

Global Conferences Series:

Social Sciences, Education and Humanities (GCSSEH), Volume 24, 2025

1st Annual International Conference on Interdisciplinary Islamic Studies (AICOIS)

DOI: <https://doi.org/10.32698/aicois24600>

Islamic compassion and global peace: reinterpreting the values of rahmatan lil ‘alamin in modern diplomacy

Siti Halimah^{*)}, Achmad Yusuf

Universitas PGRI Wiranegara Pasuruan, Jawa Timur, Indonesia

^{*)}Corresponding author email: sitihalimah@uniwara.ac.id

Abstract. In the context of contemporary global conflicts and diplomatic challenges, the Islamic concept of “Rahmatan lil ‘Alamin” (Mercy to the worlds) offers a transformative framework for promoting peace and cooperation. Rooted in the teachings of the Qur'an and the Prophet Muhammad (PBUH), this concept emphasizes compassion, justice, and the protection of human dignity as fundamental principles for interfaith and intercultural dialogue. This paper explores the reinterpretation of “Rahmatan lil ‘Alamin” within the modern diplomatic landscape, advocating for its application as a guiding principle in addressing global issues such as armed conflict, displacement, and inequality. By examining historical precedents and contemporary examples, the study argues that Islamic compassion, when embedded in diplomatic practices, can provide a counter-narrative to divisive rhetoric, fostering an environment conducive to peacebuilding and mutual understanding. The paper calls for a reevaluation of Islamic humanitarian values in the context of global governance and international relations, highlighting their potential to reshape global peace initiatives and diplomacy in an increasingly interconnected and diverse world.

Keywords: Rahmatan lil ‘alamin, islamic compassion, global peace

INTRODUCTION

In a world increasingly defined by political tension, cultural divides, and humanitarian crises, the need for a deeper, more compassionate approach to diplomacy has never been more urgent. The Islamic concept of Rahmatan lil ‘Alamin—often translated as “Mercy to the worlds” presents a timeless and transformative ideal that can provide a new ethical framework for addressing global conflicts. Rooted in the teachings of the Qur'an and the Sunnah of Prophet Muhammad (PBUH), Rahmatan lil ‘Alamin emphasizes the universal values of mercy, compassion, justice, and the protection of human dignity. These principles are not confined to Muslims alone but are intended for all of humanity, underscoring the interconnectedness and shared responsibility for promoting peace, harmony, and mutual understanding across cultures and nations.

This paper explores the reinterpretation of Rahmatan lil ‘Alamin in the context of modern diplomacy, advocating for its potential to reshape the practices and priorities of international relations. While traditional diplomacy often focuses on pragmatic political and economic interests, the values embedded in Rahmatan lil ‘Alamin call for a more humane and ethical approach one that places compassion and respect for human rights at the forefront of diplomatic discourse. By examining how these Islamic values can be applied to contemporary issues such as armed conflict, migration, global inequality, and environmental crises, this study argues that Rahmatan lil ‘Alamin offers a much-needed counter-narrative to the often divisive and confrontational rhetoric that dominates the international stage.

In a rapidly globalizing world, where cooperation and empathy are paramount to achieving lasting peace, reinterpreting the values of Islamic compassion in diplomacy offers a promising avenue for fostering stronger intercultural and interfaith relations. This paper calls for a reassessment of how Islamic humanitarian principles can contribute to global peace initiatives and diplomacy, with the hope that they may inspire more inclusive, just, and sustainable solutions to the challenges we face in the 21st century.

