
The concept of Rahmatan lil 'Alamin in inclusive islamic education in the perspective of teachers and learners

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Abstract: *The purpose of this study is to analyze the implementation of Rahmatan lil 'Alamin in inclusive education, the role of teachers, the experience of learners, the challenges of implementation, and to develop recommendations for Islamic education policy and practice. This research was conducted at MAN 1 Banyuwangi, Indonesia, because this school is one of the public madrasah aliyah that implements inclusive Islamic education and is based on Rahmatan lil 'Alamin values. This research uses a qualitative approach with a case study method. The informants in this study include the principal, quality assurance team, and educational teachers at MAN 1 Banyuwangi. Data were collected through depth interview, participant observation, documentation, and audio analysis. The data obtained were analyzed using the Miles and Huberman interactive model, which involves three stages: data reduction, data presentation, and conclusion drawing/verification. Islamic education is not only oriented towards academic excellence, but must also instill the values of compassion, justice, and diversity as contained in the concept of Rahmatan lil 'Alamin. Islamic education must teach the values of tolerance and acceptance of differences and be oriented towards the five main principles of Maqashid Sharia, namely protecting religion (hifz al-din), soul (hifz al-nafs), intellect (hifz al-aql), offspring (hifz al-nasl), and property (hifz al-mal), so as to create an inclusive and fair learning environment.*

Keywords: *Inclusive Islamic Education; Learners; Teacher; Rahmatan lil 'Alamin*

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Introduction

In practice, Islamic educational institutions have not yet fully implemented the principle of inclusivity consistently, resulting in discrimination against students with special needs or from minority backgrounds. Inclusive Islamic education based on the concept of Rahmatan lil 'Alamin (Mutholingah, 2022) instilling the value of compassion and equal rights for all learners. This concept teaches that Islam brings mercy to all mankind, so education should be accessible to anyone without discrimination (Pallathadka et al., 2023); (Kizilcec & Lee, 2022). Schools that implement Islamic values-based inclusive education (Shaikh & Alam Kazmi, 2022) show an increase in positive interactions between learners with different backgrounds (Molina Roldán et al., 2021); (Longobardi et al., 2021). Inclusive Islamic education based on the concept of Rahmatan lil 'Alamin creates a harmonious and friendly learning environment for all.

Inclusive education based on Rahmatan lil 'Alamin improves tolerance and cooperation in the school environment (Khosiin et al., 2023); (Shodiq, 2023). Education based on mercy and compassion (Swastika, 2024) foster mutual respect and acceptance of differences. Research shows that learners in inclusive education settings are more likely to have high levels of empathy and social solidarity (Gallardo-Vázquez et al., 2024); (Waghid, 2024). Inclusive Islamic education with a Rahmatan lil 'Alamin approach can build a culture of tolerance and togetherness in society.

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The implementation of the concept of *Rahmatan lil 'Alamin* in inclusive education still faces various challenges (Swastika, 2024); (Khosiiin et al., 2023). Lack of in-depth understanding from some educators and policies that are not yet optimal (Raj et al., 2024) become an obstacle in the application of this concept. Some studies show that there are still Islamic schools that have not fully implemented inclusive education due to limited resources and training for teachers (Nurmaliyah et al., 2023); (Amrin et al., 2022); (Tuna, 2022). Stronger policy support and increased educator competence are needed so that the concept of *Rahmatan lil 'Alamin* can be optimally realized in inclusive Islamic education.

The concept of *Rahmatan lil 'Alamin* in Islamic education emphasizes the creation of a peaceful, tolerant and inclusive learning environment (Mahmood et al., 2025; Mariyono, 2024a); (Mariyono, 2024b). It aims to develop students who respect human rights, promote interfaith harmony, and contribute to global peace (Taiba et al., 2023); (Yana et al., 2024). This approach integrates Islamic values into the curriculum, encouraging academic excellence alongside moral and ethical development. This paradigm goes beyond education, encompassing social and humanitarian perspectives to create a more inclusive and welfare-oriented society. Implementation strategies include providing Islamic insights, modeling exemplary behavior (*uswatun hasanah*) (Munawwarah & Darlis, 2025) and use case studies in discussions. By incorporating nine Islamic values based on *Rahmatan lil 'Alamin*, schools can foster an atmosphere of peace and teach the beauty of Islam in upholding harmony. (Khan, 2023); (Yana et al., 2024). This approach is considered important to overcome national challenges and revitalize Islamic education in Indonesia.

