one another and build a harmonious civilization. The anthropological perspective of this concept recognizes the inherent nobility of every human being as a creature honored by the Creator, as emphasized in QS. Al-Isra verse 70: "وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ" which means "And indeed, We have honored the children of Adam," so that every individual has human value that must be protected and respected regardless of differences in race, ethnicity, nationality, physical characteristics, or language (Akbar & Saude, 2025). This collective awareness of the position of humans should encourage fellow humans to protect each other's dignity in social life. The Prophet Muhammad SAW emphasized in a hadith: "كُلُّكُمْ لَأَدَمَ وَأَدَمُ مِنْ تُرَابٍ" which means "You are all from Adam, and Adam is from the earth," showing the fundamental equality of humans before Allah SWT.

The fundamental objectives of Islamic law or *maqashid syariah* are oriented towards achieving benefit, manifesting compassion, and realizing peace with a vision of *rahmatan lil 'alamin* as its main foundation. This religious framework provides comprehensive guidance on attitudes and behavior that embody universal values such as compassion, peace, justice, and tolerance as its fundamental pillars. Substantive understanding and application of this vision means realizing peace, justice, prosperity, and will save humanity if they adhere to the principles contained therein. In a theological context, the principles of compassion, tolerance, comprehensiveness, ease, and practical rules in religion in accordance with human *nature* bring goodness to the universe and build a harmonious life (Universitas et al., 2025). Allah SWT says in QS. Al-Baqarah verse 185: "يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ" which means "Allah desires ease for you, and does not want hardship for you," indicating that Islam as a religion of mercy provides ease in every aspect of life. Basic values such as compassion, tolerance, and ease are characteristics that are in line with human *nature* and bring goodness. The implementation of these values in daily life is a concrete manifestation of Islam as a comprehensive religion of mercy. The anthropological dimension also emphasizes that humans, as beings endowed with reason and free will, have a moral responsibility to actualize human values in every aspect of their lives, as stated by the Prophet Muhammad SAW: "إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ" which means "Verily, I was sent to perfect noble character".

b) Universal Humanitarian Principles in the Rahmatan lil 'Alamin Framework

The principles of universal humanity in the framework of *rahmatan lil 'alamin* cover various fundamental dimensions that are inclusive and comprehensive. Research on Surat Al-Insan reveals essential human values that include the values of truth, caring, equality, upholding human dignity, helping others selflessly, and respecting human physical dignity or *basyariah nature* (Zayyan, 2024).

Religious moderation is a crucial approach in understanding and practicing religious teachings in a balanced, non-extreme manner that is open to differences in a pluralistic society (Shania et al., 2024). Amidst Indonesia's cultural, ethnic, and religious diversity, religious moderation is key to realizing Islam as a religion of mercy for all of creation. This concept emphasizes Islam as a religion that brings peace, compassion, and prosperity to all creatures without discriminating against their religious background or beliefs. Allah SWT says in QS. Al-Baqarah verse 256: "لَا إِكْرَاهَ فِي الدِّينِ" which means "There is no compulsion in religion", affirming the principle of freedom of religion and respect for the spiritual choices of each individual. Religious moderation encompasses values such as *tasamuh* (tolerance), justice, balance, and respect for diversity, which, when properly implemented, can become the foundation for creating a harmonious and inclusive social life. Inclusive theology in the Qur'an through Nurcholish Madjid's approach offers a universal monotheism-based inclusive theology that respects faith and good deeds across religions without neglecting the commitment to the faith of the Prophet Muhammad (ﷺ). This idea is supported by QS. Al-Baqarah verse 62: "إِنَّ الدِّينَ أَمَانُوا وَالَّذِينَ هَادُوا" righteous deeds, will have their reward with their Lord." This idea encourages the formation of interfaith dialogue, the rejection of religious coercion, and the recognition of plurality as God's will that must be respected and preserved. Multicultural education from the perspective of the Qur'an provides a strong normative foundation for appreciating diversity through the principles of justice, tolerance, and respect for differences that exist in society.

