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Moderate Islamic Education: Responding To The Concepts of Pluralism And Tolerance Within The Framework of Rahmatan Lil-Alamin

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Abstract:

This discussion aims to delve deeper into the concepts of pluralism and tolerance within the framework of "rahmatan lil alamin" (blessings for all creation). The goal is to gain a clear understanding of the actual attitudes, levels, and limitations of tolerance. This research adopts a literature review approach, a type of study where data is sourced from literature related to the research object, and subsequently, the content is analyzed. From this study, it is emphasized that the concepts of pluralism and tolerance within the framework of "rahmatan lil alamin" reflect an inclusive perspective and a commitment to peace as espoused in Islamic teachings. The concept of "rahmatan lil alamin" teaches Muslims to extend mercy and compassion to the entire universe, including the relationships between believers and non-Muslims. Within this framework, pluralism and tolerance become key principles for fostering harmony in diverse societies. Fundamentally, pluralism is a result of moral tolerance and passive coexistence. Moral tolerance appreciates surface-level differences, while passive coexistence acknowledges the existence of others without actively preventing conflicts.

Keywords: pluralism, tolerance, rahmatan lil alamin.

1. Introduction

In a world where problems are becoming more and more complex, because meetings between cultures, religions and communities are becoming very important to understand each other and overcome global challenges. In this context, Islam as a religion has a complex history and teachings, providing a philosophical basis with global nuances, manifested in the concept of rahmatan lil alamin. Rahmatan lil alamin, or mercy for the entire universe, teaches Muslims to spread kindness, compassion and justice to all creatures (Prasetyawati, 2017; Wijaya & Huzen, 2022).

One of the problems currently faced is pluralism and tolerance. Some people or groups may often fall into narrow/shallow thinking and refuse to accept or interact with groups that are slightly different. The effects are felt in the form of tensions between groups, large-scale conflicts, and even threats to global peace (Wallen Warner et al., 2022). The important role of pluralism and tolerance in understanding the concept of rahmatan lil alamin. Pluralism as recognition of diversity in social society, and tolerance as an open attitude towards differences, are determining factors in

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implementing Islamic teachings in a Kaffah manner and developing harmony amidst diversity. Diversity, from the perspective of rahmatan lil alamin, can be considered a divine gift that created humanity in various tribes, shapes, colors and beliefs.(Dakir & Fauzi, 2019; Fauzi, 2018; Masamah, 2016) (Nugroho & Ni'mah, 2018).

The existence of religion does not appear in one complete face like the diversity of humanity. This actually has a positive role in efforts to create order in the universe, because Allah is the one who wills diversity (plural) as a sunnah.(Jamal Ghofir, 2020; Rozali, 2020). Initially, not all religious communities were aware of the positive and constructive aspects of adopting and developing this diversity. Some groups believe that other groups are different as enemies whose existence needs to be watched out for and avoided. However, there are also groups that treat other groups as friends and must respect their existence while respecting themselves and their religion (Anggraini, 2023).

Indonesia has various major religions, namely: Islam, Catholic Christianity, Protestantism, Hinduism, Buddhism, Confucianism. Various religions are adhered to and their teachings are implemented by their followers in Indonesia. Apart from that, there are also religions that already existed in the archipelago, namely: Sunda Wiwitan, Kejawen, Kapitayan, Parmalim, Kaharingan, Tolottang, Wetu Telu. The original religion of the archipelago is called animism, dynamism, worshiping idols or simply called a cult(Nisa et al., 2021; S.Ag, 2020).

Seeing the fact of diversity in Indonesia, the attitude shown by a group in responding to all differences is by being plural and tolerant. Indonesia highly values and respects all adherents of existing religions, because Indonesia consists of various tribes and religions. However, in fact, divisions and conflicts with a religious background can form very easily, even over trivial matters. Each religion has its own rules, but these differences are not the main cause of division. As one and the same brother in the homeland, every citizen in Indonesia has the obligation to protect the peace of religious communities in Indonesia so that this country as a whole remains united and can achieve its goals as a prosperous and socially just nation.(Gultom, 2022; Huda, 2023).

