



Interpretation of Rahmatan lil-'Alamin Verses: Foundations of Humanitarian-Based Character Education from the Perspective of the Qur'an and Pancasila

Nur Zamro'atus Solehah^{1✉}, Bukhori Abdul Shomad², Budimansyah³

^{1,2,3}Graduate Program in Qur'anic Studies and Exegesis, State Islamic University (UIN) Raden Intan Lampung, Endro Suratmin Street, Sukarame, Bandar Lampung, Lampung 35133, Indonesia

✉Corresponding Address: nurzamroatussolehah@gmail.com

Article Info

Article history:

Received: Sept 27th, 2025

Accepted: Oct 24th, 2025

Published: Oct 31st, 2025

Keywords:

Character Education;
Humanity; *Pancasila*;
Qur'anic Values; *Rahmatan lil-'Alamin*

Abstract

This research aims to examine the values of *Rahmatan lil-'Alamin* in the Qur'an and to analyze their relevance to character education based on humanity within the framework of *Pancasila*. The research employed a library research method with a tafsir maudhu'i (thematic exegesis) approach to Qur'anic verses related to *Rahmatan lil-'Alamin*, complemented by analyses of classical and contemporary tafsir, academic literature, and relevant previous studies. The results of the research indicate that the values of *Rahmatan lil-'Alamin*, including compassion (rahmah), justice ('adl), tolerance, integrity, solidarity, and social responsibility, are substantially aligned with the second principle of *Pancasila*, namely Just and Civilized Humanity. The integration of Qur'anic values with *Pancasila* has practical implications for strengthening character education, which can be realized through contextual curriculum development, humanistic pedagogical approaches, teacher role modeling, and the establishment of an inclusive school culture. Therefore, this study affirms that the internalization of Qur'anic values and *Pancasila* can serve as a strategic foundation for shaping a generation that is morally upright, possesses integrity, shows empathy, and actively contributes to building a just, peaceful, and civilized Indonesian society.

To cite this article: Solehah, N. Z., Shomad, B. A., & Budimansyah, B. (2025). Interpretation of Rahmatan lil-'Alamin Verses: Foundations of Humanitarian-Based Character Education from the Perspective of the Qur'an and Pancasila. *Jurnal Pendidikan dan Inovasi Pembelajaran Saburai*, 5(02), 319-325. <https://doi.org/10.24967/esp.v5i02.4485>

INTRODUCTION

The Qur'an, as the holy book of Islam, serves as the primary source of guidance and teachings for Muslims in all aspects of life (Efendi & Iskandar, 2024). It contains numerous verses that specifically address social interactions (Aziz, 2020), collective responsibility (Wiyono, 2016), and humanitarian values (Safrudin et al., 2023) closely related to the relationship between individuals and society.

The humanitarian values contained in the Qur'an reflect the inclusive and

progressive teachings of Islam (Safrudin et al., 2023). The holy scripture provides guidance on how to build healthy and harmonious social relationships that prioritize brotherhood and mutual tolerance among human beings.

Pancasila, as the foundational ideology of the Indonesian state, is not merely a political document but a philosophy born from the struggles of history, ideas, and national consciousness. Its five principles reflect the fundamental values derived from local wisdom, the nation's spiritual traditions, and the noble

aspirations of the founding fathers (Wahyudi, 2006). The second principle, "*Just and Civilized Humanity*," holds a vital role in shaping the character of the Indonesian people as a nation that upholds human dignity, rejects all forms of oppression, and promotes the principles of justice and civility in interpersonal and social relations (Harahap et al., 2024).

The Qur'an contains verses that specifically address social interactions, collective responsibility, and humanitarian values that are closely related to the relationship between individuals and society. In the context of a modern world marked by turbulence and complexity, communities are confronted with a range of social and global challenges such as poverty, injustice, discrimination, climate change, and moral crises.

