

ACTUALIZATION OF ISLAM RAHMATAN LI L ALAMIN VALUES

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Abstract

This study is a library research that uses a qualitative approach by collecting data from various library sources. The researcher conducted an analysis using an interactive model that will emphasize drawing conclusions. This study was conducted with the aim of determining the values of *rahmatan li al-'ālamīn* and its actualization in everyday life. The results of this study indicate that as a religion, *rahmatan li al-'ālamīn* is in accordance with the function of human life as a caliph. The values of *rahmatan li al-'ālamīn* include, (1) Humanity; all actions must be based on the benefit of humans. (2) Compassion; manifested through religious practices such as helping and respecting others. (3) Tolerance; respecting differences. (4) Cooperation in various matters of common interest. (5) Justice; treating someone according to their rights. (6) Civilized; maintaining polite, courteous, and ethical behavior in interacting with others.

Keyword: actualization, value, islam, *rahmatan li al-'ālamīn*.

Abstrak

Penelitian ini merupakan penelitian pustaka yang menggunakan pendekatan kualitatif dengan cara mengumpulkan data-data dari berbagai sumber pustaka. Peneliti melakukan analisis menggunakan model interaktif yang akan menekankan pada penarikan kesimpulan. Penelitian ini dilakukan dengan tujuan untuk mengetahui nilai-nilai *rahmatan li al-'ālamīn* dan aktualisasinya dalam kehidupan sehari-hari. Hasil penelitian ini menunjukkan bahwa sebagai agama *rahmatan li al-'ālamīn* berkesesuaian dengan fungsi hidup manusia sebagai khalifah. Nilai-nilai *rahmatan li al-'ālamīn* di antaranya, (1) Kemanusiaan; segala sesuatu tindakan harus didasarkan pada kemaslahatan bagi manusia. (2) Kasih sayang; diwujudkan melalui keberagamaan amali seperti membantu dan menghargai orang lain. (3) Toleransi; menghargai perbedaan. (4) Kerjasama dalam berbagai urusan yang menjadi kepentingan bersama. (5) Keadilan; memperlakukan seseorang sesuai dengan haknya. (6) Beradab; menjaga perilaku sopan, santun, dan etika dalam berinteraksi dengan orang lain.

Kata kunci: aktualisasi, nilai, islam, *rahmatan li al-'ālamīn*.

A. Introduction

Islam is not a discriminatory religion. Islam adheres to the concept of *rahmatan li al-'ālamīn*, which shows that Islam came to bring peace and not cause conflict between Muslims or with followers of other religions. (Salamah et al., 2020). The concept can be applied that it is

fitting that if there are Muslims in a place, the atmosphere becomes peaceful because the place is full of grace. The level of peace felt by the surrounding environment then becomes a barometer of the achievement of the concept of *rahmatan li al-‘ālamīn* (Arifin & Umar, 2020).

The actualization of the Islamic concept of *rahmatan li al-‘ālamīn* has given rise to various questions and problems that require clear answers so that their meaning does not conflict with the concept itself (Kadir, 2003). The correlation between the concept of Islam *rahmatan li al-‘ālamīn* and its actualization of the ideals of Islam in the Indonesian nation is the integrity of the nation. Differences in ethnicity, religion, race, and class are no longer a reason to corner each other, so that the concept of *rahmatan li al-‘ālamīn* is compatible with *Bhinneka Tunggal Ika* in the State of the Republic of Indonesia (Jamaluddin, 2021).

The Qur'an and Hadith have clearly explained that Islam is a religion based on compassion, however there are still many negative phenomena that bring down the prestige of Islam. One of these phenomena is the case of mutual criticism among fellow Muslims. Each of them claims that they or their group are the most correct and most entitled to the grace of Allah SWT, and rejects any differences so that they can bridge the division of humanity. In addition, there are many religious conflicts such as the prohibition of establishing places of worship to attacks on places of worship, or racist actions against followers of other religions (Ulva et al., 2021). In addition to these phenomena, crimes that threaten human rights such as bullying, brawls, theft, murder, and rape still often occur in Indonesia. Crime records published in the 2023 Criminal Statistics by the Central Statistics Agency (*Badan Pusat Statistik*) state that throughout 2023 there were 288,472 criminal cases in Indonesia. This means that the percentage of crimes per 100 thousand residents reached 107 perpetrators (Direktorat Statistik Ketahanan Sosial, 2023). Indonesia Corruption Watch (ICW) noted that throughout 2023 there were 791 corruption cases in Indonesia, with the number of suspects reaching 1,695 people and total state losses of IDR 28.4 trillion (ICW Team, 2023).