In some situations, awareness of the plural reality of life is not always balanced with a good way to act towards the existing plurality. It is not uncommon for pluralists to be faced with situations where the majority group oppresses minorities, the ruling group oppresses the people, or certain views block other views(Nengsih, 2020)(Hanafi, 2020). But based on the theory that humans are "social creatures", they should realize that they all have weaknesses and shortcomings, so that they do not need to impose their will by oppressing others(Iffah & Yasni, 2022; Rahmanda & Rahman, 2022; Welianto, 2020).

It cannot be denied that different points of view will emerge as a consequence of plural life, it will be very difficult to create some kind of "understanding" in the context of the Islamic religion. However, these efforts will be counterproductive and reduce the meaning of the greatness of Islam itself(Hanafi, 2020; Nengsih, 2020). Islam not only sees diversity (plurality) as inevitable but also offers a moderate and tolerant perspective on how to behave towards various groups or understandings. If there is a side to religious exclusivity, it is more internal within a religion than outside it(Khalil Nurul Islam, 2020; Rumahuru, 2021).

In the Qur'an and Hadith, Islam is a religion that brings love and peace, but there are still many inappropriate actions or negative phenomena that corner other people, such as vilifying each other.(Ummah, 2021). They feel that they are the most correct and have the most right (the most sunnah) to live on this earth and do not accept existing differences that will possibly cause divisions between human beings. Apart from that, many bad tragedies occur in religious matters such as attacks on places of worship, prohibitions on establishing places of worship, racist actions towards people of different religions, so that the implementation of the Islamic principles of Rahmatan Lil'Alamin is not really carried out well by humans. With the mind and grace that Allah SWT has given. to humans, we as humans should continue to maintain prosperity and peace on earth in order to create a good and peaceful Islamic life(Setiaji et al., 2022; Ulva et al., 2021).

Through this article, it is hoped that it can be illustrated how and what kind of Muslims can become agents of positive change in promoting peace, tolerance and mutual understanding amidst global diversity. And it will also analyze the impact of the practice of pluralism and tolerance in realizing rahmatan lil alamin in the daily lives of Muslims, as well as the impact on the development of a just, peaceful and sustainable society.

2. Research Methods

The research method used in writing this research is descriptive qualitative. The type of research is library research, namely collecting data or written work in the form of books, journals, etc., and a compilation of Islamic Law which is a library. Qualitative descriptive research is a combination of descriptive and qualitative research. Qualitative descriptive research displays data results as original as possible without manipulation or other treatment (Ageeva, 2023; Goyibova, 2023).

The approach used in this research is a qualitative approach, namely by emphasizing the analysis on the comparative inference process as well as on the analysis of the dynamics of the relationships between observed phenomena using scientific logic. Qualitative research is an approach that produces descriptive data in the form of written words from the people observed which are not translated into terms used in quantitative research (Ageeva, 2023; Goyibova, 2023).

4. Result and Discussion

Pluralism and tolerance in the concept of rahmatan lil alamin reflect the inclusive and peaceful views espoused in Islamic teachings. The concept of rahmatan lil alamin teaches Muslims to extend mercy and compassion to the entire universe, including relations between believers and non-Muslims. In this framework, pluralism and tolerance are key principles for establishing harmony in a diverse society.

1.1. Pluralism

The concept of pluralism has long developed rapidly in Indonesia, and is interpreted by various parties, but the understanding of pluralism itself is quite diverse. In particular, educational institutions as centers of change need to re-examine the concept of education based on pluralist values (Kisman, 2017). In the Big Indonesian Dictionary (KBBI) Pluralism comes from the word "Plural" which is defined as things that say plural or not one, in different meanings. Plurality is diversity which is based on primacy (uniqueness) and distinctiveness. Meanwhile, in social sciences, pluralism can be interpreted as "a framework of interaction in which groups show sufficient respect and tolerance of each other, that they fruitfully coexist and interact without conflict or assimilation." namely a condition of interaction in which each group displays respect. and tolerant of each other, interacting without problems or assimilation (mixing/refraction) (Nurmalina & Prastowo, 2022; Sari & Dozan, 2021).