The novelty of the research on the concept of *Rahmatan lil 'Alamin* in Inclusive Islamic Education from the Perspective of Teachers and Learners lies in the in-depth exploration of how this concept is practically implemented in inclusive education from the perspective of teachers and learners (Herz, 2023); (Nel, 2023). In contrast to previous research that focuses more on conceptual and policy aspects, this research focuses on real experiences in an inclusive school environment, by examining how teachers apply *Rahmatan lil 'Alamin* values in teaching methods and how students feel the impact in the learning process (Ambarwati & Sari, 2024); (Brooks et al., 2020). Most of these studies tend to ignore in-depth analysis of implementation at the practical level, such as the dynamics of classroom interactions, the readiness of educators, and the responses of students with special needs. This limitation results in a lack of a complete picture of the real challenges and applicative strategies in implementing inclusive Islamic education in the school environment. In addition, this research examines the effectiveness of implementation strategies such as the *uswatun hasanah* approach, case studies, and the integration of nine Islamic values in shaping a truly inclusive learning environment (Narot, 2023); (Sharma & Vlcek, 2021). Thus, this research provides a new contribution in the form of mapping the best practices and challenges faced in implementing the concept of *Rahmatan lil 'Alamin* in inclusive Islamic education, which has not previously been studied empirically from the perspective of teachers and students.

The urgency of researching the Concept of *Rahmatan lil 'Alamin* in Inclusive Islamic Education in the Perspective of Teachers and Learners is very relevant to the needs of the world of education today, especially in creating an education system that is more inclusive and based on Islamic values that are *rahmatan lil 'alamin* (Haddade et al., 2024). Inclusive education is one of the main challenges in the Islamic education system, where there are still gaps in the application of the values of compassion, justice, and respect for diversity in the school environment (Eden et al., 2024); (Birasnav et al., 2023); (Asiah et al., 2021). Teachers have a strategic role in ensuring that this concept is truly internalized in the learning process, while students as the subject of education are the ones who feel the impact directly. This research is worth doing because it will provide empirical insight into how the concept of *Rahmatan lil 'Alamin* is applied in inclusive education (Yusron et al., 2024); (Minarti & Ahmad Manshur, 2021), challenges faced in its implementation, and its impact on learners. Thus, the

results of this study can be a recommendation for Islamic education policy makers and practitioners in realizing a more friendly, fair and inclusive education system for all. The purpose of this study is to analyze the implementation of Rahmatan lil 'Alamin in inclusive education, the role of teachers, the experience of learners, the challenges of implementation, and to develop recommendations for Islamic education policy and practice.

Method

This research was conducted at MAN 1 Banyuwangi, Indonesia, because this school is one of the public madrasah aliyah that implements inclusive Islamic education and is based on Rahmatan lil 'Alamin values. MAN 1 Banyuwangi has a diversity of students with different backgrounds, including students with special needs, so it is an appropriate location to examine how the concept of Rahmatan lil 'Alamin is implemented in an inclusive education system. In addition, this school has educators who have experience in integrating Islamic values in learning, making it relevant to analyze from the perspective of teachers and learners.

A qualitative approach with a case study method was chosen because this research focuses on an in-depth exploration of the implementation of the concept of Rahmatan lil 'Alamin in inclusive Islamic education. In this context, the researcher takes the position of an active participant, who not only observes from the outside, but is also directly involved in the interactions and dynamics in the school environment. This approach allows researchers to understand the phenomenon holistically through the experiences of teachers and learners in the school environment. A case study was chosen because the research highlights the specific context at MAN 1 Banyuwangi, which can provide deep empirical insights into how the concept is applied in real situations. With this method, the research can explore a more comprehensive understanding related to the dynamics of inclusive education based on Islamic values.

The informants in this study include the principal, quality assurance team and teachers at MAN 1 Banyuwangi who are directly involved in the implementation of inclusive Islamic education. The selection of informants in this study was carried out using purposive sampling, namely determining informants deliberately based on certain criteria that are relevant to the research objectives. Teachers were chosen because they have the main role in implementing Rahmatan lil 'Alamin values in the learning process. In this study, the principal, quality assurance team and teachers were selected as informants because of their strategic roles in the implementation of Rahmatan lil 'Alamin-based inclusive education. The principal is responsible for policy and decision-making related to the education system implemented in the school. The quality assurance team is tasked with ensuring that education standards are in line with the principles of inclusiveness and Islamic values, including evaluating the effectiveness of the curriculum and learning methods. Meanwhile, teachers are key informants because they interact directly with students in the learning process and therefore have in-depth insights into the implementation of Islamic values of compassion, tolerance and justice in the classroom. The perspectives of these three groups of informants provide a comprehensive picture of how the concept of Rahmatan lil 'Alamin is applied in daily educational practices. The following is a table of informants for this study:

