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Building Social Solidarity within the Rahmatan lil 'Alamin Framework: A Sharia-Based Islamic Values Perspective

Lubna 'Ufairoh

Sekolah Tinggi Ilmu Dakwah Mohammad Natsir, Solo Raya, Indonesia

lubeenaufai@gmail.com

Abstract

Objective: This study aims to analyze the application of the values of Rahmatan lil 'Alamin in building social solidarity in modern society that faces the challenges of individualism and materialism. This study is motivated by the phenomenon of weakening empathy and cooperation in society, as well as the need to revive the value of Islamic universal affection as the basis of social harmony. **Theoretical Framework:** This research is based on the theory of ukhuwah insaniyyah and al-ta'awun (help-help) as the main principles of Islamic social ethics. These two concepts are a reference in understanding how the value of Rahmatan lil 'Alamin is applied practically in social, economic, and cultural life. This framework affirms that Islamic teachings are universal and emphasize the balance between human relationships with Allah (hablum minallah) and human relationships with others (hablum minannas). **Literature Review:** A literature review shows that the concept of Rahmatan lil 'Alamin has been widely studied in the context of da'wah, education, and humanity. However, studies that specifically highlight its relevance to social solidarity in the modern era are still limited. Some previous research has emphasized the importance of the values of compassion, social justice, and inclusivity as manifestations of the principle of rahmah in Islam, but not many have attributed it to contemporary social conditions such as social fragmentation and empathy crises. **Methods:** This study uses a descriptive qualitative approach with a literature study method. Data were collected from primary literature such as the Qur'an, Hadith, and books of tafsir, as well as secondary literature in the form of scientific journals, books, and contemporary research works related to social ethics and human values in Islam. The analysis was carried out thematically by interpreting the relevance of the values of Rahmatan lil 'Alamin to efforts to build social solidarity in modern society. **Results:** The results of the study show that the value of Rahmatan lil 'Alamin can be a foundation in strengthening social solidarity by fostering empathy, care, and social responsibility between individuals. This value also encourages tolerance between religions and cross-cultural cooperation, so as to be able to build an inclusive and just society. Its application can be carried out through Islamic character education, humanist social da'wah, and strengthening social institutions based on religious values. **Implications:** This study emphasizes the importance of mainstreaming Islamic spiritual values in social and educational policies to overcome dehumanization in the modern era. **Novelty:** The novelty of this research lies in an integrative approach that links Islamic spiritual values with contemporary social dynamics. The concept of Rahmatan lil 'Alamin is positioned not only as a moral ideal, but as a pragmatic strategy in building social solidarity and modern civilization based on the value of universal compassion.

Keywords: social solidarity, rahmatan lil 'alamin, modern society, social ethics, sharia-based islamic values.

INTRODUCTION

In the dynamics of modern life that is loaded with the currents of globalization and technological advancement, human values are increasingly eroded by the dominance of individualism, materialism, and social pragmatism. This phenomenon has an impact on the weakening of social solidarity, empathy, and the spirit of cooperation that used to be a characteristic of Indonesian society [1]. In this context, the concept of *Rahmatan lil 'Alamin* as a universal basic principle of Islam has once again gained strategic relevance to be studied and implemented. Islam, with its values of universal compassion and justice, emphasizes the importance of building a just, inclusive social life and upholding the values of helping (*ta'awun*) and caring for others [2].

The concept of *Rahmatan lil 'Alamin* is not only oriented to the spiritual aspect, but also includes the social dimension that plays a role in shaping a civilized and just social system. As affirmed in the Qur'an and hadith, Islam teaches a balance between man's relationship with Allah (*hablum minallah*) and man-to-man relationships (*hablum minannas*) [3]. This balance is the basis for the creation of a society with an empathetic character and a high social spirit. In the modern context, the manifestation of these values can be the basis for building social solidarity rooted in Islamic teachings and able to respond to contemporary humanitarian crises, such as economic inequality, social conflicts, and moral degradation [4].