As several figures have mentioned, diversity is called social or primordial pluralism because it shows tolerance for the diversity of ethnic or cultural groups in a society or country as well as diversity of beliefs or attitudes within a body, institution and so on. So pluralism should not just be plurality, pluralism must help and understand all the diversity and pluralism. The basic values of pluralism are the values of equality and togetherness, an open attitude in accepting existing differences (mutual understanding), helping each other, respecting each other, the principle of freedom and justice (Idris, 2018; Kurnia & Latifa, 2022; Syam, 2011).

Diversity (plurality) is sunnatullah. This has been proven in the Qur'an QS Ruum: 22 which explains that one of the signs of Allah's greatness is human diversity, with different languages, cultures, ethnicities, tribes and skin colors. In another verse, QS al-Hujuraat: 13, it is explained that humans were created as nations and tribes in order to understand each other. It needs to be emphasized that with this diversity, the best in the eyes of Allah are the most pious. (Narulita et al., 2016)

Basically, pluralism is the result of an attitude of moral tolerance and passive co-existence. An attitude of moral tolerance respects surface differences, while an attitude of passive co-existence accepts the existence of other parties but does not prevent conflict. Pluralism, also known as pro-existence, is the spirit of protecting one another, validating equality, and fostering a sense of brotherhood between individuals and groups. In addition, the spirit of pluralism encourages cooperation to build universal human values and provide everyone with equal opportunities, especially civil rights on behalf of citizens and citizens of the world. (Ardiansah, 2021; Yuniarto et al., 2023).

In Islam, as explained in the Qur`an, the principles of pluralism are:

First, balancing and supervisory mechanisms (checks and balances). QS. Al-Baqarah (2): 51 "God does not restrain one group against another group, surely this earth will disappear. But God is full of grace over the worlds."

This means that the basic human character always wants to subjugate each other, namely the attitude of mastery and domination. Therefore, God gives instructions to control each other's ambitions for domination and domination through a process of supervision through His messengers. God sent down His messengers (Apostles, Prophets, or religious figures) to regulate the supervision process so that there is no domination between fellow humans. Apart from supervision, there is also a need for balance between fellow humans in order to mutually maintain the integrity of the earth and realize a form of God's merciful nature towards humanity. God's engineering is to balance one group of humans with another group, so that there will be social order and freedom from the destruction of the earth. As a result, the spirit of pluralism becomes a very important part of all mankind as capital for peaceful survival among them. Therefore, pluralism is a process of natural law (Sunatullah) that never changes and cannot be ignored or avoided.(Wibisono, 2017).

Second, God will make a difference. In surah Al-Maidah verse 48 it is stated that "If God had willed, He would have made you just one people (group). However, God will test you based on the gifts (differences) He has given you, so try to do good deeds." "To God you all return, then He will make known to you what you previously disputed" (b) Verse Abraham 14: 4, "And We did not send any messenger, but in the language (culture) of his people, so that he could explain to them..."(Wibisono, 2017).

Basically, all religions have the same things, especially those related to human values. However, God also establishes different paths (shariah) and methods for certain situations. As stated in the Qur`an (5:48), God oversees these differences theologically. In a different way, God wants each other to compete in goodness, which results in compassion for one another. Ultimately, the only place of return for all humanity is God; as the Supreme Judge, He will also explain why there are differences. Thus, unity is not only the essence of religions, but differences are also a fact that must be recognized and appreciated for the common good. Because God cannot create only similarities without differences. Philosophically, because with differences you can differentiate between the Creator (Khaliq) and the created (makhluk)(Wibisono, 2017).