From the above phenomenon, it can be seen that the concept of Islam *rahmatan li al-‘ālamīn* in Indonesia is facing serious problems because it has not been properly actualized. It is only right that with the mind and grace that Allah SWT has given to humans, we are able to create prosperity and peace in this universe. However, many citizens who are registered as Muslims are caught in cases of corruption, murder, and other criminal cases. This is contrary to the concept of Islam *rahmatan li al-‘ālamīn*. Because of the above problems, it gave rise to the Author's stimulus to find the problem point regarding the understanding of the concept of Islam *rahmatan*

li al-‘ālamīn and explain its actualization. This study was conducted with the aim of analyzing the application of Islamic values of *rahmatan li al-‘ālamīn* in everyday life with a focus on the research of the definition of *rahmatan li al-‘ālamīn*, the values of Islam *rahmatan li al-‘ālamīn*, and the analysis of the actualization of Islam *rahmatan li al-‘ālamīn* in everyday life. The scope of discussion in this study is the interpretation of the verse of *rahmatan li al-‘ālamīn*, the content of values in the verse, and its application in everyday life.

B. Literature Review and Hypothesis Development

In writing this research, the author conducted a review of the results of previous research to be used as further consideration. Several works in the form of scientific works that were used as review materials by the author were *Aktualisasi Islam Rahmatan Lilalamin: Resolusi Konflik Antar Umat Beragama di Tengah Masyarakat Multi Kultural* by Asep Koswara in the Journal of Social Sciences and Education in 2024, which discussed the Actualization of the values of *rahmatan li al-‘ālamīn* as an effort to resolve conflicts in conditions of strengthening religious problems in the midst of a multicultural society.(Koswara, 2024), and *Wujud Rahmatan lil Alamin dalam Kehidupan Berbangsa dan Bernegara* by Aulia Khoirunnisaa' Qosiimah and others in the Journal of Islamic Religious Management and Education in 2024 which discusses the implementation of *rahmatan li al-‘ālamīn* values in community life and cultural life (Qosiimah dkk., 2024). The difference between this study and the above study is that this study discusses the actualization of the values of *rahmatan li al-‘ālamīn* as the basis for religious moderation. This study will find the values of *rahmatan li al-‘ālamīn*, including compassion, humanity, tolerance, cooperation, justice, and civilized, and their actualization in religious life in order to become a moderate Muslim.

C. Research Methods

This research was conducted because it was considered necessary to have an understanding of the values of *rahmatan li al-‘ālamīn*. This research is a library research with a qualitative approach, namely presenting descriptive data in detail by collecting data from various library sources, such as books and journals, then from the data obtained, the researcher conducts an analysis using an interactive model that will emphasize drawing conclusions. The discussion in this study is presented systematically by emphasizing Foucault's theory as a study and at the core of the discussion is presented an analysis of the values of *rahmatan li al-‘ālamīn* in everyday life.

Islam is a blessing, so every place where Muslims are becomes a place full of blessings, so that it does not cause worry, fear, hatred, and feeling threatened or oppressed. Because of the basic values of *rahmatan li al-'ālamīn*, Muslims are able to apply religious moderation. The strategy in this study is to analyze the values of *rahmatan li al-'ālamīn* so that they can be actualized correctly in everyday life. Ultimately, this study provides a study on becoming a Muslim who is *rahmatan li al-'ālamīn*.

D. Discussion

Islam is a revelation revealed to Muhammad SAW as a guide to happiness in life in this world and the hereafter (Maftukhin, 2014). According to Abdullah al-Masdoosi in Mudzakkir, Islam is a rule of life in the form of definitive and comprehensive guidance covering various aspects of life, both spiritual and material, which was revealed by Allah SWT to Muhammad SAW for mankind since they were presented on earth until the end of time (Ali, 2014).