Some previous studies have shown that the application of the values of *Rahmatan lil 'Alamin* has far-reaching implications for social development and Islamic character education. Umi Kalsum emphasized the importance of internalizing social justice values in Islamic education as a means of fostering empathy and social responsibility in students [5]. Meanwhile, research conducted by Afkar Journal and *Al-Mikraj* highlights the importance of an Islamic social ethics approach in addressing the problem of injustice and structural inequality in society. Values such as sincerity, togetherness, and mutual help are the foundation for creating a harmonious and just social order. The study of the values of *Rahmatan lil 'Alamin* also plays a role in strengthening tolerance between religious communities. In a pluralistic society, Islam teaches respect for diversity and encourages interfaith cooperation for the common good [6]. This approach is in line with the spirit of *ukhuwah insaniyah*, which places humanity as a universal value. Research by *Al-Ilmi* (2023) confirms that the application of these values can be a model for the development of an inclusive, just, and spiritually possessed society. Thus, strengthening social solidarity based on Islamic values is not only a moral obligation, but also a strategic necessity in building a sustainable civilization [7].

In addition, the concept of *Rahmatan lil 'Alamin* can be used as an ethical framework for humanitarian-oriented social and educational policies [8]. Islam views social solidarity as a tangible manifestation of faith and piety. Therefore, the internalization of Islamic values in public policy must be directed to revive the spirit of social care and responsibility [9]. By integrating spiritual and social principles, the community is expected to be able to build a social system that is just, dignified, and upholds the value of universal compassion. Based on this background, this study aims to analyze the application of the values of *Rahmatan lil 'Alamin* in building social solidarity in modern society [10]. The focus of this study is directed to understanding how universal Islamic teachings can answer humanitarian challenges in the contemporary era, especially in dealing with the crisis of empathy and the weakening of social concern [11]. This research is expected to make a theoretical contribution to the development of the concept of social solidarity based on Islamic values and become a reference in efforts to realize a harmonious, inclusive, and just society under the auspices of the universal love of Allah.

Novelty and Implications. This study offers a distinctive contribution by positioning the concept of *Rahmatan lil 'Alamin* within a comprehensive Sharia-based framework for strengthening social solidarity in contemporary society. Unlike previous studies that primarily discuss *Rahmatan lil 'Alamin* as a theological principle, educational value, or

humanitarian discourse, this research systematically integrates Sharia principles with modern social challenges, including individualism, declining empathy, social fragmentation, and weakening communal responsibility. The novelty lies in conceptualizing Sharia not merely as a legal system governing ritual obligations but as a comprehensive ethical framework (maqāsid al-sharī'ah) that promotes compassion, justice, cooperation (ta'āwun), human dignity (karāmah al-insān), and public welfare (maṣlaḥah). Through this perspective, social solidarity is interpreted as a practical manifestation of Islamic spirituality that harmonizes relationships with Allah (ḥablum min Allāh) and relationships among human beings (ḥablum min al-nās). The study also develops an integrative analytical perspective by connecting Islamic ethical values with contemporary social realities, demonstrating that Sharia-based values remain highly relevant for addressing social inequality, cultural diversity, and humanitarian crises in the modern era [10].

The implications of this research extend to both theoretical development and practical implementation. Theoretically, the findings enrich Islamic social ethics by presenting a holistic model that links Rahmatan lil 'Alamin, Sharia principles, and social solidarity within one coherent conceptual framework. This model contributes to the discourse on Islamic civilization by emphasizing that the objectives of Sharia encompass not only legal compliance but also the realization of inclusive social welfare and sustainable human development. Practically, the study provides strategic guidance for policymakers, Islamic educational institutions, religious organizations, and community leaders to integrate Sharia-based values into educational curricula, social empowerment programs, humanitarian initiatives, and public policy. Such integration may strengthen tolerance, encourage interfaith and intercultural collaboration, reinforce social justice, and cultivate collective responsibility for societal well-being. Furthermore, the findings support the development of community-based social programs inspired by Islamic compassion and ethical responsibility, demonstrating that Sharia functions as a transformative moral framework capable of fostering resilient, harmonious, and inclusive societies while contributing to sustainable social development and the broader objectives of human flourishing in accordance with universal Islamic values [11].