In the Qur`an, it is stated that God has determined for each people the religious rituals or mansak (plural: manasik) that they must carry out, as well as the differences between rites and religious symbols. We have obliged every congregation to slaughter sacrificial animals to mention the name of Allah for the sustenance that Allah has given them, namely livestock. "So your God is the Almighty God, so surrender to Him. And convey (Muhammad) good news to those who obey (Allah)" (QS. Al-Hajj: 34). "For each people, We have established a certain Shari'a which they (must) practice, so it is not appropriate for them to argue with you in this matter (Shari'a), and call (them) to your Lord." Muhammad, indeed, was on the straight path(Malik, 2021; Safitri, 2021).

Third, prioritize the spirit of discussion. Surah An-Nahl verse 125 says, "Call (people) to God's path with wisdom and good teaching, and speak to them in a good way." Indeed, your Lord knows best who has gone astray from His path and who has been guided (Wibisono, 2017).

Islam requires opening up space for discussion in the context of inter-religious relations. Intended to talk about the similarities and differences between each other. He also spoke in a rational way while maintaining the dignity and honor of each person as a form of recognition of pluralism (diversity). While worldly (profane) problems can be resolved through deliberation or majority vote (democracy), theological (sacred) problems require freedom of choice. In other words, there is no element that imposes theological beliefs based on the majority vote (Azyumardi Azra, at al., 2021)

Fourth, as a philosophy that prioritizes freedom. Surah Al-Baqarah verse 148 states that "and every community has a Qibla towards which it faces." So try your best. Allah will definitely gather everything for you wherever you are. The highest voice declared, "Truly Allah is Almighty over all things."(Wibisono, 2017)

The struggle to do good in the world is expressed in the principle of plurality, according to the implied meaning of the verse above. A philosophy of religious freedom is needed to make this happen. Islam claims that every individual has the right to freely choose the religion they follow. There is no pressure or encouragement from outside him to hold certain beliefs. "In following a religion, there is no compulsion, in fact there is a clear (difference) between the right path and the wrong path." If someone rejects thogut and believes in Allah, he has clung to a strong rope that will not break. "Allah is All-Hearing and All-Knowing," said Al-Baqarah 256. Thus, the spirit of liberation becomes an important part of Islam by prioritizing doing good deeds in a just and peaceful manner (Wibisono, 2017).

Basically, Islam provides general principles for individual, family, social, state and world ways of life to maintain stability, peace and justice. However, because there are matters related to conditions of space and time, Islam does not always provide in-depth technical explanations. In other words, humans are given the freedom to "translate" these principles according to the transformations taking place throughout the world. Islam provides broad space for the creativity of the human mind to respond to evolution. It is based on the idea that human reason is a gift from God that must be utilized and developed according to God's wishes (Wibisono, 2017).

Religious pluralism refers to a view or approach that recognizes the diversity of religious beliefs and promotes peaceful coexistence between various religious traditions. Although there is no single or absolute definition for religious pluralism, there are several general limitations to pluralism (Haris, 2023):

- a. Recognition of Diversity of Religious Beliefs: Religious pluralism recognizes that society can consist of many different religious traditions. This includes recognition of different religions, currents within religions, and varying understandings of spirituality.
- b. Tolerance and Respect: Religious pluralism involves an attitude of tolerance towards differences in religious beliefs and practices. In addition, this also includes respect for the values and norms that underlie each religious tradition.
- c. Dialogue between Religions: Religious pluralism encourages constructive dialogue between adherents of various religions. This dialogue aims to build mutual understanding, reduce distrust, and promote cooperation.
- d. Respect for Human Rights: Religious pluralism includes respect for human rights, including freedom of religion and belief. Every individual has the right to choose and practice his religious beliefs without discrimination.
- e. Balance between Freedom and Responsibility: Religious pluralism contains an element of responsibility, where religious adherents are expected to exercise their religious freedom with responsibility and respect for the rights of others.

Recognition of Shared Values: While recognizing the diversity of religious beliefs, religious pluralism may also seek shared values or ethical principles that are acceptable to different religious traditions.