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Principles of Social Justice in the Interpretation of the Qur'an: The Perspective of *Rahmatan lil 'Alamin*

a) The Concept of *Al-'Adl* (Justice) as a Pillar of Social Justice in the Qur'an

The concept of *al-'adl* or justice is a fundamental pillar in the Islamic social structure that cannot be separated from the vision of *rahmatan lil 'alamin*. Allah SWT commands justice in QS. An-Nisa verse 135: "يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلّٰهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ" which means "O you who believe, be upholders of justice, witnesses for Allah, even against yourselves or your parents and relatives". The idea of Islamic peace is a very fundamental and profound concept because it is closely related to the character of Islam, and is even a universal Islamic concept about nature, life, and humanity (Ulva et al., 2021). The principle of *ukhuwwah* or brotherhood prioritizes similarities and distances points of difference to create a harmonious, safe, peaceful, and tranquil life as a manifestation of *rahmatan lil 'alamin*. Allah SWT says in QS. Al-Hujurat verse 10: "إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ" which means "Verily, the believers are brothers, so reconcile between your two brothers", emphasizing the importance of brotherhood and peace in social life. The religion revealed by Allah SWT to the Prophet Muhammad is a guide for human life throughout the universe and comprehensively regulates human life (Sahrul Takim, Adiyana Adam, 2022). Religion regulates the relationship between humans and their Lord and regulates the relationship between humans and their fellow humans in order to obtain optimal benefits or welfare. The Prophet Muhammad SAW said: "لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا " which means "None of you truly believes until he loves for his brother what he loves for himself," indicating the high standards of social ethics in Islam. In the context of crime prevention, Qur'anic values such as the prohibition of injustice, the protection of life, property, and honor, and the obligation of moral education in the family are reflected in various programs led by law enforcement agencies. The integration of Qur'anic interpretations into public security policies contributes significantly to the development of a just, moral, and safe society.

b) Economic Justice and Wealth Distribution in the Context of *Rahmatan lil 'Alamin*

Economic justice and equitable distribution of wealth are crucial aspects in the implementation of the concept of *rahmatan lil 'alamin* in the contemporary era. Allah SWT says in QS. Al-Hashr verse 7: "كَئِىَ لَا يَكُونَ دُولَةٌ بَيْنَ الْاَغْنِيَاءِ مِنْكُمْ" which means "So that wealth does not circulate only among the rich among you", emphasizing the importance of fair wealth distribution to prevent socioeconomic inequality. Islam *rahmatan lil 'alamin* is Islam that prioritizes peace and justice in accordance with what

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has been explained in the Qur'an and Hadith as the main sources of law (Massofia & Rahmawati, 2023). Allah's words in QS. Al-Baqarah verse 177 explain that true faith includes giving wealth to relatives, orphans, the poor, travelers, beggars, and for freeing slaves, showing the socio-economic dimension that is integral to Islamic teachings. Islamic Religious Education has a strategic role in shaping the character of students with the *rahmatan lil 'alamin* paradigm, which involves theological, social, and humanitarian dimensions in an integrative manner (Utama et al., 2025). The *rahmatan lil 'alamin* paradigm can be applied through the development of curricula, teaching materials, and teaching methods that emphasize compassion, tolerance, social justice, and respect for diversity. Islamic Religious Education plays a role not only in shaping students who are religious, but also humanistic with a global awareness of Islam's role in world peace. The Prophet Muhammad SAW said: "مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى" which means "The parable of the believers in their love, compassion, and concern for one another is like one body; if one member feels pain, the whole body feels feverish and cannot sleep." The humanization of Islamic education from the perspective of the Qur'an and in the implementation of the Merdeka Curriculum emphasizes the importance of holistic human development, which involves spiritual, intellectual, and social development as well as the application of Islamic values in daily life. By integrating humanistic values into education, Islam offers a comprehensive approach to preparing individuals to become agents of positive change in society in accordance with the principles of humanity inherited from the teachings of the Qur'an.

Integration of Humanitarian Vision and Social Justice: Implementation as a Solution to Contemporary Problems

a) An Integrative Model of Humanity and Justice in the Perspective of Qur'anic Interpretation

The integrative model between the vision of humanity and social justice in the perspective of Qur'anic interpretation presents a comprehensive solution to various contemporary problems faced by humanity. The development of *artificial intelligence* has changed the way humans access, produce, and disseminate knowledge, including in the context of Islam (Alhasbi et al., 2024). Islamic ethics offers an integral framework to guide AI to remain within the corridor of *maslahat*, social justice, and transcendent values that are upheld. The principle of *maqashid sharia* is used to assess the benefits or *mafsadah* of AI in relation to the five main objectives of sharia, while the concept of *adab* serves to maintain the integrity, authenticity, and authority of knowledge in Islam. Allah SWT says in QS. Al-

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Isra verse 36: "وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا" which means "And do not follow that of which you have no knowledge. Indeed, the hearing, the sight and the heart - all of those will be questioned," indicating the importance of caution in using science and technology. Technological advances, especially artificial intelligence, offer great opportunities to reform the education system to be more adaptive, inclusive, and in line with Islamic values of *rahmatan lil 'alamin*. AI-based education reform aims not only to improve academic quality, but also to shape the character and spirituality of students so that they can become agents of peace and global benefit in accordance with the Islamic vision of bringing mercy to all of creation. The Prophet Muhammad SAW said: "إِنَّ اللَّهَ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتْقِنَهُ" which means "Verily, Allah loves if one of you does a job, he does it perfectly", encouraging Muslims to master science and technology while remaining grounded in ethical values.