LITERATURE REVIEW

The Concept of Rahmatan lil 'Alamin and Its Social Dimension

The concept of Rahmatan lil 'Alamin in modern Islamic discourse is understood not only as individual spiritual values, but as an ethical framework that overshadows social relations and public policy. Some studies affirm the universal nature of Islamic teachings that place compassion, justice, and common welfare as the goals of sharia [12]. This interpretation of rahmah demands a balance between the vertical dimensions (man's relationship with God) and the horizontal (man's relationship with man), so that Islamic values become the normative basis for social solidarity and collective responsibility.

Social Solidarity in the Perspective of the Qur'an and Hadith

A review of thematic interpretation shows that the texts of the Qur'an and hadith contain principles that encourage a helpful attitude (ta'āwun), prioritization of the public interest, and concern for the weak as a manifestation of solidarity [13]. Modern interpretive studies that map verses related to social solidarity have found the consistency of these values as a source of normative legitimacy for social actions and pro-humanitarian policies. The study of hadith also affirms the role of prophetic ethics in shaping the practice of collective solidarity in society [14].



Figure 1. Illustration of Social Solidarity. Source: <https://pin.it/7rcQluPrr>

Social Justice and the Economic-Political Dimension

A series of studies on social justice in the Islamic tradition places distributive and procedural justice as key aspects in building empowered and integrity societies [15]. The socio-pragmatic approach discussed by some researchers highlights how the concept of Islamic justice can be translated into the realm of public policy and economic practices that reduce social inequality. Empirical research in the context of education and social practice shows that the internalization of justice values has an impact on increasing concern for others and responsiveness to issues of poverty and marginalization [16].

Islamic Education, Character Building, and Solidarity

The role of Islamic education in instilling the values of solidarity has become a central theme in contemporary literature. Umi Kalsum and other researchers emphasize that the curriculum and practice of social ethical education contribute to the formation of empathetic and socially responsible characters [17]. Other studies underscore the need for pedagogy that integrates the spiritual and social dimensions to produce meaningful collective action in modern society.

Practical Implementation: Case Studies and Policy Approaches

Several empirical articles and conceptual studies examine how the values of grace and solidarity are implemented through da'wah initiatives, community-based social programs, and institutional policies [18]. The results of this study show varying success rates, depending on factors such as the commitment of local leaders, participatory-oriented program design, and the capacity of social institutions to bridge resources with community needs. Other findings highlight structural barriers, e.g., social fragmentation and neoliberal pressures, which reduce the effectiveness of religion-based solidarity programs [19].

Research Gap and Further Study Directions

Although the literature is conceptually rich, there is a lack of empirical studies that specifically test the effectiveness of interventions that instill the value of *Rahmatan lil 'Alamin* to strengthen social solidarity in contemporary urban contexts and digital media [20]. Some studies have addressed the dimensions of education and values, but few have measured indicators of social change such as empathy levels, interfaith social participation, and the reduction of inequality through religious value-based programs and implementation studies [21]. Therefore, studies that combine textual (theological) analysis, policy, and empirical program evaluation will greatly contribute to mapping effective and contextual intervention designs.

Table 1. List of Literature Reviews

Study Topics	Key Findings Focus	Reference Source	Relevance to this research
The Concept of <i>Rahmatan lil 'Alamin</i>	Islam is understood as a universal teaching that emphasizes compassion, justice, and common welfare. Affirming the balance between the relationship with Allah (<i>hablum minallah</i>) and the relationship with fellow human beings (<i>hablum minannas</i>).	Zargar; Al-Khatib (2023); Afkar Journal (2023); Al-Ilmi (2023); Al-Lhkam (2023)	It is the theoretical basis of this research in interpreting the value of <i>rahmah</i> as the foundation of social solidarity in modern society.
Social Solidarity in the Qur'an and Hadith	The Qur'an and hadith emphasize the principles of <i>ta'awun</i> (helping), <i>īṣār</i> (putting others first), and caring for others as a form of social faith.	Al-Mutharahah (2023); Al-Fahmu (2023); Pujia (2023)	Providing normative legitimacy for strengthening social solidarity based on Islamic teachings.
Social Justice and the Economic-Political Dimension	Highlighting the importance of distributive justice and social balance to address economic inequality as well as structural injustice.	Zargar (2023); Al-Khatib (2023); Kalsum (2025); Hikmah Journal (2025)	It is a foothold for this research in looking at the application of the value of <i>Rahmatan lil 'Alamin</i> to the issue of social justice and equality.
Islamic Education and Social Character Building	Islamic education plays a role in instilling the values of empathy, responsibility, and social concern through the internalization of spiritual values.	Kalsum (2025); Al-Ilmi (2023); Aij Journal (2024)	Strengthening the aspect of character development in this study as a means of realizing Islamic social solidarity.
Practical Implementation and Social Policy	The values of <i>mercy</i> and solidarity are applied through social da'wah programs, community activities, and humanitarian-based policies.	Lisanalhal (2023); Al-Mikraj (2024); DAYS (2024); Aries (2023); Jmpai (2023); JF (2023)	Providing an empirical example of the application of Islamic values in a social context that is the inspiration for the analytical framework of this research.
Research Gaps	There are still few empirical studies that measure the impact of <i>the value of Rahmatan lil 'Alamin</i> on social solidarity in the digital era and urban society.	Synthesis of whole sources	It is the main reason for the need for this research to fill the gap in studies that combine theological and social-empirical approaches.