Seeking the truth of Islam as a revelation of God is not enough with empirical truth based on reason and senses, but it is necessary to find transcendental metaphysical truth that is based on faith which is another organ of humans. Transcendental metaphysical truth is not yet humanized, meaning that this truth no longer requires testing or proof but can be accepted by a heart that has faith. Furthermore, this truth can also be accepted scientifically through a deeper exploration process. The conceptualization of Islam *rahmatan li al-'ālamīn* is transcendental in nature which can answer problems from various aspects of space and time, while its factualization is in the form of a form of religiosity that is spatial and time-consuming which must be tested for its truth (Kadir, 2003).

The basis of the Islamic concept of *rahmatan li al-'ālamīn* is the Word of Allah SWT, Surah al-Anbiyā' verse 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Meaning: "And We did not send you (Muhammad) but to (be) a rahmat to all the worlds."

1. Interpretation of the Misbah

According to Quraish Shihab, the wording of the verse is very brief but has a very broad meaning, namely; (1) Muhammad SAW is the Messenger, (2) Allah sent Muhammad as the Messenger, (3) the universe is the goal of Muhammad's apostleship, (4) and *rahmat* is the message delivered to the universe. Muhammad is *rahmat*, his presence is not just to convey teachings, but Allah SWT sends down his *rahmat* through his very good personality. The verse states that Allah

did not send Muhammad to bring *rahmat* but to be *rahmat* for the entire universe, or it can be connoted that Muhammad is *rahmat*.(Shihab, 2012).

Abdul Karim al-Qusyairi opined regarding this verse that Allah will not send down punishment on the unbelievers as long as Muhammad is present among them, because he is a *rahmat* for the universe and all its contents and is not limited to humans whether they believe in him or not. The entire personality of Muhammad from his attitude, speech, actions, even the whole totality is the *rahmat* of Allah which makes it compatible with the teachings he brought. It is even said that the concrete explanation of the Qur'an can be seen from all his behavior and daily life (Shihab, 2012).

2. Interpretation of al-Maturidi

According to al-Maturidi, the verse above contains the meaning that Allah sent Muhammad as a *rahmat* for the entire universe. With that *rahmat*, the inner desires of humans to achieve peace, tranquility, and recognition of their existence, rights, talents, and nature can be fulfilled, as the needs of the family for protection, guidance, and supervision as well as mutual understanding and respect are fulfilled. Even the Prophet Muhammad has taught the need to love animals, such as forbidding the burden of carrying animals beyond their capacity, up to the command to sharpen the knife before using it to slaughter to reduce the pain when slaughtering.(al Maturidiy, 2005).

3. Interpretation of Ibn Kasir

Through this verse Allah SWT reported that He made Muhammad SAW as a blessing to the universe. So whoever accepts this grace and is grateful for it, he will be lucky in this world and the hereafter, and whoever rejects it and denies it, he will suffer a loss in this world and the hereafter, as mentioned in Surah Ibrahim verses 28-29.

Imam Abu Daud narrated from Ahmad ibn Yunus, from Zaidah, that if it was said: “What *rahmat* can a person who disbelieves in him obtain?” The answer is what was narrated by Ibn Jarir through Ibn Abbas that what is meant by *rahmat* for those who believe in Allah and the Last Day is *rahmat* for him in this world and the hereafter, while for people who do not believe in Allah and His Messenger, they are free from punishment which has been experienced by previous disobedient people.

Ibn Abu Hatim has narrated the same thing that Ibn Abbas said that people who follow the Messenger of Allah will receive *rahmat* in this world and the hereafter, while people who do not

follow him will be spared from trials such as being sunk into the earth, being cursed, and being struck with the punishments that other nations experienced before them (Ad-Dimashqi, 2002).

