

DAKWAH RAHMAT LIL AL-ALAMIN AS SOLUTIVE DA'WAH: A STUDY OF THE STUDY OF TAFSIR SCIENCE WITH THE APPROACH OF SHARAH HADITH

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Abstract: The purpose of writing this article is to discuss how true Islamic da'wah is in accordance with the context of "rahmatan lil alamin", this is very important in the midst of the search for a solutive da'wah method in the midst of the massive discrediting of Muslims in the eyes of the world. This study uses a qualitative method with a measurable descriptive approach, namely research that does not actually require a direct process of collecting data but from a literature study, further this research uses the Koran published by the Ministry of Religion of the Republic of Indonesia as the premiere source, and complements it with journals, books, and other scientific proceedings as secondary sources. This study resulted in the conclusion that preaching Islam is actually not limited to just spreading religion, preaching Islam in the concept of "Rahmatan lil alamin" itself must contain the values of compassion, as Islam as a religion in general every religion teaches to spread love to each other.

Keywords: Islam; Islamophobia; rahmatan lil alamin

A. Introduction

Islam as one of the same religions, together with Christianity and the Jewish Religion which comes from the spread of teachings from God which is believed to be revealed to a chosen class of human beings, carries out the mandate to convey the teachings of God to his people.¹ Islam itself is believed to have been revealed to an Arab surnamed Quraish from the hashim kabilah, a young man named Muhammad Saw. Appointed as one of the Prophets and Apostles in Islam. At the beginning of the age of 40 he was appointed as a Prophet and Apostle. From the time of the repatriation of the revelations handed down to 23 years after that, Islam has become a very large religion, and influential in the arabian peninsula. Even 1400 years later, if traced further, the influence of Islam had reached its peak at the time of the prophet Muhammad's death, under the leadership of his Companions who had taken the lead in the spread of Islam². At the height of its spread Islam had spread widely in the region which now consists of the entire middle eastern peninsula, Anatolia, the Balkans, India, East

¹ Ahmad Zainal Abidin, Thariqul Aziz, and Dewi Charisun Chayati, "Some Theological And Sharia Issues In The Perspective Of Islam And Other Samawi Religions: A Case Study Of The Thought Of M. Quraish Shihab," *Journal of Quran and Hadith studies* 9, no. 2 (2020): 55–83.

² Zul Helmi, "The Concept of Caliph Fil Ardhi In Philosophical Perspective: A Study of the Existence of Manusai as a Caliph," *Intizar* 24, no. 1 (2018): 37–54.

Asia, northern Africa, the plains of Spain, and even in some Islamic literature has reached the Archipelago³. This is inseparable from the massive proselytizing movement, although it was colored by wars, and bloodshed to spread religion, it proved effective. However, on the other hand, the spread of religion by means of violence is something that violates the provisions of Religion⁴. However, the lack of violent proselytizing in the days of the spread of Islam is generally accepted by historians as a justified historical fact.

Whether this is justifiable, after conducting a literature-base-based literature-based search, the author found several explanations from a number of experts that are at least expected to explain what exactly the original intention and purpose of the proselytizing mission and its sifar should carry the grace of lil alamin, among these studies is the article Naim (2019), "The Concept of Wasathiyah Islam as a Form of Islam Rahmatan lil'alamin: the role of NU and Muhammadiyah in realizing Peaceful Islam in Indonesia," *Journal of Socio-Religious research*. This journal uses a literature study approach method, where this article uses written media as the premiere data of its writing. This research succeeded in concluding that NU and Muhammadiyah as the largest organizations in Indonesia succeeded in bringing the concept where the face of the unification of people in Indonesia can be united even within the framework of different cultural dynamics (Niam, 2019). Astuti et al (2020), "Strengthening the Value of Rahmatan lil alamin in early childhood in millennials," *Journal of cultural studies in Batusangkar*. In its writing, this journal seeks to take meaning from literature-qualitative sources with a descriptive-structured approach to achieve the objectives of writing. This study concludes that the understanding of Islam as a rahmatan lil alamin in the golden age of "Golden Age" a child has a very important role, by instilling in children that Islam is a religion that loves peace from an early age, can have a very positive impact on the way a child responds to a difference.⁵ Parhan (2020), "Responding To Islamophobia By Internalizing The Value Of Islam Rahmatan Lil Alamin Using the Media," *Journal of the reality of islamic and social studies*. In the course of writing, the author of this article relies on the literature review method which is matched with a descriptive-critical approach in managing its primary and secondary data. This research succeeded in concluding that the process of internalizing a value in this case, Islam as a mercy for the universe through social media, is a path that is considered quite effective in suppressing and straightening out false understandings, wrong points of view, and excessive extremism towards Islam.