Table 1. Research Informant Table

No	Criteria for Informants	Gender		Code of Informant	Total
		Lk.	Pr.		
1	Head of Madrasah	1	0	HM	1
2	Teacher	2	1	T	3
3	Quality Assurance Team	4	0	QAT	4

Data were collected through depth interviews, which allowed for in-depth exploration of informants' experiences and views; participant observation, to directly observe interactions in the school environment; documentation, which included analysis of policies and academic records; and audio analysis, to capture the nuances of expression and communication in interviews and discussions. The data collection process was carried out for two months, namely from January to February 2025, with an average interview duration of 60 to 90 minutes per session for each informant.

The data obtained were analyzed using the Miles and Huberman interactive model, which involves three stages: data reduction, data presentation, and conclusion drawing/verification. This model was chosen because it is able to provide a systematic and in-depth analysis of qualitative data. To ensure data validity, source, method and observer triangulation techniques were used. Source triangulation is done by comparing information from various informants, method triangulation is used by combining interviews, observations, and documentation to obtain more objective data, while observer triangulation is applied by involving more than one researcher or expert in assessing the data obtained. This aims to increase the credibility and validity of the research results, so that the findings produced are more accurate and can be accounted for.

Results and Discussion

The results and discussion contain: 1) research data, which can be in the form of tables (provide references), images (provide references), and easy-to-understand descriptions. The data is then described with an emphasis on important findings from the research; 2) the discussion shows the relationship between the results/important findings of the research with basic concepts and/or theories. The discussion must be written with in-depth analysis and using various aspects of science and its branches. The discussion is also supported by real and clear facts. 3) a critical review that contains a comparison of the suitability or contradiction of the research results with relevant previous research. The main objective is to show the novelty of this article, in addition to showing the scientific characteristics in the form of the continuity of this article with previous research.

Rahmatan lil 'Alamin as a New Paradigm of Inclusive Islamic Education

Islamic education is not only oriented towards academic excellence, but must also instill the values of compassion, justice, and diversity as contained in the concept of Rahmatan lil 'Alamin (Parameswaran, 2023); (Alfoqahaa & Jones, 2020). This concept emphasizes that Islam is a mercy for all nature, so Islamic education must accommodate all individuals without discrimination, including those who have special needs or come from different social and cultural backgrounds (Aderibigbe et al., 2023); (Mariyono, 2024a). Some Islamic madrasas and schools in Indonesia have begun to implement Islamic values-based inclusive education models by opening wider access for students with special needs and creating a more tolerant learning environment (Mizani, 2022); (Lisyawati et al., 2022). This implementation not only provides equal opportunities for all students, but also builds a culture of mutual respect in the educational environment (Budnyk et al., 2022). One of the teachers at MAN 1 Banyuwangi asserted,

"We strive to make this madrasah a friendly place for all students, including those with special needs. We translate the spirit of Rahmatan lil 'Alamin into daily practices that are full of empathy and collaboration."

By making Rahmatan lil 'Alamin a new paradigm, Islamic education can be more adaptive to the needs of the times, strengthen religious moderation, and create a generation that has inclusive insights and is able to contribute to harmonious social life (Dika et al., 2024); (Akintayo et al., 2024). One of the proofs of contribution in social life is that MAN 1 Banyuwangi also organizes the Infak Sedekah Movement, a social program that involves all madrasa residents in charitable activities such as distributing basic necessities to underprivileged communities and raising funds for students in need.

Theoretically, implementing the principle of *Rahmatan lil 'Alamin* by prioritizing the values of compassion, social justice, and inclusivity in helping underprivileged communities and students in need, creating an environment that is caring, fair, and supports shared welfare. This program reflects social awareness which is part of the compassionate teachings of Islam. The documentation is as follows:



Figure 1. Infak Sedekah Movement Activity

Based on the data above, MAN 1 Banyuwangi had a guest from the Ministry of Religious Affairs of Banyuwangi Regency, he was Mr. Musta'in Hakim, M.H.I, the organizer of the zakat and waqf sector. On this occasion he delivered his program, namely, GIS, the continuous movement of infaq and alms, this Friday coincided at MAN 1 Banyuwangi. He motivated the students about the importance of almsgiving and its benefits for others. Alms from students and teachers collected a total of five million rupiah. The hope is that the alms from Mansawangi will really be useful and a blessing for others. In contrast to previous studies that focused more on the normative aspects and policies of zakat-alms in an institutional context, this article offers a new scientific contribution by showing the direct practice of the alms and donation movement in the educational environment through a participatory approach by students and teachers at MAN 1 Banyuwangi, which not only strengthens the values of *Rahmatan lil 'Alamin*, but also instills character education and social concern concretely from an early age.