The idea of “Rahmatan lil ‘Alamin” is not merely a theological or moral concept; it is a call to action for individuals, communities, and nations to embody mercy and compassion in all spheres of life, including governance, diplomacy, and international relations. Historically, Islamic principles of mercy have shaped the conduct of statecraft in Muslim-majority societies, particularly during the early periods of Islamic civilization. Under the leadership of the Prophet Muhammad (PBUH) and subsequent caliphs, diplomacy was characterized by fairness, mutual respect, and a commitment to justice and peace. The Qur'an itself underscores these ideals,

urging Muslims to be a "middle nation" (Ummatan Wasatan) that promotes equity and harmony among diverse peoples. (Sihab, 2010)

Therefore, humans are required to reflect on the attributes of Allah The Most Gracious, the Most Arranger, and the Most Just to be actualized in the reality of real life, so that the face of this world becomes a world full of compassion, order, justice, peace and prosperity. The Qur'an emphasizes that the arrival of the Prophet Muhammad with the mission of the Islamic message is a blessing for the universe. (Halimah, 2018)

In the verse it is explained that Muslims are the best and fairest people, moderate people, not extreme in religion, and always obedient in carrying out religious obligations. Considering that Indonesia is a heterogeneous country in various ways, then if Hasbi's interpretation is applied in religious life, especially in Indonesia, it will certainly neutralize the emergence of conservative, fundamentalist, and radical groups. As well as groups of people who are exclusive, explosive, and intolerant. (Ash-Shiddieqy, 2011)

However, as the world has evolved, so too have the dynamics of international relations, where realpolitik, power struggles, and national self-interest often take precedence over the collective good. In the face of increasing global challenges such as armed conflicts, economic inequality, human rights abuses, and environmental degradation the need for a diplomatic approach rooted in compassion and shared responsibility is more pressing than ever. "Rahmatan lil 'Alamin" presents a potential antidote to the cynicism and pragmatism that often dominate contemporary diplomacy. By reinterpreting this Islamic value, modern diplomacy can move beyond transactional politics and focus on fostering lasting peace through empathy, dialogue, and cooperative action.

This shift is not without its challenges, as the global political landscape is fraught with divisions, entrenched rivalries, and a growing distrust between nations. Yet, "Rahmatan lil 'Alamin" offers a guiding principle that transcends cultural and religious boundaries. It calls on diplomats and world leaders to seek peaceful resolutions, prioritize human dignity, and approach conflict with a spirit of reconciliation rather than confrontation. By embracing this concept, global diplomacy can cultivate an environment where peace is not just the absence of war, but the presence of justice, compassion, and mutual respect.

This paper will further explore how the values inherent in "Rahmatan lil 'Alamin" can be practically applied to the conduct of modern diplomacy. Through examining both historical examples and contemporary case studies, the study will illustrate how Islamic compassion, when integrated into diplomatic strategies, can help address pressing global issues and build a more peaceful and equitable international order.

The main research problem addressed in this study is the gap between the ideals of global peace as envisioned in Islamic teachings, particularly through the concept of "Rahmatan lil 'Alamin" (Blessing for all the worlds), and its limited application in modern diplomatic practice. Although Islam emphasizes universal compassion and justice, these values are rarely highlighted or operationalized in contemporary diplomatic frameworks. This raises several critical questions: How can Islamic values of compassion, mercy, and justice be reinterpreted and effectively integrated into modern diplomatic processes? What are the obstacles to incorporating Islamic humanitarian principles into global peacebuilding efforts? And, finally, can the concept of "Rahmatan lil 'Alamin" serve as a transformative model for reshaping diplomacy in a way that promotes lasting peace, fosters intercultural dialogue, and addresses global challenges such as conflict, inequality, and environmental degradation?

Ultimately, this article aims to bridge the gap between Islamic teachings and modern diplomatic practices, demonstrating that Islamic compassion offers valuable insights for addressing the complex and interconnected challenges facing global society today.

"Rahmatan Lil 'Alamin" translates as "mercy for all the worlds" and is most often associated with the Prophet Muhammad (PBUH) in Islamic theology. The concept is frequently referenced in the Qur'an, 21:107 (Sihab, 2010) which states that the Prophet was sent as a mercy for all creatures, not just Muslims, but humanity as a whole. In broader Islamic thought, "Rahmatan Lil 'Alamin" encapsulates a form of divine compassion that applies to all human and non-human beings that emphasizes the universality of compassion, peace, and justice. This principle is often associated with the idea that Islam, when practiced properly, promotes global peace, tolerance, and mutual respect.