³ M. Irfan Farraz Haecal and Dadan Rusmana, "Historical Conception According To The Natural Malay Tafsir of Turjuman Al-Mustafad: A Tafsir Study of The Nusantara," *Al-Risalah: Journal of Sharia and Law* 22, no. 1 (2022): 78, https://journal3.uin-alauddin.ac.id/index.php/al_risalah/article/view/28360/14897.

⁴ Syamzan Syukur and Mastanning, "The Role of the Mamluk Dynasty in Stemming the Mongol Expansion into the Islamic World," *Journal of Riblah* 06, no. 01 (2018): 33–45.

⁵ Ria Astuti, Yulia Salis Hijriani, and Khairul Bariyyah, "Strengthening the Value of Rahmatan Lil Alamin in Early Childhood di era Melenial," *Batusangkar International Conference V V*, no. october12-13 (2020): 127–136.

⁶ Nata (2016), "Islam Rahmatan Lil Alamin as a model of Islamic education entering the ASEAN Community," a proceeding of tarbiyah lectures and teacher training. Papper's proceedings were written using the Generic-Descriptive method with a teacher science approach. The conclusion point of this proceeding is that Islamic education as a rahmatan lil alamin has at least 5 (five) concepts, namely: first, Islamic education as a rahmatan lil alamin is considered appropriate not only as a self-identity but can also be an effective sharing culture in the era of globalization, secondly, informal traditional-based education that has been going on for a long time in Indonesia has proven successful in bringing peace and tolerant self-internalization, Third, the strengthening of science plays quite significantly in the process of cultural acuturation, Fourth, building intelligence and work ethic becomes an important point in the process of planting Islam as a rahmatan lil alamin, Fifth, the concept of refinement will continue to develop so that the desired ideal point may be long to achieve, however this becomes a light if we as a Muslim society can realize, and positioning oneself.⁷

Previous research has greatly helped the author in writing this article related to the proselytizing carried out by the Prophet and the companions. In fact, da'wah is a word in the original arabic language that was absorbed into the Indonesian language which can literally be translated with the meaning of broadcasting, inviting, embracing, and can mean propaganda. ⁸ This understanding can be interpreted from a moderate point of view. However, not infrequently this understanding is considered as threatening and very dangerous. The word proselytizing is inseparable from Islam, because part of one of the significant factors of how rapid the development of Islam is proselytizing. However, on the other hand, because of its very inherent nature, it is not uncommon for a small mistake from a person and or a community in proselytizing to cause a negative stigma against Islam itself. There are many cases where a preacher is forced to be precessesized, because his proselytizing is more or less too opposed to local wisdom, instead of spreading the right understanding, it makes the community confused. ⁹ The act of presecussion is the result of proselytizing which can be the lightest of all possibilities, such proselytizing is usually framed as moderate, and tolerant proselytizing however, leaving aside the understanding that has existed in society even in an effort, not to reduce the element of proselytizing in accordance with the islamic jaran itself. Furthermore, proselytizing can also cause deep traumatic damages if done in a very extreme way, proselytizing can be an element of

⁶ Muhamad Parhan et al., "Responding to Islamophobia by Internalizing the Value of Islam Rahmatan Lil Alamin through Using the Media," *Islam Reality: Journal of Islamic and Social Studies* 6, no. 2 (2020): 139.

⁷ Abuddin Nata, *Islam Rahmatan Lil Alamin as a Model of Islamic Education Entering the ASEAN Community, Faculty of Tarbiyah Science and Teacher Training UIN Maulana Malik Ibrahim Malang* (Malang, 2016).

⁸ Language Development and Development Agency, "KBBI," *KBBI*, last modified 2020, <https://kbbi.kemdikbud.go.id/entri/Dakwah>.

