

ISLAM RAHMATAN LIL ALAMIN AND THE ROLE OF DA'WAH IN BUILDING SOCIAL HARMONY IN THE ERA OF GLOBALIZATION

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Abstract (In English). *Islam Rahmatan Lil Alamin is a concept that affirms that Islam exists as a blessing for the entire universe, including humans, animals, and the environment. In the era of globalization, this principle has become relevant to strengthen social harmony in the midst of plurality of society. This article aims to analyze how Islamic da'wah based on Rahmatan Lil Alamin can be an effective means of building social harmony in the global era. Using a qualitative approach and literature study, this article discusses moderate da'wah strategies, principles of social justice, and tolerance between religious communities. The results of the study show that Islamic da'wah Rahmatan Lil Alamin plays an important role in strengthening religious moderation, reducing the potential for social conflicts, and promoting the values of compassion and justice for all elements of society. This finding strengthens the urgency of integrating the concept of Rahmatan Lil Alamin in contemporary da'wah strategies in order to maintain social harmony.*

Keywords: *Islam Rahmatan Lil Alamin, Da'wah, Social Harmony, Globalization, Religious Moderation*



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Abstract (In Bahasa). *Islam Rahmatan Lil Alamin merupakan sebuah konsep yang menegaskan bahwa Islam hadir sebagai rahmat bagi seluruh alam semesta, termasuk manusia, hewan, dan lingkungan. Di era globalisasi, prinsip ini menjadi relevan untuk memperkuat harmoni sosial di tengah pluralitas masyarakat. Artikel ini bertujuan untuk menganalisis bagaimana dakwah Islam berbasis Rahmatan Lil Alamin dapat menjadi sarana efektif membangun harmoni sosial di era global. Dengan menggunakan pendekatan kualitatif dan studi pustaka, artikel ini membahas strategi dakwah moderat, prinsip keadilan sosial, dan toleransi antarumat beragama. Hasil kajian menunjukkan bahwa dakwah Islam Rahmatan Lil Alamin berperan penting dalam memperkuat moderasi beragama, mengurangi potensi konflik sosial, dan mempromosikan nilai-nilai kasih sayang dan keadilan bagi seluruh elemen masyarakat. Temuan ini memperkuat urgensi untuk mengintegrasikan konsep Rahmatan Lil Alamin dalam strategi dakwah kontemporer guna menjaga harmoni sosial.*

Kata Kunci: *Islam Rahmatan Lil Alamin, Dakwah, Harmoni Sosial, Globalisasi, Moderasi Beragama*

A. INTRODUCTION

The concept of *Rahmatan Lil Alamin* is a fundamental principle in Islam which is affirmed in Surah Al-Anbiya verse 107: "And We did not send you (Muhammad), but as a mercy for the whole world." This teaching contains the meaning that Islam is not only present for Muslims, but to bring peace, justice, and prosperity to all beings.¹ In the era of globalization, when the world is increasingly connected but also vulnerable to social tensions, this concept is relevant as a foundation for da'wah that promotes social harmony. Globalization brings a rapid flow of information and brings together various cultures, religions, and views on life. Although it opens up a space for dialogue, this phenomenon also has the potential to give birth to conflicts due to misunderstandings and negative stereotypes.² Therefore, Islamic da'wah based on *Rahmatan Lil Alamin* plays an important role in promoting tolerance and harmony.

However, although the concept of *Rahmatan Lil Alamin* has great potential in maintaining social peace, the reality on the ground shows that there are various challenges. The emergence of radical groups, the rise of religion-based hate speech, and social conflicts exacerbated by disinformation on social media are serious obstacles in

¹ Arif, M. K. (2021). Islam Rahmatan lil Alamin from Social and Cultural Perspective. *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam*, 12(2), 169-186.

² Arusy, S., & Uyuni, B. (2020, September). Effective Concepts and Methods of Dakwah In The Global World. In *Proceeding International Da'wah Conference* (Vol. 1, No. 1, pp. 232-254).

applying the principle of grace for all nature. Exclusive and non-inclusive da'wah also triggers tensions between religious communities and narrows the space for dialogue.³

Based on the identification of the problem above, the formulation of the problem in this article includes how the concept of *Rahmatan Lil Alamin* is explained in Islamic teachings, how the role of *Rahmatan Lil Alamin's Islamic da'wah* in building social harmony in the era of globalization, and what are the challenges and solutions in implementing *Rahmatan Lil Alamin*-based da'wah, human philosophy is a servant of Allah who is tasked with preaching to command goodness and stay away from the prohibitions of Allah SWT, as stated in Surah At-Tahrim verse 6 "Keep yourself and your family from the fire of hell"⁴

The purpose of writing this article is to analyze the concept of *Rahmatan Lil Alamin* from an Islamic perspective, examine the role of da'wah based on *Rahmatan Lil Alamin* in building social harmony, and identify challenges and offer solutions in the implementation of inclusive da'wah. The expected benefits of this research include theoretically making an academic contribution in the development of moderate Islamic da'wah studies, and practically providing guidance for dais, da'wah institutions, and stakeholders to adopt the *Rahmatan Lil Alamin* approach in their da'wah strategies.