1.2. Tolerance

Tolerance comes from English, namely, tolerance. In Arabic, this term is known as *tasamuh*, which means being generous, or *tasahul*, which means having hope. However, in the Big Indonesian Dictionary published by the Ministry of Education and Culture, the word "harmony" is defined as "living together in society through "unity of heart" and "agreeing" not to create disputes and quarrels", with the meaning of "peace" and "Good". To avoid the emergence of hostility, quarrels and disputes, a person must live together in a society with a frame of "unity of heart" and "agreement". The entire community will support "harmony" if this concept is used as a guide.

In Islam, the word "*tasamuh*" is used to describe tolerance. This is actually not completely in line with the meaning of the word "tolerance", because *tasamuh* includes request and acceptance within certain limits. In Islam, a person who performs *tasamuh* is called a *mutasamihin*, which means "receiver, offerer, generous, and forgiving as a host to his guests." In reality, those who carry out acts of *tasamuh* must not only accept, but also must not suppress their own rights and obligations. In other words, to act or behave in a *tasamuh* way in religious life means not violating or exceeding limits, especially those related to the limits of faith (*aqidah*). (ABROR, 2020; Bari & Jamila, 2023; Malik, 2021; Simamora & Aziz, 2022a).

Tolerance is taught in Islamic teachings not only towards fellow humans, but also towards the universe, animals and the environment. With this kind of broad meaning, tolerance between religious communities is very important. This is because religious tolerance is a problem related to the existence of human belief in Allah SWT. Religious tolerance is very sensitive and primordial, and very easily causes conflict (ABROR, 2020; Maulida Fitri, 2022; Usman & Azhari, 2023).

According to Islamic doctrine, complete tolerance is necessary. "Safety," "peace," and "surrender" are the definitions of the word Islam. "Islam, the religion of *rahmat al lill'ālamîn*" is the term most often used to describe this understanding of Islam. This term means "religion that is a blessing for all nature." This explains that the Islamic religion did not come to wipe out other religions; on the contrary, the Islamic religion offers the opportunity to talk, talk and tolerate in a context of mutual respect. Islam clearly realizes that the diversity of human beliefs and religions is the will of Allah, and therefore it is impossible to unite or equalize them (ABROR, 2020; Simamora & Aziz, 2022a). In the Qur'an Allah says:

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيْعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾ يونس

And if your Lord willed, surely everyone would believe on the face of the earth. So are you going to force people so that they all become believers?

From this verse it shows that if Allah wanted everyone to believe in Him, it would happen, because it is very easy for Him to do it. Indeed, if your Lord had not wished to create man with his nature to do good or evil, to believe or disbelieve, and by his own choice to do one of the two, and abandon the opposite through his own will and volition, God would have done so. Still, Allah has created humans in such a way that they choose for themselves whether to believe or disbelieve, so that there are people who believe and people who disbelieve (Simamora & Aziz, 2022b) (ABROR, 2020).

Then in another verse it is also explained:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

There is no compulsion in (following) religion (Islam). Indeed, the right path has become clear from the lost path. Whoever disbelieves in tagut and believes in Allah has truly held fast to a very strong rope that will never break. Allah is All-Hearing, All-Knowing.

The verse above shows that there is no reason to force someone to choose a religion. We are only responsible for conveying Allah's religion to people in a good and wise way and with reasonable advice so that they themselves choose to convert to Islam. If we have told them this way, but they still don't want to believe, it is not our responsibility; it's God's responsibility. There is a clear difference between truth and falsehood. If one follows the truth, he will attain goodness, but if one follows his lust, he will regret it later (ABROR, 2020; Simamora & Aziz, 2022).

Because Islamic Sharia guarantees that there is no coercion in religion, this attitude of tolerance and love of peace is what is written in the history of Islam by historians which shows how good Islamic civilization was in the past. As a result, ahistorical attitudes that force others to follow our beliefs must be eliminated (Khoir, MA, & Anshory, MI 2023; Simamora & Aziz, 2022).

According to Islam, religious tolerance is not about sharing each other's religions. nor to exchange beliefs with various religious groups. Tolerance here is defined as mu'amalah, or social interaction, which means there are shared boundaries that may and may not be violated. Tolerance is when all parties have the ability to control themselves and provide space to respect each other's uniqueness without feeling disturbed or threatened with their beliefs or rights (ABROR, 2020; Simamora & Aziz, 2022) (Rasad, A., & Nugraha, F. 2023).