The relationship between Islamic teachings and modern diplomacy, particularly the focus on compassion as a foundation for peace, has attracted increasing academic attention in recent years. Researchers have explored how Islamic principles can be reinterpreted in the context of contemporary global challenges, including conflict resolution, peacebuilding, and international relations.

This study is a follow-up to several studies that have discussed Islam Rahmatan Lil 'Alamin. However, it is important to review it to find new things about existing studies. Among the studies that are used as literature are:

Muhammad Nur Jamaluddin Journal, entitled "The Form of Islam Rahmatan Lil Alamin in the Life of the Nation in Indonesia". (Jamaluddin, 2021). Similarities in terms of theme, this study tends to discuss Islam Rahmatan Lil Alamin. However, there are differences in the realization of Islamic ideals in nationality which can be actualized in 3 (three) ways, namely: (1) having broad knowledge and understanding the development of technology and science; (2) not being emotional in religion; and (3) being careful in every word, deed and action.

Journal entitled "The Concept of Rahmatil Alamin and Its Implications for Islamic Education" written by Solihin et al. (Solihin et al., 2021) Similarities in terms of theme, this study tends to discuss Islam Rahmatan Lil Alamin. However, there are differences in Islamic education that are needed based on rahmatan lil alamin.

Journal entitled "Implementation of the Concept of Islam Rahmatan Alamin" published by Al-Afkar Journal for Islamic Studies. (Ulva et al., 2021) So there are similarities from a thematic perspective, this study tends to discuss Islam Rahmatan Lil Alamin. However, there are differences in having principles that are characteristic or characteristic that can be felt by humanity. So the author aims to complement existing studies and reinterpret the values of Rahmatan Lil 'Alamin in Modern Diplomacy as a form of compassion and global peace.

The purpose of this article is to explore the concept of "Rahmatan Lil 'Alamin" or "blessing for all nature," in the context of modern diplomacy and international relations. This article aims to review and reinterpret Islamic values of compassion, mercy, and justice in facing contemporary global challenges, with a focus on how these principles can contribute to promoting global peace and fostering cross-cultural understanding.

Specifically, this article aims to:

- Analyzing the Concept of "Rahmatan Lil 'Alamin": Provide a comprehensive understanding of the concept of "Rahmatan Lil 'Alamin" as defined in Islamic theology, and how it embodies the Islamic values of mercy, justice, and equality, extending beyond the Muslim community to all of humanity and nature.
- Examining the Role of Islamic Mercy in Diplomacy: To explore how the Islamic values of mercy and compassion can be applied to modern diplomatic practices, with particular attention to their potential for conflict resolution, peacebuilding, and fostering positive international relations.
- Reinterpreting Islamic Principles for the Contemporary Global Context: To investigate how "Rahmatan Lil 'Alamin" can be reinterpreted in light of the evolving geopolitical landscape, addressing issues such as intercultural dialogue, human rights, social justice, and the challenges posed by religious extremism and the secular international framework.
- Evaluating Case Studies of Islamic Diplomacy in Action: To examine case studies and real-world examples where Islamic principles of mercy and justice have been integrated into diplomatic efforts, particularly in conflict zones, multilateral organizations, and interfaith dialogue, and assess their impact on global peace initiatives.
- Proposing Ways to Integrate Islamic Compassion into Global Diplomacy: To suggest practical ways in which the Islamic principles of "Rahmatan Lil 'Alamin" can be more effectively integrated into contemporary diplomatic practices and international relations, which will foster a more just, equitable and peaceful world order.