The novelty of this article lies in the contextual analysis of how the principles of *Rahmatan Lil Alamin* are applied in da'wah in the era of globalization, especially in the midst of the flow of digital information and contemporary social phenomena. This study also offers practical solutions to face the challenges of modern da'wah, thus making a significant contribution to the development of moderate Islamic da'wah.

A. METHODOLOGY

This study uses a qualitative method with a literature study approach. Data were collected from various scientific literature related to the concept of *Rahmatan Lil Alamin*, da'wah theory, and case studies of the application of moderate da'wah in various Muslim communities. Data analysis was carried out through a critical study of the texts of the Qur'an, Hadith, as well as the opinions of scholars and academics.

³ Hamid, A., Shalih, M. U., & Uyuni, B. (2023). Christianization as a challenge for Islamic da'wah in Indonesia. *Millah: Journal of Religious Studies*, 19-60. And Ismail, A. I., & Uyuni, B. (2020). The new perspective of interfaith dialogue as da'wah approach in global era. *Journal of Xidian University*, 14(3), 1540-1552.

⁴ Fahrany, S., & Mamang, D. (2025). Filsafat Manusia Dalam Ilmu Pengetahuan Syariah Di Lingkungan Sosial Keagamaan Indonesia. *Spektra: Jurnal Ilmu-Ilmu Sosial*, 7(1), 136-155.

B. RESEARCH

Discussion

1. Islamic Concept of *Rahmatan Lil Alamin*

The concept of *Rahmatan Lil Alamin* is rooted in the principles of justice, compassion, and equality in Islam. These values form the main foundation that reflects the universal character of Islam as a religion that brings grace to all nature.⁵

Social justice is a core principle in Islam that emphasizes the importance of equal rights for every individual, regardless of ethnicity, color, or social status.⁶ The Qur'an, in Surah An-Nisa verse 58, affirms that "*Indeed, Allah commands you to convey the mandate to those who are entitled to receive it, and (tells you) when establishing a law among men that you may establish it justly.*" Justice in Islam is not only limited to legal aspects, but also includes economic distribution, political rights, and social relations. Islamic da'wah based on social justice aims to create a harmonious society, where rights and obligations are carried out fairly.⁷

Universal Compassion in Islam is not only for fellow Muslims, but also for all beings of Allah. Allah says in Surah Al-Anbiya verse 107: "*And We did not send you (Muhammad), but as a mercy for the whole world.*" This concept of compassion includes good treatment of neighbors, protection of the environment, and animal welfare. In the context of da'wah, universal compassion means building empathetic and solution-oriented communication, without judging or elaborating differences.

Religious Moderation (*wasathiyyah*) is a middle attitude taught by Islam to avoid extremism. Surah Al-Baqarah verse 143 states that Muslims are made as middle ummah (*ummatan wasathan*) who are tasked with maintaining balance in religion. Religious moderation aims to avoid ideological violence and strengthen dialogue between religious communities. Islamic da'wah *Rahmatan Lil Alamin* uses the principle of *wasathiyyah* to build an inclusive and peaceful religious narrative.⁸

With these three principles — social justice, universal compassion, and religious moderation — *Rahmatan Lil Alamin's* Islamic da'wah offers a holistic and relevant approach to facing social challenges in the era of globalization.

⁵ Dakir, D., & Fauzi, A. (2019). Epistemologi pendidikan islam rahmatan lil'alamin di era revolusi industry 4.0; sebuah kajian paradigmatis. *Edureligi: Jurnal Pendidikan Agama Islam*, 3(2), 92-100.

⁶ Ilyas, H. H. (2018). *Fikih Akbar: Prinsip-Prinsip Teologis Islam Rahmatan Lil 'Alamin*. Pustaka Alvabet.

⁷ Mas'ud, A. (2021). *Paradigma Islam Rahmatan Lil Alamin*. IRCiSoD.