Tolerance is an attitude or behavior that includes respect, acceptance and patience for differences or diversity, especially in terms of opinions, beliefs, culture or lifestyle. Tolerance limits may involve several elements that reflect the nature and scope of this concept (Mahmud, 2021; Zuhriah, 2020):

- a. Acceptance of Differences: Tolerance includes acceptance of differences in opinions, beliefs, and values. This means accepting that others have the right to hold different views and not expecting that everyone agrees or adopts the same views.
- b. Respect for Diversity: Tolerance also involves respect for diversity in all its forms, including cultural, ethnic, religious and lifestyle diversity. This creates an environment that respects and values human diversity.
- c. Willingness to Listen: Tolerance is not limited to physical acceptance, but also includes a willingness to listen with an open heart. This means being willing to understand other people's views without judging them or belittling their values.
- d. Patience and Openness: Tolerance requires patience to persist in the face of differences or conflict. The trait of openness is also important, because tolerant people are willing to consider other people's points of view and experiences.
- e. Non-Discrimination: Tolerance excludes discrimination or unfair treatment of people or groups based on certain differences such as race, religion, gender, or sexual orientation.

- f. Polite Disagreement: Despite differences, tolerance does not always mean agreement. Tolerant people may still hold differing views, but they convey their disagreements in a polite, non-condescending manner.
- g. Human Rights: Tolerance is often related to respect for human rights, including freedom of speech, freedom of religion, and other basic rights.

1.3. Rahmatan lil alamin

The phrase "rahmatan lil'Alamin" consists of two words: "rahmatan," which means "tenderness and compassion," and "lil'Alamin," which means "to the realms." The true meaning of the Arabic word "rahmatan lil alamin" is "mercy for nature" or "mercy for all nature." This term is often associated with Islamic teachings and has significant meaning for our understanding of this religion. The concept of Rahmatan Lil'Alamin emphasizes the importance of tolerance, justice, kindness and compassion in human relations with other living creatures and their environment. This concept involves understanding that Islam is not just for people of the Islamic faith; Allah SWT's mercy is addressed to all creatures on earth (Hadi et al., 2023).

It is true that Islam is a religion of rahmatan lil 'alamin, but many people misinterpret it. As a result, there are many mistakes in understanding religious principles, even the most important one, namely aqidah. The words of Allah Ta'ala, "We did not send you (Muhammad) but as a mercy for the entire universe," is actually the conclusion of the statement that Islam is the religion of rahmatan lil 'alamin. One of the duties of the Prophet Muhammad was to bring mercy to all creatures. According to him, the message of Islam brings mercy to all nature. The opposite of grace is calamity and disaster. So, if we change it to a sentence that uses the word "elimination", we will get a new but stronger understanding that Islam is "not a natural disaster" (Rasyid et al., 2022).

Therefore, the aim of Islam's presence in this world is not disaster or calamity, but safety, prosperity and inner and outer happiness for all humans, both individually and collectively in society. People see Islam as the queen of justice. He must show the way to those who are lost and raise people from lowliness to glory. freeing humans from all forms of injustice, freeing them from the system of slavery, freeing them from material and spiritual poverty, and so on (arake, 2023). Islamic duties promise a bright future. Islam ultimately makes people full of hope. The perfection of Islam determines its truth as a mercy for humans. All Islamic teachings have nisbat and interrelated relationships, so that Islam can be seen in three aspects: Aqidah, Sharia, and Nizam. In this case, Islam is a belief or aqidah. Overall, Islam is the belief that the values taught are absolutely true because they come from the Absolute (Sahin, 2020).