Therefore, a profound understanding of the social verses in the Qur'an becomes increasingly essential to provide relevant and constructive solutions in addressing contemporary challenges. The humanitarian values contained in the Qur'an reflect the inclusive and progressive teachings of Islam (Alfanny et al., 2025). The holy scripture offers guidance on how to establish healthy and harmonious social relationships that prioritize brotherhood and tolerance among human beings. One of the central concepts taught in the Qur'an is *Rahmatan lil-'Alamin* (a mercy to all creation), as stated in Surah Al-Anbiya, verse 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

Which means: "*And We have not sent you, [O Muhammad], except as a mercy to the worlds.*" (Qur'an, Surah Al-Anbiya [21]: 107)

The concept of *Rahmatan lil-'Alamin* affirms that the prophetic mission of Islam is not limited to Muslims alone but extends to all humankind and even to all living beings. In this context, *rahmah* (mercy)

encompasses compassion, justice, respect for human rights, protection of vulnerable groups, and the establishment of a peaceful, harmonious, and dignified social order. This concept is substantially aligned with the spirit of Just and Civilized Humanity embodied in *Pancasila*. Unfortunately, the notion of *Rahmatan lil-'Alamin* is often interpreted partially and even politicized to serve the interests of certain groups (Bakari et al., 2024).

A study conducted by Ulva et al. (2021), revealed that Islam, as the religion revealed by Allah SWT to Prophet Muhammad, serves as a comprehensive guide for human life throughout the universe and regulates all aspects of human existence. The religion governs both the relationship between humans and their Creator and the relationship among human beings, aiming to bring benefit and well-being to all. Therefore, Islam upholds the principle of *Rahmatan lil-'Alamin*, which means "*a mercy to all creation.*" Islam *Rahmatan lil-'Alamin* embodies peace and justice in accordance with the teachings of the Qur'an and Hadith.

A study conducted by Syahansyah (2018), explains that the essence and core values of Islam are universal humanity. All human beings are noble and deserve to be honored; no one has the right to demean or humiliate others. A study conducted by Massofia & Rahmawati (2023), explains several key points: (1) *Rahmatan lil-'Alamin* refers to mercy that encompasses all creation, implying that human beings, as part of that creation, must respect one another to achieve well-being in life; and (2) Islam is a religion of *Rahmatan lil-'Alamin*, meaning that it is the final divine religion revealed by the Lord of the universe to govern worldly life with compassion and mercy. The blessings bestowed upon Prophet Muhammad (*peace be upon him*) thus extend their positive impact to his followers.

A narrow interpretation of Islam's universal and inclusive mercy has often led to its transformation into an exclusive and sectarian understanding. This has given rise to narratives suggesting that Islam and *Pancasila* are two opposing entities. In fact, through a deeper exegetical approach, the humanitarian values embodied in the verses of *Rahmatan lil-'Alamin* significantly contribute to strengthening the foundation of the Second Principle of *Pancasila*—*Just and Civilized Humanity*.

A number of classical and contemporary Qur'anic exegeses—such as *Tafsir al-Qurthubi*, *Tafsir al-Maraghi*, *Tafsir al-Mishbah*, and other modern thematic interpretations—demonstrate that the values of *Rahmatan lil-'Alamin* encompass respect for human rights, equality, justice, tolerance, and appreciation of religious diversity. All these values are not contradictory to, but rather resonate with, the spirit of *Pancasila*, which emphasizes harmony within diversity. However, comprehensive studies that explicitly link the exegesis of *Rahmatan lil-'Alamin* verses with the values of *Pancasila*, particularly its Second Principle, remain limited.

Most Qur'anic exegeses tend to focus on theological or juridical aspects, while studies exploring the relationship between Qur'anic values and national values remain a relatively underdeveloped field. Conversely, studies of *Pancasila* from an Islamic perspective often fall into apologetic approaches or merely present superficial narratives of harmony, without deeply exploring how Qur'anic exegesis substantively provides the foundational basis for *Pancasila* values. By understanding and internalizing the humanitarian principles contained in the Qur'an, Muslim communities are expected to play an active role in building a better society and contributing to addressing the complex challenges of the modern era.

herefore, the state of the art of this study lies in presenting a new perspective—positioning the verses of *Rahmatan lil-'Alamin* as a theological and philosophical foundation to strengthen the understanding and implementation of the Second Principle of *Pancasila*. This research is significant not only in enriching thematic Qur'anic exegesis relevant to the national context but also in bridging the dialogue between religious texts and the diverse realities of the Indonesian nation.