⁹ Abi Suwanto and CNN Indonesia, *Ustaz Abdul Somad Discuss the Persecution of Clerics with Din Syamsuddin* (Jakarta, 2018), <https://www.cnnindonesia.com/nasional/20181103182540-32-343764/ustaz-abdul-somad-bahas-persekusi-ulama-dengan-din-syamsuddin>.

reason for committing acts of terrorism.¹⁰ Recalling the tragedy of September 11, which is deeply imprinted on the memory of the citizens of the united states and even the world, how not on one day full of sorrow the citizens of the United States were suddenly shocked by an act of terror in the form of the crash of a commercial plane into the World Trade Center building, in less than half an hour more than hundreds of Citizens of the United States stretched their lives, sadly "this heinous murder" did not look at who was the victim.¹¹ This inflicts deep traumatic wounds so that social phenomena appear that strongly decimate Islam, phenomena that tend to be anti-Islamic, this phenomenon is called Islamophobia.¹²

It is strange whether Islam actually justifies such a heinous act in the name of Proselytizing, this discussion becomes very interesting when we remember that the religion of Islam upholds tolerance, and even in its Theological Dogma Islam guarantees the absence of coercion in religion.¹³ In further view Islam claims that its Religion is a religion that *Rahmatan lil alamin*.¹⁴ This means that Islam exists not only for its adherents, but islam exists for something far Universal, present as an answer to something that is still gray, and as an umbrella to accommodate all kinds of differences even in the context of differences that require tolerance between religions.¹⁵ Although the Alims of the Islamic ummah describe *Rahmatan lil Alamin* differently, they all refer to one common meaning, namely that Islam is a Blessing, a Gift, and a Way out for all the circumstances prevailing in this universe. It is a special attraction if the understanding of proselytizing that is so prural can be in line with the concept of *Rahmatan lil Alamin* upheld by Islam, this reason is what makes the author to raise the headline in the discussion of this article from the question Can *Rahmatan Rahmatan lil alamin* be a solutive proselytizing in the midst of a wild paradigm?. In this study, researchers sought to conduct studies to reveal the true meaning of *lil alamin* grace contextually. However, given the breadth of the discussion on this topic, the author will focus on discussing the hadith text about *Dakwa rahmatan lil alamin*, how the *sharah* and *takhrij* hadith are, and whether this *Rahmatan lil alamin* proselytizing can be a solutive path of proselytizing.

This research uses qualitative methods in the preparation of the discussion in this article, this means that the author did not conduct research that was directly involved in spaciousness, and did

¹⁰ Kiki Sakinah, "The Effects of 9/11 Attacks On Muslims, The Story Of Opposing Terrorist Stereotypes," last modified 2021, accessed July 30, 2022, <https://www.republika.co.id/berita/qzaln7320/efek-serangan-911-ke-muslim-kisah-lawan-stereotip-teroris>.

¹¹ Sakinah, "The Effects of the 9/11 Attacks On Muslims, The Story Of Opposing Terrorist Stereotypes."

¹² Namira Islam, "Soft Islamophobia," *Religions* 9, no. 9 (2018); Anam Ajiz et al., *Islamophobia in Australia - II*, ed. Derya Iner, Islamophob. (Sydney: Charles Sturt University, 2020).

¹³ Muhammad Irsa Barus, *There Is No Coercion In Islam* (Medan, 2018).

¹⁴ Harjani Hefni, "The Meaning and Actualization of Islamic Da'wah *Rahmatan Lil'Alamin* in Indonesia," *Dakwah Science: Academic Journal for Homiletic Studies* 11, no. 1 (2017): 1–20.

¹⁵ Samsul Ma'arif et al., *Freedom, Tolerance And Terrorism Research And Religious Policy In Indonesia*, ed. Ihsan Ali-Fauzi, Zainal Abidin Bagir, and Irsyad Rafsadi (Jakarta: Paramadina Foundation, 2018).

not take a simple step in drawing conclusions.¹⁶ In the process, the author uses a Descriptive approach, making the Quran published by the Ministry of Religion the first source of data, further to add the data needed by the author to add secondary sources in the form of journals, books, and scientific papers based on indexed searches such as Google Scholer, NPL Journals, Scrid inc., and Pubmed Jurnal. Where objective truth is obtained from the comparison of the theory to the case that is trying to be solved.¹⁷