⁸ Niam, Z. W. (2019). Konsep Islam Wasathiyah Sebagai Wujud Islam Rahmatan lil 'alamin: Peran Nu dan Muhammadiyah dalam Mewujudkan Islam Damai di Indonesia. *Palita: Journal of Social Religion Research*, 4(2), 91-106.

2. Characteristics of Islam Rahmatan Lil Alamin "Islam Rahmatan Lil Alamin" is a concept that emphasizes that Islam is mercy and justice for the entire universe that is not limited to Muslims only.⁹ This phrase is taken from Surah Al-Anbiya (21:107) in the Qur'an, where Allah declares that the Prophet Muhammad PBUH was sent as a blessing to the universe:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"And We did not send you, but as a blessing to the universe." (Surah Al-Anbiya Verse 107)

The concept of *Rahmatan Lil Alamin* is sourced from the postulates of the Qur'an, Hadith, and other sources.

Evidence from the Qur'an:

1. The Qur'an, Surah Al-Anbiya (21:107): "And We did not send you, but to be a blessing to the universe."
2. Qur'an, Surah Al-A'raf (7:56): "And command your family (to obey Allah), and establish prayer, and remain (in doing it). We do not ask you for sustenance; We are the ones who give you sustenance. The (good) result is for the pious person."
3. The Qur'an, Surah Al-Ankabut (29:69): "And those who struggle for Our pleasure, We will show them Our ways. And indeed, Allah is truly with those who do good."

Evidence from the Prophet's Hadith:

1. From Abu Hurairah RA, the Prophet PBUH said, "Whoever does not love man, Allah will not love him." (HR. Al-Bukhari)
2. From Abu Hurairah RA, the Prophet PBUH said, "It is not in paradise that the one who does not love will not enter paradise." (HR. Muslim)
3. From Abdullah ibn Amr (may Allah be pleased with him), the Prophet (peace and blessings of Allaah be upon him) said: "Allah loves His servant more than His servant who is benevolent to His servant." (HR. Ahmad)

These postulates show that the principle of mercy and compassion is not only aimed at Muslims, but to the entire universe. Muslims are expected to be guardians of justice, mercy, and goodness for all creatures, reflecting the values contained in the concept of *Rahmatan Lil Alamin*.

Some of the important aspects contained in *the Islamic concept of Rahmatan Lil Alamin* include:¹⁰

⁹ Rasyid, M. M. (2016). Islam Rahmatan Lil Alamin Perspektif KH. Hasyim Muzadi. *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 11(1), 93-116.

¹⁰ Syakhrani, A. W., & Yudistira, M. R. (2022). Dasar Keislaman Sebagai Agama Rahmatan Lilalamin. *MUSHAF JOURNAL: Jurnal Ilmu Al Quran dan Hadis*, 2(3), 263-269. And Uyuni, B., & Muhibudin, M. (2020). COMMUNITY DEVELOPMENT: The Medina Community as the Ideal Prototype of Community Development. *Spektra: Jurnal ilmu-ilmu sosial*, 2(1), 10-31.

- a. **Justice and Equality:** Islam teaches the principle of universal justice. All individuals, regardless of ethnicity, color, or social status, have equal rights. Justice in law, economy, and social is emphasized: *"Indeed, Allah commands (you) to convey the mandate to those who are entitled to receive it, and (tells you) when establishing a law among men that you may establish justly."* (Surah An-Nisa, 4:58)
- b. **Generosity and Social Welfare:** The concepts of zakat, infaq, and alms inspire Muslims to share wealth with the needy, create social welfare and reduce economic inequality: *"You never reach the (perfect) virtue before you spend some of your beloved possessions."* (Surah Ali Imran, 3:92)
- c. **Environmental Protection:** Islam encourages the maintenance and protection of the natural environment. Man is considered the caliph on earth who is responsible for the sustainability and balance of the ecosystem: *"Indeed, the world is green and beautiful, and Allah has made him a trustee among you. Allah will examine how you behave towards the mandate."*
- d. **Welfare of Mankind:** Islam promotes the achievement of prosperity for mankind through education, fair trade, and the fulfillment of basic needs: *"The person most loved by Allah is the most useful to others."*
- e. **Forgiveness and Compassion:** Islam teaches forgiveness and compassion as an integral part of the morals of a Muslim. The ability to forgive and spread affection is a highly valued value: *"And forgive and do good to those who have wronged you."* (Surah Al-Qasas, 28:54)
- f. **Purity and Goodness:** Islam encourages individuals to live a life of purity and strive to achieve goodness in all aspects: *"Indeed, Allah does not look at the form of the body and wealth, but He looks at your heart and deeds."*
- g. **Progress and Education:** Islam encourages progress and education as a means to improve the quality of life of mankind.
- h. **Social Well-being and Balance:** Promoting social well-being and a balance between individual rights and common interests.