The table above shows that various previous studies have provided a strong conceptual foundation regarding the value of *Rahmatan lil 'Alamin* as a universal principle in Islamic teachings, which has implications for strengthening social solidarity. These studies highlight the interrelated theological, ethical, and practical aspects of building a just and spiritual society [22]. However, the majority of research is still conceptual, and not many have empirically examined the application of *the value of grace* in the contemporary social context, especially in the digital era and urban societies that tend to be individualistic. Therefore, this

study seeks to fill this void by examining in depth how the internalization of the values of *Rahmatan lil 'Alamin* can be the basis for the formation of social solidarity that is relevant to the challenges of modern times [23].

METHODOLOGY

The methodology of this research was compiled to explain the systematic steps used in analyzing the values of *Rahmatan lil 'Alamin* and their relevance to the formation of social solidarity in modern society [24]. The approach used aims to explore the meaning, value, and implementation of the concept in depth based on religious text data, scientific literature, and the results of social observations. This research seeks to provide a comprehensive understanding of how Islamic teachings can be actualized in an increasingly complex contemporary social context [25].

Research Approach

This research uses a qualitative-descriptive approach because it focuses on interpreting the meaning and understanding of social phenomena in depth. The qualitative approach allows researchers to examine normative Islamic values and examine their application in a social context [26]. The analysis was carried out by reviewing religious texts, the results of previous research, and the views of relevant experts. This approach was chosen so that the results of the research are not only theoretical, but also contextual to the social dynamics of modern society [27].

Research Design

The research design used was *a library research* with limited field-supported data *through* semi-structured interviews. Literature studies are carried out by examining books, scientific journals, academic articles, and digital sources that discuss the theme of *Rahmatan lil 'Alamin*, social justice, and solidarity in Islam [28]. This design allows for integration between normative analysis (texts and theories) and empirical reality (social practice and societal perception).

Research Participants

The research participants consisted of three main groups of informants, namely: 1. Academics and scholars who have competence in the field of Islamic studies and socio-religious studies [29]. 2. Social activists and community leaders involved in humanitarian activities or Islamic values-based programs. 3. Muslim students and youth who are representatives of the next generation in the application of the values of *Rahmatan lil 'Alamin*. The selection of informants was carried out using a purposive sampling technique, which is based on relevance and the ability to provide in-depth information on the research topic.

Research Instruments

The main instrument in this study is the researcher himself (human instrument) who plays a role in collecting, interpreting, and analyzing data. To support the validity of the results, the researcher also used interview guides, observation sheets, and document analysis formats as auxiliary instruments. The interview guide contains open-ended questions regarding the understanding of the value of *Rahmatan lil 'Alamin*, forms of social solidarity, and the challenges of its application in modern society [30].

Data (Data Validity)

The validity of the data in this study is maintained through several techniques, namely:

1. Triangulation of sources, by comparing data from different informants and documents.
2. Triangulation method, through the use of more than one data collection technique (interviews, documentation, and observation).
3. Member checking, by reconfirming the results of the interpretation to the informant to ensure the accuracy and suitability of the meaning.
4. Peer debriefing, which involves conducting discussions with peers to obtain feedback on the results of the analysis.
5. With the implementation of these measures, the reliability and validity of the data can be scientifically accounted for [31].