B. Results and Discussion

1. Verses of the Qur'an containing the values of proselytizing

Using a search that focuses on the context of the content of verses in the Qur'an published by the Ministry of Religious Affairs of the Republic of Indonesia, the author finds a lot of verses in the Qur'an that contain meanings about proselytizing. In this article, the author will only take a few verses that will be used as the object of further discussion. The verses that will be the focus of the discussion are: Qs. At-Taubah: 71, and Qs. Al-Anbiya: 107 as follows:

Qs. At-Taubah: 71

It means: *"And the believers, male and female, some of them became helpers to some of the others. They commanded (to do) the makruf, and prevented from the mungkar, performed prayers, performed zakat, and obeyed Allah and His Messenger. They will be given mercy by God. Truly, Allah is Omnipotent, Omnipotent."*¹⁸

Qs. Al-anbiya: 107

means: *"And we did not send you, but to (be) a mercy to the universe."*¹⁹

2. Interpretation of verses containing the essence of proselytizing

Da'wah, is a vocabulary rooted in the Arabic word which is actually an invitation or exclamation of something that requires a high attentional intention to be listened to. The word dakwah has long been absorbed in Indonesian, the process of absorbing the vocabulary of the language "Dakwah" into the language spoken by the Indonesian people cannot be separated from the spread of Islam in the Indonesian land, significantly the process of absorbing the vocabulary "da'wah" cannot be separated from the dynamics of malay life. The Malay community with an Islamic style made the language equivalent of "calling" into "proselytizing" as its equivalent language which was done to show a formality, especially in the spread of religion.²⁰ One of those who has

¹⁶ Wahyudin Darmalaksana, "Research on the Hadith Sharah Method of a Contemporary Approach: A Guide to Thesis, Thesis, And Dissertation," *Diriyab: Journal of Hadith Studies* 5, no. 1 (2020): 58–68.

¹⁷ Wahyudin Darmalaksana, "Qualitative Research Methods for Library Studies and Field Studies," *Pre-print Digital Library UIN Sunan Gunung Djati Bandung* (2020): 1–6.

¹⁸ Ministry of Religious Affairs of the Republic of Indonesia, *Al Qur'an - Ministry of Religious Affairs*, 2019.

¹⁹ Ministry of Religious Affairs of the Republic of Indonesia, *Al Qur'an - Ministry of Religious Affairs*.

²⁰ Haecal and Rusmana, "Historical Conception According To The Natural Malay Tafsir of Turjuman Al-Mustafad: A Tafsir Study of The Nusantara."

such a view is Suhadang Kustandi, an expert in the field of proselytizing communication.²¹ Furthermore, proselytizing in the kustandi sense is explained as a theological communication to call and invite a people in this discussion to be muslims, with the understanding to invite obedience, and ta'at over the Dogma-Theological religion.²²

In the interpretation of surah al-Baqarah the 71st verse has several interpretations containing the ashab an-Nuzul verse, among the interpretations are those issued by the 2019 edition of the Tafsir of the Ministry of Religious Affairs of the Republic of Indonesia which explains; in this verse Allah Swt. Emphasizes to every believer, both male and female believers (in which there is no distinction) to always maintain and be a defender of each other, in the midst of islamic brotherhood. Furthermore, in this verse it is also emphasized that the obligation to defend and defend honor, and participate in preserving the marwah of Religion is not only imposed on those who consciously welcome the call for jihad, but furthermore this appeal is also imposed on people who are conscious, and have faith, both from the weak, and strong to keep the Religion of God.

In the story behind the descent of this verse is the ibrah of the story of the Wives of the Prophet and the Wives of the Companions who participated in defending religion into the battlefield together with the Muslims in defense of the Religion of Allah, between them there has been a cord of brotherhood that is no longer based on a blood relationship, but is based on a bond of faith that consciously or does not arouse a sense of brotherhood, unity, and mutual tolerance to help each other. These factors were inseparable from the encouragement, and the strong call from the heartstrings of every Muslim at the time, this greatly made the view of muslims who were women who welcomed the call as heroes to preserve the honor of their religion.