From various points of view of interpretation, can be found that *rahmatan li al-‘ālamīn* concept is in accordance with the function of human life on earth, namely as a *khalifah*. The relationship between the function of human life and *rahmatan li al-‘ālamīn* is the authority of humans as creatures who are equipped with the power to manage, organize, maintain, and prosper the earth. Muhammad SAW is a blessing, and his presence is not just conveying teachings, but Allah SWT sends down His blessings through Muhammad's very good personality. His entire personality from attitude, speech, actions, even the whole totality is the blessing of Allah which makes it compatible with the teachings of Islam as a religion that fulfills the inner needs of humans to achieve peace, tranquility, and recognition of existence, rights and obligations.

4. *Rahmatan Li al-‘Ālamīn's* values

a. Humanity

Humanity in Islam includes *ukhuwah* which linguistically means brotherhood. From the root meaning of *ukhuwah*, the concept is born that in establishing brotherhood, every party who has a sense of brotherhood must have a sense of sympathy and empathy for their brothers. (Darwis et al., 2024). Islamic teachings have never conflicted with humanity and there is no sharia that does not contain benefits for humans (Safiq et al., 2024). Allah says in QS. Shad verse 27: “And We did not create the heavens and the earth and what is between them in vain.”

Humanity can be realized through an attitude of respect for each individual regardless of background. In daily interactions, it is important to show mutual respect and understanding of the needs of others, and to strive to fulfill their rights. A humane religion is defined as a teaching in behaving and determining a way of life by upholding human values, such as not lowering human dignity and honor, and emphasizing the capacity of human absorption to carry out self-realization with a specific purpose (Pratiwi, t.t.).

b. Affection

Affection is the core of Islamic teachings. Prophet Muhammad SAW is an example in showing compassion to anyone regardless of their background. Compassion is the purest expression of love, which not only brings peace to oneself but also to others. The actualization of this value is manifested through religious practices such as helping others, showing empathy, and respecting others (Prathama & Mahadwistha, 2024). The Qur'an explains a lot

about the importance of affection in human interactions, one of which is QS. Ali Imran verse 159: “So it is because of Allah's grace that you are gentle towards them. If you act tough and have a rude heart, they will certainly distance themselves from those around you.” This shows that when someone has occupied this condition, they will give attention and kindness to the people they love (Alkhaira et al., 2024).

Showing affection for others can be expressed by helping those in need, both materially and non-materially. For example, providing assistance to neighbors in trouble or engaging in social activities that support the community. Through the understanding of Islam *rahmatan li al-‘ālamīn*, Muslims can act wisely. This confirms that the goal of Islam as a *rahmat* for all creatures can be achieved through friendliness in social life and firmness in implementing the law. Islam as a *rahmat* has a concentration on the goal of increasing spirituality, upholding social justice, spreading happiness, and maintaining human dignity. This is what the Prophet Muhammad manifested in the context of his life as a bearer of Allah's message sent to him for the universe with gentleness and friendliness (Muvid, 2021).

c. Tolerance

Tolerance is the recognition and respect for differences, both in religious and cultural aspects. This is important to create a harmonious and peaceful society. Regarding its relationship with tolerance lies in the existence of humans themselves as social beings (zone politicon) who cannot live without interacting with their surroundings because what is in other people is not necessarily in them, while they need what is in that person (Jakfar, 2016). This also applies in religious life. Muslims are not required to convert others to Islam because it is the prerogative of Allah (Zulham & Lubis, 2022). Allah says in QS. Yunus verse 99: “If your Lord willed, all humans on this earth would believe. Are you going to force everyone to believe?”

Islam teaches its followers to respect differences, both among Muslims and in their relationships with non-Muslims. Respecting differences in Islam is a requirement for every Muslim who wants to live in harmony with others. Self-disclosure can be the foundation for respecting differences in social interactions. Self-disclosure in social interactions with fellow human beings and an attitude of not looking down on other human beings who are different are the initial steps in maintaining harmony in multicultural life. A comprehensive perspective on oneself and others can reduce the chances of discriminatory conflicts occurring. (Nurhayati, 2021).

d. Dialogue and Cooperation

The principle of deliberation encourages problem solving through discussion and mutual agreement, with the aim of placing common interests above individual interests. Allah says in QS. Ali Imran verse 159: “Therefore forgive them, ask forgiveness for them, and consult with them in the matter.” Wordedly, this verse is addressed to the Prophet to consult certain issues with his companions or members of his community. While contextually this verse shows the command to consult in various matters of common interest such as leaders with their members so that strong unity is created in achieving common goals.(Abdullah, 2014).