METHOD

This research was conducted with a qualitative approach, which means that the research was conducted in natural object conditions. (Robert E. White, 2022) The researcher functions as a key instrument; data collection methods are used qualitatively, data analysis is carried out inductively or qualitatively; and the results of qualitative research emphasize the importance of generalization. (Purwanza et al., 2022) This type of research is included in exploratory research, which is carried out to find out and explain problems where initially the researcher only understands the existing problems in general, then the researcher conducts research. (Elvis F. Purba, SE & Parulian Simanjuntak, MA, 2015) Exploratory research has problems that have never been explored, and tries to find or reveal problems that are needed or will be studied. Researchers use literature studies as a research method, which means that researchers examine the library materials needed for research and conduct interviews with informants needed for research. (Nazir, 2014)

RESULTS AND DISCUSSIONS

The Islamic concept of Rahmatan Lil'Alamin.

Etymologically, the Islamic language Rahmatan Lil'alamin consists of Islam and Rahmatan Lil'alamin. Islam comes from the word salama/salima meaning peace, security, comfort and protection. In other words, Islam can also be interpreted as complete surrender, namely submission to God's instructions and regulations. In terms of terminology, Islam is submission and obedience and surrendering oneself wholeheartedly to Allah S.W.T by recognizing His greatness and majesty in addition to carrying out his commands and abandoning his prohibitions. Apart from that, Islam also means a complete way of life covering every aspect of life. (JIC, 2005)

The Fatwa on Terrorism and Suicide Bombings delivered by Muhammad Tahir-ul-Qadri states that: "as its literal meaning, Islam is an absolute statement of peace. Islam is a manifestation of peace itself. Islam encourages humans to create a life that is proportional, peaceful, full of kindness, balance, tolerance, patience and restraint of anger. (Shaykh-ul-islam Muhammad Tahir Ul-Qadri, 2010)

The word "Rahmatan" comes from the Arabic word *رحمة* which means the mercy of Allah S.W.T towards his creatures or the goodness bestowed by Allah S.W.T. to his creatures. Furthermore, the meaning of "grace" according to Ibn Mandzur is *al riqqatu wa al-ta'attufi* (tenderness combined with compassion). Apart from

that, it means gentleness, gentleness and mercy, as this opinion was conveyed by Ibn Faris, also that the word *Rahima* means kinship, brotherhood and blood ties. This is emphasized by Al-Asfahani that mercy is *al ihsân al-mujarrad duna al-riqqat* (goodness without mercy) and *al riqqat al-mujarradah* (mercy alone). (Rasyid, 2018). In the Qur'an explained as follows:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Meaning: "And We did not send you (Muhammad) but to (be) a mercy to all the worlds." (QS. Al-Anbiya: 107)

This is in line with Ibn Qayyim Al-Jauziyyah who gave an interpretation of the verse that if Islam is carried out correctly, it will automatically bring mercy to Muslims and to the whole world and will get benefits in the world and the hereafter. The word *Rahmah* is mentioned a lot in the Qur'an, approximately 25 verses with different contexts, this shows that mercy is very important and high in the teachings of Islam itself. (Rasyid, 2018)

The word "Al-alam" comes from the Arabic word *عالم* which is pluralized into *عالمات* which means the universe which includes the earth and its contents. The word *'Alamin* means living creatures of Allah, humans, angels, Jinns, animals, and plants all receive mercy with the presence of the Prophet Muhammad SAW, bringing the teachings of Islam. (Sihab, 2010)

Islam is a religion of mercy and is a form of compassion towards fellow humans and the universe and against all forms of violence, crime and hatred towards anything and anyone. This assumption is certainly not just a figure of speech, the basis of this idea is that Islam was revealed by Allah SWT to the Prophet Muhammad SAW, the contents of which not only include rules regarding human relationships with God, but also regulate human relationships and human relationships with the universe, as Allah says in the Qur'an surah al-Anbiya' 107. Islam is a religion that teaches about peace, happiness and safety both in this world and the afterlife. Islam also teaches its adherents to provide peace, happiness and safety for others. This is expressed in the tradition of greeting at the end of the prayer. Greetings can mean safety and peace. Therefore, Islam prohibits its adherents from doing things that cause harm and endanger other people, as a Hadith of the Prophet Saw. "You must not cause harm (danger) to yourself and cause harm (danger) to others." (HR. Ibn Majah and Imam Malik)

Islam regulates its followers to be able to establish good relations with (1) Allah SWT (*Hablu minnallah*) by carrying out His commands and abandoning His prohibitions, (2) humans (*hablu minnas*) by doing good to each other, working together, being tolerant, and forgiving mistakes between humans, and (3) nature (*hablu ma'a al'alam*) by protecting, maintaining, and managing nature according to its respective functions, for example the relationship between humans and the sea by not throwing garbage in the sea, damaging the marine ecosystem, and so on.