In the interpretation of the Qur'anic verse surah al-Anbiya: 107 along with the interpretation of surah al-Baqarah the 71st verse which explains the necessity of proselytizing, among Muslims. In a further explanation put forward by Quraish Shibab in his book of interpretations which explains the meaning of Sura al-Anbiya: 107. He explained that the verse "and we did not send you, but rather (became) mercy for all Nature," meaning that Allah expressly, and clearly explained that the holy book of the Quran is part of the commemoration and is simultaneously a contender for the afterlife that it believes to exist. It is further explained sequentially that the Quran is also a sufficiency in the sense of "complementary perfection", for anyone who consciously to be sincere, submissive, and obedient to God, as part of the perfection of the Faith, which has been conveyed by the Prophet

²¹ Icol Dianto, "THE ROLE OF PROSELYTIZING IN THE PROCESS OF DEVELOPING ISLAMIC SOCIETY," *Journal of Wisdom* 1999, no. December (2020): 1–6.

²² widya Ayu Lestari, "The Concept of Moral Education in the Qur'an Surat Al-Hujurat Verses 11 and 12 (Comparative Study Between Tafsir Al-Azhar Buya Hamka and Tafsir Al-Mishbah M. Quraish Shihab)" (Alaudin State Islamic University Makassar, 2017).

Muhammad pbuh., very plainly, Allah swt. Affirmed in his continued words: "and we did not send you, O muhammad, but to be a mercy to the universe."

In other words it is understandable that the main discourse of the verse is a true affirmation, along with god's recognition of the prophethood of a Muhammad, this is really reflected in the grouping of the verses to surah al-Anbiyyah. Al-Anbiyyah itself is clearly interpreted with the meaning of "the Chosen Prophets," from the number of prophets believed to be as many as one hundred and twenty-four thousand prophets, there are among them three hundred and thirteen apostles, among the apostles there are dozens of rosuk whose names are told in the Qur'am specifically, among the prophets told: Prophet Isa, As., Prophet Moses, As., Prophet Noah, As., and Especially the Prophet Muhammad Saw., those mentioned in particular are not Apostles who have the general advantages that Allah gives to each of his Prophets and Messengers. They are lovers of God who are believed to have passed the trials of a very long, and severe degree. So from the severity of their struggle the apostles. Allah swt., gives them privileges that He (Allah) does not give to other than them. Like butterflies flying freely, none of them have the same wing pattern and seripa as other butterflies. This privilege can not only be interpreted as a great mercy on god's side, but also means how close they are, how special their position is on God's side.

It is not surprising that one of the prophets devoted by Allah, that is the name of Baginda Muhammad saw. As part of those who were privileged, how not the Socio-Psychological Condition he had made him nicknamed "al-amin" among his people, showing a position of greate, this condition was an indisputable grace from God to him besides the passing down of revelation to him as one of the generalities of the Prophets and Apostles. Some scholars give their point of view, especially neo-contentporer interpreters regarding diction: "Mercy lil alamin" on the piece of God's words. The commentators argued that what God meant to the piece of the word was baginda prophet Muhammad pbuh. There is no caliphate among the scholars of the interpreter. They agreed that absolutely what was referred to above was Muhammad pbuh. Divide by merit, as well as Ruhiyah. So it can be concluded that Muhammad, as a whole, was lined up as a man with the glory of the title "Rahmatan lil alamin," meaning it is further understandable that he (Muhammad) is both a Man and a Prophet, and an Apostle. It is an undeniable gift to the whole of humanity, and to all of nature.

Whatever comes out of him, is a grace, and can be a blessing to all nature. It also means that anything he does can and is a must to follow and be understood as one of the best paths for all affairs. In indicting his ummah even this prophetic prophetic prophet, it is forbidden to harm, corrupt, and destroy. This prohibition, and taboo is in fact the indisputable essence that proselytizing should not be done in a way that violates the law of truth in the Sunnah of Allah (the law of nature),

furthermore this prohibition is valid even in a simple context such as, the prophet is forbidden to simply pick flowers before their blooming, fruits before they ripen in their hands. How gentle he was in proselytizing, no wonder western orientalis described him as a gentle but firm figure. His gentleness occurs even when there should be no affection in it, the intended situation is The condition in the middle of the battlefield, he has a sword dubbed as the sword "dzul fiqar" and has a shield that also has a nickname as "dzat al-fadhal", the saddle that is the mount of the horse he is given the name "ad-daj", this shows that even lifeless objects on his side have a personality that also needs love affection and radiance of mercy and friendship from the prophet.²³