b) Practical Application and Contextualization in Contemporary Social Issues

The practical application of the concept of *rahmatan lil 'alamin* in the context of contemporary social issues requires appropriate contextualization while maintaining the essence of fundamental Islamic values. The concept of the *rahmatan lil 'alamin* student profile needs to be understood comprehensively so that it can be used as a guide and example for students in developing an authentic religious experience (Syafi'i & Ramadhan, 2024). Allah SWT says in QS. Al-Asr verses 1-3: "وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ وَتَوَّصُوا بِالصَّبْرِ" which means "By time. Indeed, mankind is in loss, except for those who believe and do righteous deeds and advise each other to truth and patience", emphasizing the importance of collective action in realizing goodness. Differences in interpretation are a major issue that needs to be clarified and space needs to be given to deepen the meaning and expand the mercy in *rahmatan lil 'alamin* so that its implementation can run optimally (Alhasbi et al., 2024). The implementation of the values of *rahmatan lil 'alamin* in daily life, whether in an individual, social, or environmental context, is a tangible manifestation of Islam as a universal religion of mercy. The Prophet Muhammad SAW said in his *Hajjatul Wada'* sermon: "كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ" which means "Every Muslim is forbidden to shed the blood, take the property, or violate the honor of another Muslim," emphasizing the principle of protecting human rights in Islam. Periodic evaluations show the effectiveness of programs that integrate a religious approach in raising public moral awareness and community legal awareness. Despite challenges such as religious diversity and socio-cultural resistance, the integration of a religious approach strengthens community involvement in maintaining social order and justice. Thus, the integration of a vision of

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humanity and social justice through the perspective of Qur'anic interpretation makes a significant contribution to building an inclusive, peaceful, and mutually respectful society and is relevant to be applied amid the complex challenges of globalization.

CONCLUSION

The concept of rahmatan lil 'alamin in the interpretation of the Qur'an represents the universal paradigm of Islam that integrates theological and anthropological dimensions. The theological dimension is based on QS. Al-Anbiya verse 107, which affirms Islam as a blessing for all of creation, reinforced by the principle of human dignity in QS. Al-Isra verse 70. The anthropological dimension recognizes the inherent human value of each individual, which must be respected without discrimination. Universal humanitarian principles include the values of truth, compassion, equality, tolerance, and justice, which are implemented through religious moderation and inclusive theology based on universal monotheism. Social justice as a fundamental pillar is realized through the concepts of al-'adl and ukhuwwah, which govern horizontal relationships. Economic justice emphasizes the equitable distribution of wealth to prevent social inequality in accordance with QS. Al-Hashr verse 7. The integration of a vision of humanity and social justice presents a comprehensive solution to contemporary problems, including the use of artificial intelligence within the corridor of maqashid sharia and Islamic value-based educational reform. The contextualization of Islamic teachings in facing the challenges of globalization maintains the fundamental essence of Islam as a religion that brings universal peace and prosperity. The implementation of this concept requires a comprehensive understanding and practical application in various dimensions of life to create an inclusive, just, and harmonious society in accordance with the vision of rahmatan lil 'alamin.

This study recommends several strategic steps to optimize the implementation of the concept of rahmatan lil 'alamin in the contemporary context. First, there is a need to develop an Islamic education curriculum that integrates universal human values with a multicultural approach and religious moderation in a systematic manner. Second, there is a need to strengthen interfaith and intercultural dialogue based on inclusive theology to build social harmony amid a diverse society. Third, educational and religious institutions must develop concrete programs that apply the principles of social and economic justice, including economic empowerment of the people and equitable distribution of welfare. Fourth, further study is needed on the contextualization of the value of rahmatan lil 'alamin in the face of technological developments. Fifth, education practitioners and religious leaders need to collaborate in developing practical guidelines for the implementation of rahmatan lil 'alamin that are applicable in various sectors of society. Sixth, the government and

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stakeholders are expected to integrate Islamic values of humanity and social justice into public policy, particularly in the fields of education, economy, and social security. Seventh, quantitative and mixed-method research is needed to measure the effectiveness of the implementation of rahmatan lil 'alamin-based programs in the field. Eighth, it is necessary to strengthen Islamic-based digital literacy to prevent radicalism and extremism. Finally, it is recommended that a special study center be established that focuses on developing the concept of rahmatan lil 'alamin as a solution to contemporary social problems.

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