The concept of Islam *Rahmatan Lil'alam* seeks to develop patterns of relations that occur between humans, both humanistic, dialogical, tolerant and even pluralistic, this is done by managing, utilizing and utilizing nature with full love and affection. Pluralistic in the sense of having relations without regard to tribe, nation, religion, race or other points that differentiate one person from another. Humanist in the sense of upholding human rights and respecting humans as humans. Dialogic in the sense that all issues that arise as a result of social interaction are discussed well and accommodating to diverse thoughts. Tolerant in the sense of giving others the opportunity to do as they believe, with a sense of peace. (Jamaluddin, 2021)

It can be concluded that Islam *rahmatan lil alamin* is Islam that teaches and spreads the culture and *tsaqafah* of love, peace and compassion, gentleness and respect for all humans, providing guidance and direction to them throughout the world.

Islamic Values of *Rahmatan Lil 'Alamin* in Diplomatic Practice

The idea of "*Rahmatan Lil 'Alamin*" has been used by scholars as a framework for fostering better international relations. The concept advocates a diplomatic approach based on empathy, justice, and mutual respect, which is in line with many contemporary efforts towards intercultural dialogue and peacebuilding. Scholars such as (Abdullah Saeed, 2004) and (Kamali, 2015) have explored the potential of Islamic values to shape global peace, emphasizing the role of "*Rahmatan Lil 'Alamin*" in easing conflicts and fostering reconciliation between different religious, ethnic, and national groups.

Saeed argues that Islamic teachings, particularly the idea of mercy, can provide an ethical foundation for rethinking global diplomacy in the 21st century. He argues that by focusing on mercy and justice, Islam offers a blueprint for addressing global issues such as human rights, inequality, and environmental degradation.

Kamali adds to this by highlighting that Islamic jurisprudence (*Fiqh*) contains many principles related to peace and justice that are often overlooked in mainstream international diplomacy. By integrating these Islamic ethical perspectives into diplomatic efforts, states and leaders can move towards a more peaceful and just world order.

Reinterpreting Islamic values in the context of globalization. The influence of Western-dominated global politics has led to a reinterpretation of Islamic teachings that seeks to position Islam as a positive force for global peace, rather than as a source of conflict or extremism.

Ebrahim Moosa (2008) and Khaled Abou El Fadl (2014) have discussed how Islamic thought can be reconciled with contemporary global values, including democracy, human rights, and international law. Moosa's

work, for example, emphasizes the importance of understanding Islamic teachings in their historical and cultural context, arguing that a deeper engagement with “Rahmatan Lil ‘Alamin” can inspire more inclusive and just diplomatic practices today.

Abou El Fadl, on the other hand, criticizes the general reduction of Islam to a narrow and politicized version that is often used to justify violence and intolerance. He advocates a broader and more compassionate interpretation of Islamic principles, emphasizing mercy, tolerance, and understanding. This can be a powerful tool in creating global peace through dialogue, diplomacy, and cooperation between states.

Several scholars have applied the Islamic notion of mercy specifically to conflict resolution. Fathi Osman (1995) and Rifaat Ebied (2000) have examined Islamic conflict resolution mechanisms, which are based on the concepts of mercy, forgiveness, and reconciliation. Both scholars argue that Islam offers a distinctive approach to diplomacy, one that emphasizes harmony, respect for diversity, and the peaceful resolution of disputes.