Further explained in the interpretation of the Qurtubi, prophet Muhammad Saw. Not only is it a blessing, and anugeran in the literal sense of mercy, for muslims only but it is also similar for the followers of other prophets (those who reject the prophethood of Muhammad) even when they reject the lordship of Allah and the prophethood of Muhammad, he is still a mercy for them, his forgiveness and help is in the form of part of the grace he bestowed. Like the historical events of the liberation of Makkah, the Prophet Muhammad forgave and forgave all the Quraish and accepted them, released them, and left them in worship of their own choice, while the laws of islam were still the ultimate lever and breaker of all their prayers. The same freedom was exemplified by the baginda while initiating the Charter of Madina, the prophet did not force the jews to have faith, the christians to convert, but instead the prophet wanted to maintain unity above religion in the auspices of Islam as great values.

3. Sharah Hadith deals with the essence of proselytizing

In the book of Shahih al-Buqari, there is a hadith number 7372 narrated from the path of Abdullah Bin Abbas whose hadith text is as follows:

Means: *"Having told me Abdullah bin Abu Al Aswad has told us Al Fadll bin Al 'Ala has told us Ismail bin Umayyad of Yahya bin Muhmmad bin Abdullah bin Shaiji he heard Abu Ma'bad former slave of Ibn Abbas, saying: I heard I heard Ibn Abbas say: "When the Prophet sallallahu 'alaihi wa sallam sent Mu'adz to the land of Yemen", The Prophet said: "O Mu'adz, you go to the scribes, and make the first prosehytizing material that you say is that they may obey Allah ta'ala. If they are aware of this, tell them that Allah requires them five prayers in a day and a night. If they have prayed, tell them that Allah requires the zakat of their treasures, which are taken from the rich, and given to the poor, and if they have pledged such, take their treasures and guard their treasures, all of which must be kept in honor."*²⁴

²³ Firdaus, "Semiotic Studies of the Verses of Wa Ma Arsalnaka Illa Rahmatan Lil Alamin," *Journal of Ayy-Syukriyyah* 20 (2019): 66–85.

²⁴ Encyclopedia of 9 Imam Hadith, *Book of Hadith 9 Imams*, 2017, http://www.infotbi.com/hadis9/kitab_open.php.

The hadith mentioned above, narrated mutawwatir which means that the hadith has been narrated with many paths of passage, which makes for this hadith to be falsified is very impossible, because how can many people agree on lies together²⁵. This hadith is narrated the path of sanad Abdullah ibn Abbas which was re-examined by Imam al-Bukhari, in his engraving Imam al-Bukhari argues that this hadith is Shahih, both sanad and matannya. Hadith can be said to be a hadith of Shahih if the hadith is not found to be flawed in the path of its narration, rawi is required to be someone who is just and strong in its memorization, there is no syadz (awkwardness) and illat (defect) in the matan (content).²⁶ The shahih-an of a hadith is an initial crunch that should be ascertained first before taking a student, a view of the law, and other matters relating to sharia. The above hadith has been declared as a shahih hadith, meaning that we can take it as a basic foundation after the interpretation of the Qur'an. In the hadith, it is stated that proselytizing is at least divided into several levels: 1) Inviting to obey (god) Allah swt., 2) Inviting to establish Prayer as one part of the mena'ati of Allah's command, 3) Calling for fulfilling dzakat as a call for muslims, 4) keeping each other's honor from what they have pledged. It is interesting that the obligation of proselytizing will not be continued unless one pledge has been made, which is to invite to godliness. If the proselytizing has not been carried out then the next level of proselytizing cannot be carried out. This indicates that proselytizing must have a level, and if the previous level has been well received, then it will enter the next level.

In his explanation, al-Imam Bukhari, tells the story of the hadith above. It is said that there was a debate among the friends regarding, allowing Muslim women to participate in jihad. This is very new for friends because many of the friends are Quraish Arabs who uphold gender superiority, where the male gender is considered to dominate in all fields. Especially in major events such as wars, trade, and shafar (traveling). It was after the arrival of Islam that had broadly changed completely the customs, and customs that had long existed among the Arab Quraish before the arrival of Islam. Many Muslims still need habituation, like a stone that has long been hardened and solid on its pedestal, difficult to change and hollow out. This is very much illustrated by the events of jihad, there is a disturbance among the companions, is it permissible in Islam for Muslim women to participate in jihad to defend the religion?. To answer the question of these companions, the Prophet Saw. In accordance with the hadith above, not only allowed Muslim women to jihad, but, furthermore, the

²⁵ Muhammad Anshori, "The Study of the Continuity of Sanad (Ittiṣāl Al-Sanad)," *Journal of Living Hadith* 1, no. 2 (2016): 294.