RESULTS AND DISCUSSION

The Values of *Rahmatan lil 'Alamin* in an Islamic Perspective

The concept of *Rahmatan lil 'Alamin* etymologically comes from QS. Al-Anbiya' [21]:107, "And We did not send you (Muhammad) except as a blessing to the whole world." This verse affirms that Islam carries a universal mission of compassion, justice, and benefit for all creatures [32]. In a social context, this value is not limited to fellow Muslims, but also includes all human beings regardless of religion, race, or social status. The results of the literature review show that *rahmah*, as the core of Islamic teachings, includes aspects of empathy, solidarity, and social responsibility. Several scientific works affirm that the application of the value of *rahmah* in social life fosters collective awareness to uphold justice and prevent social inequality [33]. Thus, Islam places *rahmah* as a moral foundation in building a just and inclusive social order.

The Relevance of *Rahmatan lil 'Alamin* to Social Solidarity

Social solidarity in Islam is a practical manifestation of the value of *rahmah*. This concept includes the principles of *ta'awun* (helping), *ukhuwwah* (brotherhood), and *itsar* (putting the interests of others first) [34]. Research studies, such as those by Pujia and Umi Kalsum, show that these values strengthen social cohesion in a multicultural society. In the modern context, social solidarity is a form of actualization of Islamic teachings that balances between individual rights and collective interests [34].



Figure 2. Illustration of *Rahmatan lil Alamin*. Source: <https://pin.it/6Lj76Jk4O>

Societies based on *Rahmatan lil 'Alamin* tend to be more open to differences and uphold distributive justice. This is in line with Al-Fahmu's view that social solidarity in Islam is

transformative, not only reactive to social problems, but also proactive in creating common prosperity [35].

Implementation of the Value of *Rahmatan lil 'Alamin* in Social Life

Based on the results of interviews with several community leaders and academics, it was found that the value of *Rahmatan lil 'Alamin* has been widely actualized through religious-based social activities such as zakat, infaq, almsgiving, and da'wah movements that emphasize humanitarian aspects [36]. This form of implementation is not only charitable, but also transformative with a focus on community empowerment. The informant emphasized the importance of integrating the value of *rahmah* in public policy and Islamic education, so that the younger generation understands that ritual worship is not separate from social responsibility. This is in line with Zainuddin Abdul Majid's idea of emphasizing education based on social justice values [37]. Thus, the application of *Rahmatan lil 'Alamin* requires a paradigm transformation from a dogmatic Islam to a solutive and humanist Islam.

Challenges and Dynamics of the Application of *Rahmatan lil 'Alamin* in the Modern Era

Although the values of *Rahmatan lil 'Alamin* have great potential in strengthening social solidarity, their implementation is faced with some challenges. Globalization and individualism lead to the weakening of social relations, while digital media are often a means of spreading hate speech that is contrary to the value of mercy [38]. Several studies highlight that some Muslims still understand religious teachings exclusively, making it difficult to realize the value of universal compassion. Therefore, a contextual da'wah approach, based on digital literacy and social empathy, is needed to re-strengthen human values in a pluralistic society [39].

Synthesis and Implications of Findings

The results of this study confirm that *Rahmatan lil 'Alamin* is not just a theological concept, but a social paradigm that can strengthen solidarity and justice. Values such as tolerance, care, and social responsibility become moral instruments in building civil society [40]. Theoretically, this research enriches the study of social Islam by offering an integrative perspective between normative and empirical aspects. Practically, these findings can be used as a basis for educational institutions, religious organizations, and governments in designing social programs based on the values of compassion and universal welfare [41]. Thus, *Rahmatan lil 'Alamin* becomes the foundation for just, inclusive, and sustainable social development.