There are several verses in the Qur'an that describe the principle of Rahmatan Lil Alamin. For example, in Surah Al-Anbiya verse 107, Allah says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

We sent you as a mercy to the universe. This verse shows that the Prophet Muhammad was sent as a blessing for everyone, not just for people who are Muslim. Apart from that, rahmatan lil alamin has three interrelated dimensions (Hadi et al., 2023):

The vertical dimension is the relationship between humans and God. In this dimension, Rahmatan Lil Alam teaches that humans must understand and practice God's grace, which includes His blessings, forgiveness, guidance and love. They must also try to get closer to God by following His commands and avoiding His prohibitions (Nadjib, 2023).

Horizontal dimension of relationships between individuals. In this dimension, Rahmatan Lil Alamin teaches principles such as compassion, justice, equality, collaboration and tolerance. People should behave fairly and treat others with compassion, whether in social relationships, business, politics, or everyday life (Hadi et al., 2023). The ecological dimension refers to the relationship between humans and the universe. In this aspect, Rahmatan Lil Alam teaches the importance of maintaining ecosystem balance, treating living creatures well, protecting the environment, and acting as Khalifah (leader) of the earth. People must be responsible for nature and not damage or use it too much (Merpaung, 2023).

Therefore, Islam Rahmatan Lil'Alamin functions as an educator and disseminator of the culture of love, peace, love and tsaqafah. Friendship and respect for each person provides direction and advice throughout the world, across ethnic, national, national and geographic boundaries. Therefore, the essence of Islam Rahmatan lil'alamin refers to Islam

which has the ability to create peace and compassion for every person and their environment when it is present in people's lives (Solikhun, 2021). Understanding the concept of rahmatan lil alamin is very important for human life because it helps in building good relationships with the universe and with other people. For several reasons, understanding the concept of rahmatan lil alamin is very important:

Strengthening the principles of love and mercy: The concept of rahmatan lil alamin emphasizes the importance of love, kindness and mercy in human relations with each other, living creatures and the environment. By understanding this idea, Muslims are reminded to follow these rules in their daily lives, both in personal and social relationships. This can produce a society that is more caring, concerned and loving towards the natural environment and fellow humans (Solikhun, 2021). **Prioritizing the principles of justice and equality:** The concept of rahmatan lil alamin also encourages Muslims to act fairly and respect equality between fellow humans. They are reminded not to discriminate based on race, religion or ethnicity. This kind of understanding helps in building an inclusive society where everyone is valued and treated fairly regardless of how they are different from others (Hadi et al., 2023).

Building harmony between religious communities: The concept of rahmatan lil alamin emphasizes that Islam is not just for Muslims; God's grace is intended for all nature. Muslims can build good relationships with people of different religions by understanding this idea. They will learn how to respect the faith and religious beliefs of others and work together to promote peace, brotherhood, and the common good (Kuncoro, 2019; Purnomo & Solikhah, 2021). **Be a good role model:** If Muslims understand the concept of rahmatan lil alamin, they are required to be a good example in their actions and behavior. They are required to apply the principles of grace and compassion in all aspects of their lives (Hadi et al., 2023; Rahmatica & Khoirullina, 2020).

5. Conclusion

Pluralism and tolerance in the concept of rahmatan lil alamin reflect the inclusive and peaceful views espoused in Islamic teachings. The concept of rahmatan lil alamin teaches Muslims to extend mercy and compassion to the entire universe, including relations between believers and non-Muslims. In this framework, pluralism and tolerance are key principles for establishing harmony in a diverse society.

In the context of rahmatan lil alamin, pluralism means recognition and appreciation for the diversity of beliefs, ethnicities, cultures and views of life. Islam teaches that differences in God's creation are His will, and Muslims are obliged to live side by side peacefully with other people. Pluralism in rahmatan lil alamin implies that diversity is a source of wealth and not conflict.

Tolerance, as an open attitude towards differences, is an important basis in the concept of rahmatan lil alamin. Islam encourages its followers to be tolerant towards different beliefs and cultures, understanding that tolerance is a form of respect for the will of Allah who created humans with diversity. Tolerance in rahmatan lil alamin creates space for dialogue between believers, promotes mutual understanding, and reduces the potential for conflict.

6. References

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