Rahmatan lil 'Alamin as a Foundation for Teaching Tolerance and Acceptance

Islamic education must teach the values of tolerance and acceptance of differences (Net et al., 2023); (Velthuis et al., 2021) as part of the teachings of Islam which brings mercy to all nature. In an increasingly diverse social context, the application of the values of *Rahmatan lil 'Alamin* (Ahyani & Slamet, 2021) in teaching can help learners understand the importance of respecting religious diversity, culture, and the needs of different individuals (Parjiman et al., 2023); (Sutrisna, 2021). This values-based education also plays a role in reducing the potential for conflict and strengthening social solidarity (Orazani et al., 2023). Some Islamic education institutions in Indonesia have adopted this approach by incorporating inclusivity values in the curriculum, encouraging interfaith discussions, and creating a welcoming school environment for all students, including those with special needs (Debasu & Yitayew, 2024); (Andry B, 2023). A student at MAN 1 Banyuwangi added the following response:

"We are taught to accept differences and support each other, whether it is friends who have different religions, cultures, or have special needs."

Studies show that schools that implement *Rahmatan lil 'Alamin*-based teaching have higher levels of diversity and more harmonious social relations. By making the concept of *Rahmatan lil 'Alamin* the foundation of teaching tolerance and acceptance, Islamic education can be an effective tool in shaping a generation that has an open, moderate attitude and is able to coexist in diversity (History et al., 2024) with great respect and affection (Susanto et al., 2022); (Rusli et al., 2022).

One of its activities is MAN 1 Banyuwangi in collaboration with the Office of the Ministry of Religious Affairs of Banyuwangi Regency held the inauguration of cadres and ambassadors of religious moderation. This activity involved Dharma Wanita mothers and students from MTs and MAs throughout Banyuwangi. The aim was to form moderation agents who understand the four main pillars: national commitment, non-violence, tolerance, and respect for local wisdom. These cadres and ambassadors are expected to practice religious moderation in their respective madrasah environments. The documentation is as follows:



Figure 2. Inauguration of Cadres and Ambassadors of Religious Moderation Dharma Wanita Persatuan Office of the Ministry of Religious Affairs Banyuwangi Regency

Based on the above data, the inauguration of cadres and Religious Moderation Ambassadors of Dharma Wanita Persatuan of the Office of the Ministry of Religious Affairs of Banyuwangi Regency was held. Located in the Campus Hall of Madrasah Aliyah Negeri 1 Banyuwangi, the Head of the Office of the Ministry of Religious Affairs of Banyuwangi Regency, Moh. Amak Burhanudin, gave a speech from the holy land and provided guidance to prospective cadres and Religious Moderation Ambassadors. The inauguration was carried out in two stages, namely the inauguration of the Dharma Wanita mothers of the Min MTS and MA implementing units and the second inauguration of the students who became cadres and Ambassadors of religious moderation at the MTS and MA levels. To the cadres and ambassadors of religious moderation, the Head of Office gave directions to carry out activities and practices of religious moderation in their respective madrasah environments. As a concrete form and practice of religious moderation activities, a simulation practice was carried out led by religious moderation agents from the Dharma Wanita Office of the Ministry of Religious Affairs of Banyuwangi Regency. The cadres and Religious Moderation Ambassadors received PINs as a sign of legitimacy as cadres and Religious Moderation Ambassadors and are ready to work to practice religious moderation in their respective environments.

This finding provides a new contribution by showing how the concept of religious moderation is implemented in real terms through the inauguration of cadres and Religious Moderation Ambassadors in the madrasa environment, which not only involves students but also the women's community (Dharma Wanita), thus expanding the basis of social involvement and mainstreaming moderate values contextually and in a hierarchical manner.