3. Islamic Principles as the Cornerstone of Social Harmony Some of the basic Islamic principles include:¹¹

¹¹ Uyuni, B., & Adnan, M. (2020). The challenge of Islamic education in 21st century. *SALAM: Jurnal Sosial dan Budaya Syar-i*, 7(12), 1079-1098. And Uyuni, B. (2020, September). The Medina Society as the Ideal Prototype for Community Development. In *Proceeding International Da'wah Conference* (Vol. 1, No. 1, pp. 80-104).

- a. **Tawhid (Oneness of Allah):** Tawhid is the concept of the oneness and the single existence of God. This is the main cornerstone of Islamic teachings. Muslims believe that Allah is the only God who has the right to be worshipped and there is no god other than Him.
- b. **Treatise (Prophetic):** The principle of the treatise acknowledges that God sent His messengers to convey His instructions to mankind. The Prophet Muhammad PBUH is considered the last apostle who brought the complete and final teachings, namely the Qur'an.
- c. **Pole (Scripture):** Accepting and following the books of God as a guide to life. Among them is the Qur'an as the holy book of Islam, as well as previous books such as the Torah, the Bible, and Zabur.
- d. **Angel:** Accepts the existence of angels as beings invisible to humans and submits to God. Angels are in charge of carrying out God's commands in the universe.
- e. **Afterlife (Life After Death):** Faith in the Day of Resurrection and life after death. This belief includes accountability for deeds in this world and eternal life in the hereafter.
- f. **Qadar (The Decree of Allah):** Accepting the destiny and decree of Allah. The belief that everything that happens in this world is determined by God and is part of His plan.
- g. **Sharia (Islamic Law):** Following Islamic laws taken from the Qur'an and the Prophet's Hadith as a guideline for life. It includes aspects of worship, morality, and social law.
- h. **Worship (Worship):** Carrying out worship as a form of devotion to Allah. This includes prayer, fasting, zakat, hajj, and other worship practices.
- i. **Akhlaq (Morality and Ethics):** Practicing Islamic morality and ethics in daily life. Uphold values such as honesty, justice, compassion, and simplicity.
- j. **Ukhuwah Islamiyah (Islamic Brotherhood):** This principle teaches the importance of strong relationships between Muslims.
- k. **Freedom and Responsibility (Hurriyah and Mas'uliyah):** Having individual freedom, but also accompanied by responsibility for actions and decisions taken.

4. Challenges of Social Harmony in the Era of Globalization

The era of globalization has raised various challenges for social harmony that complicate the efforts of Rahmatan Lil Alamin's Islamic da'wah. The first challenge is discrimination and intolerance. Globalization has facilitated the spread of radical ideologies through the internet, accelerating the emergence of extremist groups that

divide the people and promote interreligious hatred. According to Hefni, religion-based intolerance often arises due to a narrow textualist understanding and a disregard for the principle of moderation in Islam. This leads to social polarization and horizontal conflicts that threaten community harmony.¹²

The second challenge is social inequality. Globalization, while bringing economic progress, also widens social gaps. Data from the World Inequality Report (2022) shows that income inequality in many Muslim countries is increasing, creating social tensions that fuel jealousy and injustice. In the perspective of da'wah, this social inequality exacerbates negative perceptions of religion when structural injustices are not responded to with a solution-oriented Islamic approach.¹³

The third challenge is disinformation. The spread of hoaxes and hate speech through social media has become a serious threat to social harmony. A study by Niam (2019) revealed that the prevalence of fake news about certain religious groups often exacerbates prejudice and deepens the chasm of division in society. Da'wah, which is supposed to be a means of enlightenment, is often sidelined by digital propaganda that divides the people.

By understanding these three challenges — discrimination and intolerance, social inequality, and disinformation — Rahmatan Lil Alamin's Islamic da'wah must be able to respond adaptively and strategically in order to maintain social harmony in the era of globalization.

5. The Role of Islamic Da'wah Rahmatan Lil Alamin

Islamic da'wah based on *Rahmatan Lil Alamin* offers a real solution to strengthen social harmony by integrating the principles of justice, compassion, and moderation in da'wah practice. There are three main approaches that can be taken:

Interreligious Dialogue Interfaith dialogue is an important instrument in preventing social conflicts and strengthening tolerance. *Rahmatan Lil Alamin's Islamic Da'wah* promotes openness and healthy communication between Muslim and non-Muslim communities. According to Ismail and Uyuni, interfaith dialogue not only strengthens social relations but also serves as a forum to clarify misunderstandings between religious communities. Through the dialogue forum, the dai can promote

¹² Hefni, H. (2017). Makna dan Aktualisasi Dakwah Islam Rahmatan lil 'Alamin di Indonesia. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 11(1), 1-20.