RESEARCH METHODS

This study employs a library research approach. Library research refers to a method of data collection conducted through the examination and analysis of various sources of literature and reference materials. A researcher who explores, reviews, analyzes, and identifies existing knowledge contained in library sources—such as reading materials, reference books, and previous research findings—to support their study is said to be conducting a library-based investigation.

The references used in this study include *Jāmi' li Ahkām al-Qur'ān* by Abu 'Abdullah Muhammad ibn Ahmad al-Ansari al-Qurtubi, along with previous research and other relevant sources. This study employs a *Tafsir Maudhu'i* (thematic exegesis) approach to examine Qur'anic verses related to *Rahmatan lil-'Alamin*. A philosophical approach is also applied to explore the relevance of Qur'anic values to the concept of *Just and Civilized Humanity*, while a historical approach is utilized to trace the formulation context of *Pancasila*, particularly its Second Principle, as well as the dynamics of the relationship between religion and the state in Indonesia.

RESULTS AND DISCUSSION

Based on the results of observation, content analysis, literature review, and

documentation, several humanitarian values emphasized in the Qur'an include the following:

Rahmah (Compassion)

Islam teaches compassion and mercy toward all living beings, not only toward fellow humans. The Qur'an repeatedly emphasizes that Allah is The Most Compassionate and The Most Merciful, as stated in Surah An-Nisa, verse 110.

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ

يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴿١١٠﴾

Which means: "*And whoever commits a wrong or wrongs himself but then seeks forgiveness from Allah will find Allah Forgiving and Merciful.*" (Qur'an, Surah An-Nisa [4]: 110)

This verse emphasizes that Allah is Most Forgiving and Most Merciful toward His servants who repent from their past wrongdoings and transgressions. It illustrates that equality before Allah is not determined by one's past actions or social status, but rather by the sincerity and earnestness of the heart in repentance and self-improvement.

'Adl (Justice)

Islam emphasizes the importance of justice in all aspects of life, including social, economic, and legal relations. This principle is articulated in Surah Al-Maidah, verse 8.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ

بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ ۙ أَنْ قَوْمٍ

عَلَىٰ ۙ أَلَّا تَعْدِلُوا ۖ أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ

وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

Which means: "*O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being*

just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do." (Qur'an, Surah Al-Maidah [5]: 8)

This verse emphasizes the importance of justice and equality in dealing with fellow human beings. A Muslim is required to uphold fairness, impartiality, and objectivity in making decisions or resolving conflicts. Injustice and discrimination are strictly prohibited in Islam, as they contradict the humanitarian values that the religion upholds (Susanti, 2015).

Tolerance and Appreciation of Diversity

Islam teaches respect and tolerance toward the diversity of races, religions, and cultures. In the sight of Allah, all people are equal, as stated in the Qur'an, Surah Al-Ankabut, verse 46.

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ

أَحْسَنُ ۚ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا ءَامَنَّا

بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا

وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٤٦﴾

Which means: "*And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him.*" (Qur'an, Surah Al-Ankabut [29]: 46)

This verse emphasizes that Muslims should not engage in hostile debates with the People of the Book (Jews and Christians), but rather communicate with kindness, dialogue, and wisdom. Only those who act unjustly or show hostility may be confronted firmly. Islam teaches that the previous scriptures—the Torah, Psalms, and Gospel—also originated from Allah, just as the Qur'an did. Therefore,

there is a common foundation for fostering tolerance and mutual respect.

Sincerity and Integrity (Ikhlas and Amanah)

Islam teaches the importance of sincerity in all matters, as well as honesty in both words and actions. This principle is explained in the Qur'an, Surah Al-Anfal, verse 9.

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ
بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ ﴿٩﴾

Which means: "[Remember] when you asked help of your Lord, and He answered you, 'Indeed, I will reinforce you with a thousand from the angels, following one another.'" (Qur'an, Surah Al-Anfal [8]: 9)

This verse highlights the importance of solidarity and mutual support among Muslims in communal life. Islam obliges its followers to assist one another and provide help in times of need, whether in times of conflict or peace.

Mutual Assistance and Humanity (Ta'awun and Insaniyyah)

Islam encourages its followers to help others, especially those in need, in every possible way regardless of their race or religion. Allah states this in Surah Al-Anfal, verse 74.