Fathi Osman, in particular, suggests that the “rahma” (mercy) emphasized by the Qur'an and Sunnah should inform diplomatic practice in international relations. He advocates peace initiatives that draw on Islamic teachings, including the pursuit of justice and fairness, to promote peaceful coexistence among states.

Ebied examines how Islamic diplomacy can inform modern international law, noting that Islamic teachings on justice and equality found in the Qur'an and Hadith provide appropriate solutions.

Islamic Principles for the Contemporary Global Context

The concept of international relations in Islam is built on several basic principles. These principles are as follows: (Ikhwan, 2022)

The principle of the unity and equality of humanity.

All humans are essentially one people and are united by their humanity. All humans come from the same ancestors, namely Adam and Eve. There is no difference in the essence of humanity between fellow humans even though they differ in terms of nationality, race, religion, economy, politics, and so on. Therefore, no human being is more noble than another human being and no human being has higher human rights than another human being. The only difference is the value of piety in the sight of Allah SWT.

The principle of the unity and equality of humans is the basis of the view for Islamic countries in establishing relations between countries. Islamic countries must treat and respect humans based on the essence of their existence as humans by recognizing, protecting, and respecting human rights and obligations. However, it does not mean that there is a generalization of equal treatment for all circumstances, because the reality of differences between fellow human beings due to differences in culture, religion, and other characteristics also demands different treatment within the limits necessary for the benefit. This is possible and justified as long as it is still in the implementation of the values of justice, proportionality, and benefit. The principle of the unity and equality of mankind is included in the word of Allah SWT in the Qur'an, Surah al-Hujurat (49): 13 (Sihab, 2010)

The principle of the unity and equality of all human beings has strong and broad implications for various aspects of human life. Based on the principle of equality, every human being has the right to equal status and treatment before the law (equality before the law), has the same rights in government, has the same opportunity to try, carry out social activities, and others.

The principle of cooperation for the good.

Humans are destined by God as social beings. Humans must live in society to survive and meet their needs. No human being can live alone in the true sense. Everyone depends on their life with others. No human being can live independently. He needs other people to cover his shortcomings, perfect his life, and cooperate in various things that are needed.

Likewise with countries. No matter how rich and strong a country is, it needs other countries to survive or at least to improve its welfare. Every country depends on other countries. The interdependence of these countries requires harmonious and mutually beneficial international relations between countries in the world.

Interaction and cooperation carried out between individuals, organizations, or countries must be carried out in order to uphold goodness and prevent bad things. Goodness or welfare is the true goal of all mankind and evil is something that all mankind essentially wants to avoid. To realize goodness and avoid evil, cooperation and mutual assistance are needed among humans. The principle of cooperation to realize goodness is stated in the word of Allah SWT in the Qur'an, Surah Al-Maidah (5): 2 (Sihab, 2010)

This verse orders Muslims to establish cooperation in a broad sense based on the values of goodness and piety. The struggle to realize goodness and piety is a noble task, but it is often difficult and requires good cooperation in order to achieve success. On the other hand, Muslims are strictly prohibited from cooperating within the framework of hostility and sin because this will certainly cause harm to all parties. International relations in Islamic teachings must be carried out in order to realize goodness and piety and eliminate hostility and sin.

The principle of tolerance between fellow human beings.

Human society is a place where various interests meet. These interests are sometimes the same and in line, but not infrequently different and contradictory. In society, various human characters also appear, various forms

of culture, customs, religions, beliefs, and so on develop. All of them can spill over into the same space, time, and momentum. This is where tolerance, openness, and greatness of soul are needed.

In Islamic teachings, relationships between fellow human beings must be based on an attitude of tolerance, gentleness, mutual understanding, and mutual forgiveness. This attitude must be manifested reciprocally and based on sincere intentions and honesty. Relationships that are established based on the principles of tolerance and honesty will provide a conducive atmosphere for the realization of cooperation and prevent the emergence of disputes and quarrels. This principle of tolerance is stated, among others, in the word of Allah in the Qur'an, Surah Fushilat: 34 (Sihab, 2010)

The same problem also occurs in international relations involving various countries. Countries as subjects of international relations can have diverse and different goals, interests, characters, cultures, beliefs. Realizing this, Islam applies the principle of tolerance as one of the bases in building relations between countries so that existing differences do not cause problems, but instead bring benefits.