Rahmatan lil 'Alamin in Islamic Education as an Implementation of Maqashid Sharia

Islamic education must be oriented towards the five main principles of Maqashid Sharia, namely protecting religion (hifz al-din), soul (hifz al-nafs), intellect (hifz al-aql), offspring (hifz al-nasl), and property (hifz al-mal), so as to create an inclusive and fair learning environment (Debasu & Yitayew, 2024); (Anis, 2023). By making Rahmatan lil 'Alamin the basis of Islamic education, students not only gain knowledge, but also human values, justice, and compassion in accordance with

the main objectives of Islamic law (Sumarta et al., 2024); (Karimullah, 2023). This is important to ensure that Islamic education is not only normative, but also able to answer the needs of the times and foster tolerant and noble characters (Aderibigbe et al., 2023; Mawadda et al., 2023); (Siringoringo et al., 2023). A number of Islamic-based madrasas and schools have begun to integrate Maqashid Sharia principles (Bastomi, 2023) in its curriculum by teaching tolerance, safeguarding individual rights, and encouraging critical thinking in understanding Islamic teachings (Nurcahyo et al., 2024); (Chaniago et al., 2024). This implementation is proven to increase students' awareness of the importance of living harmoniously in diversity. By applying the concept of Rahmatan lil 'Alamin in Islamic education as a form of Maqashid Sharia implementation, it is hoped that an education system will be created that is not only oriented towards religious and academic knowledge, but also able to instill values of benefit that have a positive impact on the wider community.

One of the activities that instill benefits that have a positive impact on society is that every Friday morning, MAN 1 Banyuwangi students gather in the school mosque to sing the Prophet's sholawat together. This activity not only brings us closer to Allah SWT and His Messenger, but also strengthens the bond of brotherhood between students, supporting hifdz an-nafs (protecting the soul). The documentation is as follows:



Figure 3. Recitation of the Prophet's Prayer on Friday Morning

Based on the picture above, MAN 1 Banyuwangi again shows its commitment in instilling religious values in students. Every Friday morning, precisely during Dhuha time, all students together sing sholawat. This routine activity is one of the madrasah's efforts to get closer to the Prophet Muhammad and increase students' faith and piety. Solemnly, MAN 1 Banyuwangi students gathered in the school mosque. The atmosphere of emotion and solemnity was felt when the chanting of sholawat echoed in every corner of the room. This activity is not only to train students in chanting sholawat, but also a moment to get closer to Allah SWT and strengthen the bond of brotherhood between fellow students. Through this activity, MAN 1 Banyuwangi students are expected to become a young generation with noble character, achievement, and uphold religious values. Hopefully, this positive activity can continue and inspire other madrasas. Thus, the routine practice of reciting sholawat at MAN 1 Banyuwangi offers an empirical contribution that emphasizes the dimension of collective spirituality and the strengthening of religious values emotionally and socially in the school space, making it a form of religious character education that is habitual and contextual in students' daily lives.

Conclusion

Based on the research findings and analysis that have been presented, the concept of Rahmatan lil 'Alamin has proven to be an effective paradigm in building Islamic education that is inclusive, tolerant, and oriented towards the benefit of the people. Islamic education based on Rahmatan lil 'Alamin not only emphasizes academic and religious aspects, but also builds values of compassion,

justice, and respect for diversity. The implementation of this concept is clearly seen in various activities carried out at MAN 1 Banyuwangi, such as the Infak Sedekah Movement, which shows the madrasah's social concern for underprivileged communities. This program reflects that inclusive Islamic education not only provides space for all learners, including those with special needs, but also instills the values of empathy and solidarity in everyday life. In addition, this program shapes learners' characters to have a high awareness of helping others, which is in accordance with Islamic values that are rahmatan lil 'alamin.

Furthermore, the implementation of the concept of Rahmatan lil 'Alamin as the foundation of tolerance and acceptance at MAN 1 Banyuwangi is also reflected in the Inauguration of Religious Moderation Cadres and Ambassadors in collaboration with the Office of the Ministry of Religious Affairs of Banyuwangi Regency. This program emphasizes the importance of tolerance and religious moderation in Islamic education to create a generation that is open to differences and able to live harmoniously in the midst of diversity. In addition, the recitation of the Prophet's Prayer on Friday Morning is one form of implementing Maqashid Sharia in Islamic education, especially in maintaining the spiritual value of students. With the chanting of sholawat, students not only strengthen their love for the Prophet, but also strengthen brotherhood among others. From these various findings, it can be concluded that Islamic education based on Rahmatan lil 'Alamin not only builds intellectual intelligence, but also forms the character of students who are moral, tolerant, and contribute to the benefit of the people.

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