¹³ Lubis, M. A. (2019). Problematika Dakwah Kontemporer (Kajian Anatomi Penyakit Dakwah di Era Modern). *An-Nahdhah: Jurnal Pendidikan, Komunikasi Dan Keagamaan*, 2(2), 85-100. Mas'ud, A. (2021). *Paradigma Islam Rahmatan Lil Alamin*. IRCiSoD. And Mariya, A., Hikmah, D. U., Istivarini, D., & El M, H. N. (2021). Pelaksanaan Konsep Islam Rahmatan Lil 'Alamin. *Al-Afkar, Journal For Islamic Studies*, 459-474.

Islamic values as a religion of peace, while building empathy and mutual understanding.¹⁴

C. RESULT

Islamic Moderation Education Islamic moderation education aims to build a balanced and inclusive understanding of religion. The values of tolerance are taught in schools, Islamic boarding schools, and taklim councils as an effort to ward off extremism. Hefni said that moderate Islamic education plays an important role in shaping the young generation of Muslims who are able to face global challenges with an open and critical attitude. This educational program not only teaches faith, but also national insight and universal human values.¹⁵

Social Action Social action in *Rahmatan Lil Alamin's* da'wah involves active participation in humanitarian activities, both at the local and global levels. Activities such as fundraising for disaster victims, interfaith cooperation in helping the poor, and other social programs reflect the principle of universal compassion in Islam. Niam noted that interfaith social action not only strengthens solidarity, but also builds trust among diverse communities. This shows that Islamic da'wah is not limited to lectures, but is also realized through concrete actions.¹⁶

By combining interfaith dialogue, Islamic moderation education, and social action, *Rahmatan Lil Alamin's* Islamic da'wah is an effective strategy to strengthen social harmony and promote Islam as a religion that brings grace to all nature.

D. CONCLUSION

Islam *Rahmatan Lil Alamin* is a relevant da'wah paradigm to build social harmony in the era of globalization. This concept emphasizes justice, compassion, and tolerance as the main pillars of da'wah. Moderate and inclusive Islamic da'wah is an important instrument in preventing social conflicts and strengthening community cohesion. Therefore, the integration of *the concept of Rahmatan Lil Alamin* in da'wah strategies must continue to be encouraged in order to realize global peace.

Recommendations

Based on the discussion above, there are several recommendations that can be taken to strengthen the Islamic da'wah of *Rahmatan Lil Alamin* in building social harmony in the era of globalization:

¹⁴ Ismail, A. I., & Uyuni, B. (2020). The new perspective of interfaith dialogue as da'wah approach in global era. *Journal of Xidian University*, 14(3), 1540-1552.

¹⁵ Hefni, H. (2017). Makna dan Aktualisasi Dakwah Islam Rahmatan lil 'Alamin di Indonesia. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 11(1), 1-20.

¹⁶ Niam, Z. W. (2019). Konsep Islam Wasathiyah Sebagai Wujud Islam Rahmatan lil 'alamin: Peran Nu dan Muhammadiyah dalam Mewujudkan Islam Damai di Indonesia. *Palita: Journal of Social Religion Research*, 4(2), 91-106.

1. Strengthening Interreligious Dialogue Da'wah institutions and Islamic organizations need to expand the space for interfaith dialogue by forming a sustainable interfaith communication forum. This dialogue aims to overcome misunderstandings, build empathy, and strengthen social relationships.
2. Integration of Islamic Moderation Education The Islamic education curriculum, both in schools and Islamic boarding schools, must include the principles of Islamic moderation (*wasathiyyah*) and *Rahmatan Lil Alamin*. This is important for building an open-minded, critical, and tolerant generation of Muslims.
3. Collaboration in Social Action Da'wah Program must involve social humanitarian activities, such as disaster relief, economic empowerment of the people, and poverty alleviation. Interfaith collaboration in social action will strengthen solidarity and reduce potential conflicts.
4. The use of Dai Social Media and da'wah institutions need to increase digital literacy capacity in order to be able to use social media wisely. Da'wah content must be packaged in an attractive and relevant way to counter disinformation and strengthen the message of Islamic peace.
5. Evaluation and Da'wah Research It is important for da'wah institutions to periodically evaluate their da'wah programs. Collaboration with academics and researchers is also needed to develop da'wah methods that are adaptive to social change.

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