The principle of justice

Islam teaches to uphold justice and implement the law based on the principle of justice. Justice must be upheld towards all humans in all circumstances. Upholding justice is a prerequisite for creating harmonious relationships and mutual respect among fellow human beings. This principle of justice is stated in the Qur'an, Surah al-Nisâ` (4): 135 and al-Mâidah (5): 8 (Sihab, 2010)

The principle of freedom to adhere to religion/belief.

Believing in a religion and practicing religion according to conscience is one of the basic rights in human life. Religion or belief has a very important position and a very vital function for human life. Religion or belief functions as a basic guideline for life so that a person's ideals, attitudes, and behavior are greatly influenced by the religion or belief they adhere to.

Humans need inner peace and strength of soul and that can be obtained through belief and religiosity. It is related to free will and humans cannot be forced to be religious. Losing freedom in determining religion or belief is an inner suffering for humans and eliminates their happiness. Living together in a society must provide these religious rights and freedoms, including providing opportunities and a conducive atmosphere for everyone to express their religiosity. However, of course within the limits that are justified, namely not disturbing the rights of others, not causing unrest, and not tarnishing a religion or belief.

In Islamic teachings, relations between humans or between countries must be based on the principle of the freedom of every human being to adhere to their religion/belief and the principle of protecting religion/belief from acts of blasphemy or harassment. This can be seen, among other things, from the word of Allah in the letter al-Baqarah (2): 206 (Sihab, 2010)

The right to adhere to a religion also gives rise to the right to respect and protect religious elements and symbols. Every religion has religious elements and symbols that are highly sanctified and glorified, such as God, prophets, places of worship, worship rituals, and others. The right to religion and belief cannot be realized properly and perfectly without respect and protection for the various elements or symbols of religion.

In order to respect and protect these religious elements or symbols, Islam does not allow cursing or insulting the worship of other religious communities, even if the worship is seen as a symbol of ignorance and polytheism from the perspective of Islamic teachings. No religious community is willing to have its religious elements or symbols insulted, just as the Muslim community is not willing to have its religious elements and symbols insulted. God's Word in Surah al-An'âm (6): 108 (Sihab, 2010)

Integration of Islam rahmatan Lil 'Alamin in contemporary diplomatic practices and international relations

In the modern context, the Islamic view of diplomatic relations can be applied in various ways. Some examples of the application of this Islamic view include:

Countries can apply the principles of peace and tolerance of Islam to avoid conflict. Countries can try to resolve disputes peacefully and prevent actions that can trigger conflict. In conflict resolution, Islam teaches the importance of dialogue, deliberation, and peace. In the context of diplomatic relations, this can be applied to mediation efforts between countries experiencing conflict. Islam also teaches the importance of respecting human rights in conflict resolution. Social conflicts often occur and are related to inter-religious relations. Historically, social conflicts in human life often occur due to injustice, both social, political and economic, and are related to violations of human rights and honor. The concept of tolerance between religious adherents is needed to overcome social conflicts, especially in relation to religious conflicts. This concept has been taught by the Holy Prophet (PBUH) as understood from the contents of the Medina Charter. In addition, religious dialogue is also known in the form of dialogue of life, dialogue of social work, and theological dialogue. It should be noted that in theological discussions, it is not permissible to interfere with theological truths believed by people of other religions, either as a system of faith or incarnated in various rituals of worship. The final implication of this study is the importance of avoiding various social conflicts that lead to rifts in harmonious relations between religious communities. (Giling & Haris, 2018)