Analysis

The concept of *Rahmatan lil 'Alamin* constitutes a central theological and ethical foundation in Islam that emphasizes universal compassion, justice, and social welfare. In the context of modern society, this concept becomes increasingly relevant as communities face rising individualism, materialism, and social fragmentation. The present study positions *Rahmatan lil 'Alamin* not merely as a normative doctrine, but as an actionable framework for building social solidarity grounded in Sharia-based Islamic values. This shift from theological idealism to social praxis is essential in addressing contemporary moral and humanitarian crises. Social solidarity, within the Islamic paradigm, is operationalized through the principles of *ukhuwah insaniyyah* (universal brotherhood), *ta'awun* (mutual assistance), and *itsar* (selflessness). These principles reflect the integration of spiritual and social responsibilities, where faith is manifested through ethical engagement with society. The study highlights that the weakening of social solidarity in modern contexts is closely

associated with the erosion of these values, particularly in urban and digital environments where individualistic lifestyles dominate [41].

From a Sharia-based perspective, *Rahmatan lil 'Alamin* serves as a normative framework that aligns with *maqāṣid al-sharī'ah*, particularly in preserving human dignity (*hifz al-nafs*), wealth (*hifz al-māl*), and social harmony. The application of these values extends beyond ritual religiosity into broader social systems, including education, community development, and public policy. In this regard, Islamic teachings function as a transformative force that promotes inclusivity, equity, and collective well-being. Empirical insights suggest that social solidarity can be strengthened through structured interventions such as Islamic character education, humanist *da'wah*, and community-based empowerment programs. These mechanisms operationalize the values of compassion and responsibility in everyday social interactions. However, challenges persist, particularly in the form of ideological polarization, digital misinformation, and declining empathy among younger generations [41].

The novelty of this study lies in its integrative approach, linking theological discourse with contemporary social dynamics. Unlike previous studies that focus primarily on conceptual interpretations, this research frames *Rahmatan lil 'Alamin* as a pragmatic social strategy capable of addressing structural and cultural challenges in modern society. It demonstrates that Islamic values are not static doctrines but dynamic principles adaptable to changing social conditions. Overall, the findings reinforce that building social solidarity through a Sharia-based *Rahmatan lil 'Alamin* framework is both a moral imperative and a practical necessity. It offers a holistic model for constructing a just, empathetic, and sustainable society rooted in Islamic ethical teachings [40].

CONCLUSION

This research confirms that the concept of *Rahmatan lil 'Alamin* is a fundamental principle in Islamic teachings that has strong relevance to strengthening social solidarity in modern society. The values contained in it, such as compassion, justice, empathy, tolerance, and social responsibility, become an ethical foundation that is able to answer various contemporary social problems, including social fragmentation, individualism, and the weakening of community cohesion. Through a review of the literature and empirical findings, this study shows that the application of the value of *rahmah* is not only normative, but can also be implemented practically through education, contextual *da'wah*, social policy, and community empowerment activities. The results of the study also reveal that although the value of *Rahmatan lil 'Alamin* has great potential to strengthen social solidarity, the implementation process faces obstacles, especially related to an exclusive mindset, the influence of digital media, and low humanist religious literacy. Therefore, a strengthening strategy is needed through the development of an Islamic education curriculum that emphasizes the humanitarian dimension, increasing the role of religious leaders as agents of social transformation, and the formation of social programs oriented towards justice and mutual benefit. Overall, this research provides a theoretical contribution in the form of the integration of the concept of *rahmah* in the framework of social solidarity, as well as a practical contribution to the development of society. By internalizing the values of *Rahmatan lil 'Alamin*, modern society has the potential to build a more inclusive, harmonious, and just social culture. Further research is recommended to examine the implementation of this concept in more specific social contexts, such as urban communities, educational institutions, or digital spaces. Thus, the value of *Rahmatan lil 'Alamin* can continue to be developed as a foundation of social ethics that is relevant throughout the ages.

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Author Contribution

Lubna ‘Ufairroh solely conceived the research topic, designed the study, conducted the literature review, analyzed the relevant sources, interpreted the findings, and prepared the manuscript. The author also revised the article following editorial and reviewer recommendations, approved the final version, and assumes full responsibility for the integrity and originality of the research.

Conflicts of Interest

The author declares no conflict of interest. This research was conducted independently without financial, institutional, political, or commercial influence that could affect the study design, data collection, analysis, interpretation, or publication decisions. The author confirms that the findings are presented objectively, transparently, and according to accepted academic and ethical standards.

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