Building good communication with adherents of other religions to create harmony can be done through cooperation. Cooperation between religious communities can strengthen tolerance and mutual understanding. Cooperation places each member on their respective responsibilities and divides individual or group tasks in order to achieve common goals. It gives birth to an understanding that when the strengths of several individuals are collected, it will form a greater strength than the strength of the individual separately. It is very important to apply the values of cooperation in learning because with high cooperation, a student can follow the learning well. Conversely, if a student has a low spirit of cooperation, then he will not be able to follow the learning well. For example, when the teacher asks students to discuss, then students who do not have a spirit of cooperation will not be able to follow the discussion optimally. Cooperation in the community environment without discriminating between partners can form harmony, tolerance, and mutual assistance (Sincerely, 2021).

e. Justice

Human background is not a reason to differentiate, but humans must act fairly so that there is no division or resistance. In essence, justice is an attitude to treat someone or something according to their rights (Rangkuti, 2017). Allah says in QS. An-Nisa' verse 58: “Indeed Allah commands you to convey the trust to those who are entitled to it, and (commands you) when judging between people to judge with justice.” Justice can also be interpreted as putting something in its place; not committing injustice; paying attention to the rights of others; not doing an act that is contrary to wisdom and welfare. Justice sides with the principles of truth and not partiality to the subject or his group. As a consequence of this principle, the right party will obtain rights according to their truth, and the wrong party will obtain rights according to their wrongdoing. This principle will not give rise to arbitrariness,

nor will anyone be wronged. Because basically each party reaps its own achievements, both positive and negative achievements. (Muhyidin, 2019).

In the concept of justice contained in Islam, especially justice related to social life cannot be separated from the concept of divinity, life, humans, and nature. The basic principles of justice are: 1) *al-taḥarrur al-wijdānī al-muṭlaq*, namely a state where each individual as part of a group does not feel pressured in their lives, especially in matters of religious activities, 2) *al-musāwah al-insānīyah al-kāmilah*, namely a state that illustrates that each individual has the same position before God Almighty, 3) *al-takāful al-ijtimā'ī al-waṭīq*, namely a state where each individual is guaranteed the freedom to do whatever they want, limited by the rights and interests of other members of society. Through these principles, justice can give humans a sense of security, safety, and a happy life (Taqiuddin, 2019).

f. Civilized (Ta'addub)

Civilization includes polite and ethical behavior in interacting with others. This includes respecting parents, teachers, and fellow human beings. Manners have a very important role in human life. (Lestari & Syaifurrohman, 2024). In Islam, *adab* is the foundation of religion. Civilized people will be loved by their environment, and conversely, uncivilized people will be hated and ostracized by their environment (Himmah et al., 2023). This is in accordance with the teachings of Muhammad who is an *uswatun ḥasanah* (role model) for all Muslims with his praiseworthy and best qualities that made him loved by many people, even non-Muslims (Thank God, 2020). Allah says in al-Qalam verse 4: “And indeed you (Muhammad) truly have great character.”

E. Conclusion

The concept of *rahmatan li al-‘ālamīn* emphasizes the importance of implementing Islamic teachings that are universal and inclusive. This concept is the core of Islamic teachings that prioritize compassion, justice, and peace for all creatures. The values contained in *rahmatan li al-‘ālamīn* encourage Muslims to be fair, tolerant, and live side by side in harmony. This includes maintaining good relations between fellow human beings and with the environment. The application of these values can be seen in daily actions through the principles of human love, affection, tolerance, cooperation, justice, and civilization. This shows that Islam not only teaches ritual worship but also high social ethics. Although this principle is very positive, there are challenges in its application in modern society, including differences in interpretation and practice across cultures. Overall, the actualization of the Islamic values of *rahmatan li al-‘ālamīn* is an

effort to create a more peaceful and prosperous world for all living beings, in accordance with the teachings of the Prophet Muhammad as a blessing for all nature.

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