In diplomatic relations, Islam has a view that is relevant to the modern era. Islam teaches the importance of ethical communication, international cooperation, and peaceful conflict resolution. In this era of globalization, a good understanding of Islam's views on diplomatic relations can help build harmonious relations between countries. (Putra & Yuliati, 2021)

Countries can apply the principles of Islamic cooperation to enhance cooperation in various fields, such as economics, politics, and social. This cooperation can be based on the principles of mutual benefit and mutual respect. Islam also encourages international cooperation in the context of diplomatic relations. The book "History of Islamic Economic Thought" states that Islam teaches the importance of collaboration between nations in trade and development. This can be applied in economic, political, and social cooperation between countries in a modern context. An example of cooperation with diplomatic relations between Indonesia and Japan is based on the peace treaty between the Republic of Indonesia and Japan in April 1958. Since then, bilateral relations between the two countries have been running well and closely and have continued to develop without experiencing significant obstacles. The close bilateral relations between the two countries are also reflected in various agreements signed and exchanges of notes by the two governments to provide a stronger foundation for cooperation in various fields.

The intensity of reciprocal visits between leaders and high-ranking officials of the two countries is relatively high. The two countries carry out various forms of cooperation. One of the massive activities carried out is cooperation in the field of education. This cooperation was established because both countries believe that education is the key to the progress of a nation. Cooperation in education between Indonesia and Japan has been established for a long time, considering that education is the main thing that is very important for both countries. (Abdurofiq et al., 2023) Countries can apply the principles of Islamic tolerance to respect differences in culture, religion, and belief. Countries can try to understand these differences and respect them. Islam recognizes differences and teaches the importance of establishing good relations in creating a common life order, tolerance, and mutual respect. (Abdurofiq et al., 2023) In the context of diplomatic relations, this can be applied in an effort to understand the differences in culture, religion, and beliefs of each country. A harmonious relationship between religion and state always brings comfort to the relationship between people in the nation and state. In Indonesia, this can be understood in the first principle, which reads "God Almighty". Therefore, the relationship between religion and state in Indonesia has been clarified in several articles in the Constitution, namely Article 28E: "Everyone is free to embrace religion and worship according to their religion".

With such a system of rules, all citizens can live side by side and respect each other in differences. (Mohammad Haris Taufiqur Rahman & Fawaid, 2022) The state can apply the principles of Islamic justice and equality to ensure that every country is treated fairly and equally, without discrimination or unfair treatment. In diplomatic relations, Islam also emphasizes the importance of justice and equality between nations. Every country must be treated fairly and equally, without discrimination or unfair treatment. In the modern context, this can be applied to ensure that every country is treated fairly and equally in various fields, such as economics, politics, and social. Justice is fundamental in a pluralistic society. (Khumaidi, 2021)

Rawls' view of justice, understood as Justice as Fairness, tries to offer how we organize a pluralistic society fairly. Justice is understood as the ability to behave and act in a way that is mutually acceptable and supported. In Rawls' view, mutual acceptance and support of free and equal subjects, without intimidation and pressure, is a sign that the agreement is fair. He calls this attitude public sanity (fairness). To build a just plural society, groups in society must be able to act reasonably. With this capacity, they can agree on the principles of justice that will form the basis of their social unity. The concept of justice is very important for a plural society like Indonesia. If we fail to bring justice to a plural society, then our unity as a society will be under serious threat. (Sunaryo, 2022)

CONCLUSIONS

In Islam, diplomatic relations between countries are governed by clear principles. These principles are based on Islamic teachings that teach peace, tolerance, and justice. In the modern context, the Islamic view of diplomatic relations can be applied in various ways, such as avoiding conflict, increasing cooperation, respecting differences, and implementing justice. Countries can build better and mutually beneficial diplomatic relations by using these principles. Comprehensive Islam, whose teachings cover all aspects of life, also includes providing basic principles for international relations, and also providing concrete examples of how these principles are implemented, since the beginning of Islamic history. It's just that there are some principles of international relations that are based on the principles of international law based on aspects of equality, justice, humanity, protection of self and property.

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