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ
ءَاوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾

Which means: "But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided - it is they who are the believers, truly. For them is forgiveness and noble provision." (Qur'an, Surah Al-Anfal [8]: 74)

This verse emphasizes the importance of helping others and providing shelter and assistance to those in need. Islam teaches the values of

kindness and solidarity to build a society that cares for and empathizes with those who require support.

Correlation Analysis with Character Education

The integration of Qur'anic values with the second principle of *Pancasila* has a direct implication for strengthening character education. The analysis reveals two main correlations:

Ethical-Moral Dimension

Ayat-ayat *Rahmatan lil-'Alamin* The verses of *Rahmatan lil-'Alamin* teach justice, compassion, and respect for human dignity, aligning with the goals of moral education to shape individuals who are civilized (Lathifah & Ndona, 2024) and ethically grounded (Ramadhani, 2024).

In the context of character education, these values serve as the moral foundation that guides individuals to 1) Avoid arbitrary or unjust actions toward others; 2) Develop compassion and empathy in daily life, and 3) Uphold integrity and fairness in decision-making.

The primary goal of character education is to shape individuals who are civilized—not only intellectually intelligent but also wise in their behavior. Thus, the ethical-moral dimension of Qur'anic values reinforces the development of a virtuous personality, as emphasized in the second principle of *Pancasila* (Abidin, 2021).

Social-Humanitarian Dimension

The concept of equality and universal brotherhood promotes attitudes of tolerance, empathy, and anti-discrimination. These values contribute to shaping inclusive citizens who respect diversity. This concept provides a strong theological foundation for recognizing and embracing diversity. Islam views humanity as originating from the same source; therefore, there is no justification for discrimination based on race, religion, or culture.

In character education, this implies: (1) fostering an attitude of tolerance toward differences in belief and culture, (2) developing social empathy—the ability to sense the suffering and needs of others, and (3) shaping an anti-discriminatory personality in accordance with *Pancasila's* ideals of creating an inclusive society.

The integration of social-humanitarian values is not only normatively relevant but also strategically significant within Indonesia's multicultural context. Character education grounded in Qur'anic and *Pancasila* values fosters citizens who respect diversity while upholding piety as the true measure of human virtue. This approach emphasizes the importance of a religious foundation in character formation, thereby reinforcing the ethical and humanitarian basis of *Pancasila*.

The analysis reveals that the interpretation of *Rahmatan lil-'Alamin* verses can be implemented in character education through several strategies, including curriculum integration, where universal Qur'anic values are combined with *Pancasila* principles in subjects such as Religious Education, Civics (PKn), and Character Education; humanistic pedagogy enhancement, which directs the learning process toward developing individuals who are empathetic, just, and courteous in social interactions; teacher modeling, in which teachers serve as exemplars of *Rahmatan lil-'Alamin* values by embodying compassion, justice, and respect for diversity; and school culture development, where the educational environment is designed to foster brotherhood, tolerance, and respect for human dignity.

CONCLUSIONS AND SUGGESTIONS

This study demonstrates that the universal values embodied in the concept of *Rahmatan lil-'Alamin*, as outlined in the Qur'an—encompassing the dimensions of

compassion (*rahmah*), justice (*'adl*), tolerance, respect for diversity, sincerity, integrity, and social concern—have substantive relevance to the second principle of *Pancasila*, namely "*Just and Civilized Humanity*." The integration of these Qur'anic values provides theological, philosophical, and normative foundations for strengthening the principles of humanity, equality, and social solidarity that form the fundamental basis for national character development.

The practical implications of this study emphasize that the internalization of *Rahmatan lil-'Alamin* values within the education system should be implemented comprehensively, through the development of a contextual and value-based curriculum, humanistic and participatory pedagogical approaches, teachers' moral exemplarity as agents of transformation, and the creation of an inclusive school culture that respects human dignity. This strategy is expected to cultivate a generation that is not only intellectually capable but also possesses strong character, integrity, and social sensitivity. Consequently, the synergy between Qur'anic teachings and *Pancasila* principles is not only conceptually relevant but also practically applicable in fostering a peaceful, just, inclusive, and civilized Indonesian society.

Based on the findings of this study, it is recommended that educational institutions integrate *Rahmatan lil-'Alamin* values into the curriculum contextually to foster character traits of justice, integrity, and social sensitivity. Educators should serve as moral exemplars by applying humanistic and participatory teaching approaches. The government is also encouraged to strengthen the synergy between Qur'anic values and *Pancasila* through holistic character education policies. Furthermore, future research should examine the implementation of these values in educational practice to reinforce

a culture of tolerance and humanity within a peaceful and civilized Indonesian society.

REFERENCE

- Abidin, A. M. (2021). Pendidikan moral dan relevansinya dengan pendidikan Islam. *Jurnal Paris Langkis*, 2(1), 57–67.
- Alfanny, M. S., Sirojuddin, A. S., Yusuf, K., Tamimah, N., & Amien, A. B. (2025). Islam Indonesia Pluralitas Aliran Dan Paradigma Normatif-Historis. *AL-Ikhtiar: Jurnal Studi Islam*, 2(3), 292–304.
- Aziz, A. (2020). Etika Interaksi Sosial dalam Pola Meminta Izin: Studi Analisis Surat al-Nūr. *Al Burhan: Jurnal Kajian Ilmu Dan Pengembangan Budaya Al-Qur'an*, 20(2), 180–197.
- Bakari, A., Amala, R., Datunsolang, R., Mala, A. R., & Hamsah, R. (2024). Analisis Manajemen Pembelajaran Berbasis Proyek Penguatan Profil Pelajar Pancasila Dan Rahmatan Lil Alamin Dalam Membentuk Karakter Peserta Didik. *Tadbir: Jurnal Manajemen Pendidikan Islam*, 12(1), 145–158.
- Efendi, R., & Iskandar, T. F. (2024). Implementasi Al-Qur'an dan Dampaknya terhadap Kualitas Hidup. *Al Mabhats: Jurnal Penelitian Sosial Agama*, 9(1), 1–16.
- Harahap, A., Manik, A., Siregar, D. M. S., Gaol, R. S. L., Taufik, T. A., & Nababan, R. (2024). Analisis Tentang Penerapan Pancasila Sila Kedua Membangun Pembentukan Karakter Kemanusiaan yang Adil dan Beradab Pada Siswa/I di SMP Negeri 27 Medan. *Innovative: Journal Of Social Science Research*, 4(3), 14272–14285.
- Lathifah, M., & Ndonga, Y. (2024). Peran Pendidikan Dalam Membangun Kemanusiaan Yang Beradab. *Lencana: Jurnal Inovasi Ilmu Pendidikan*, 2(3), 184–193.
- Massofia, F. D., & Rahmawati. (2023). Konsep Rahmatan Lil 'Alamin pada QS. Al-Anbiya: 107 (Kajian Tafsir Qur'an). *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 2(2), 143–150.
- Ramadhani, N. (2024). Tujuan pendidikan Islam dalam membentuk generasi berakhlak mulia. *Jurnal Pendidikan Nusantara*, 3(2), 78–91.
- Safrudin, M., Nasaruddin, N., & Ihwan, I. (2023). " Tafsir Ayat-Ayat Kemasyarakatan" Implementasi Nilai-Nilai Kemanusiaan dalam Kehidupan Modern. *TAJIDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 7(1), 135–148.
- Susanti, R. W. (2015). Nilai Pendidikan Akhlak tentang Sikap Adil dalam Perspektif Al-Qur'an (Kajian Tafsir Surat An-Nahl Ayat 90 dan Al-Maidah Ayat 8). Universitas Islam Negeri Syarif Hidayatullah.
- Syahansyah, Z. (2018). Telaah nilai kemanusiaan dan perdamaian dalam perspektif rahmatan lil alamin. *Rahmatan Lil Alamin: Journal of Peace Education and Islamic Studies*, 1(1), 1–14.
- Ulva, A. M., Hikmah, D. U., Istivarini, D., & M., H. N. El. (2021). Pelaksanaan Konsep Islam Rahmatan Lil 'Alamin. *Al-Afkar, Journal For Islamic Studies*, 4(2), 459–474.
- Wahyudi, A. (2006). Ideologi Pancasila: Doktrin yang Komprehensif atau Konsepsi Politis? *Jurnal Filsafat*, 16(1), 94–115.
- Wiyono, M. (2016). Tanggung Jawab Sosial dalam Al-Qur'an; Analisis Kritis Tafsir Tematik Kemenag RI. *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis*, 4(02), 1–22.