²⁶ M. Irfan Farraz Haecal, Hidayatul Fikra, and Wahyudin Darmalaksana, "Analysis of the Childfree Phenomenon in Society: A Study of Takhrij And Sharah Hadith With An Islamic Law Approach" 8 (2022): 73–92; Darmalaksana, "Research on the Hadith Sharah Method of a Contemporary Approach: A Guide to Thesis, Thesis, And Dissertation."

Prophet, allowed in general to all Muslims to proselytize to spread the widest religion.²⁷ Of course, the proselytizing referred to basically invites people to worship the one God. The plurality of human beings in accepting, and processing something new, makes not everyone who is charged with being able to accept it thoroughly in a relatively short time. Most of them can take days, months, years, and even take much longer for them to re-perfect their religion as brought by the Prophet Saw.²⁸

4. The Theory of Proselytizing in the Perspective of Conflict Resolution Ralf Dahrendorf

Conflict, is a word that broadly has a negative meaning, this word is an absorption word from the english language "conflic" which literally means dispute. In terms of conflict, it can be described as a linguistic sense that describes situations where there is intersection, disharmony, and disharmony both in meaning, and significantly influential and can affect geo-social conditions at large. Conflict theory itself means a paradigm of fundamental sociological facts, examining the causes and effects of disputes, between individuals with individuals, individuals with groups, and groups with groups, objectively and determining antisive measures that can at least defuse the conflict that will, and or are occurring.²⁹ Furthermore, when defined differently, conflict theory can be used as a unique perspective that views social events as a complex and separate ecosystemic dynamic, standing for their independence and participating in their own creation. The intended creation means that society as an organism in conflict theory has the power to create and stop conflict simultaneously, in other words, humans can be a component of the creator, and participate simultaneously as a solution to the conflict itself.³⁰ Such a relative dynamic makes social uniqueness the beginning and end of the creation of conflict. The conflict that is created is the expression of each human being as the actor.³¹

From the description above this theory can be understood through a conclusion of understanding which is redefined as follows society has two relationships of social dynamics where society can be involved in it as a major factor in the creation of conflict and can also play a role together as a factor that solves it, a conscious thought of human consciousness to establish relationships in the name of humanity and social beings makes that dynamism as a truth. The truth that brings about the collision of each other's thoughts, no wonder as a result is not uncommon for conflicts that based on individual desires turn into much broader disputes that may cause deep

²⁷ Shamsuddin Muhammad ibn Umar As-Safiri, *Al-Majalisul Wa'z'hiwab Fi Syarbi Abaditsi Khairil Bariyyah Min Shahihil Bukhari*, ed. Ahmad Fathi Abdurrahman, Issue 1. (Coiro: Darul Kutub al-Ilmiyah, 2004).

²⁸ Mu'min, "Study Shah Shahih Al-Bukhari; At-Taudhih Li Syarhi Al-Jami' Ash-Shahih Ibn Al-Mulaqqin," *Diriyab : Journal of Hadith Studies* 3, no. 1 (2018): 19–26.

²⁹ Zety Tafiah, "Conversion of Bercadar pada Santri Di Pondok Pesantren Thariqul Ulum Lamongan Prespective conflict theory Ralf Dahrendorf" (UIN Sunan Ampel, 2021).

³⁰ Suryadi Budi, *Socio-Politics: A History of Definitions, and The Development of Concepts* (Yogyakarta, 2007).

³¹ Razak Zulkifli, *The Development of Social Theory: Welcoming the Era of Postmodernism* (Makkasar: CV. Legitimate Media, 2017).

thromatis. A dynamic that is so danced that there are so many social observers to help solve the "mystery" of human life. Among those who tried to solve it was a scientist of German-Nazi origin, the owner of the name Ralf Dahrendorf.

Ralf Dahrendorf in his work "Class an class conflict in Industrial Society" which was published by the Sociologist of the United States journal in 1959. Tells about his stance on conflict theory and functional theory is considered and accepted as a parallel theory. Furthermore, Dahrendorf understood that every conflict that occurs in society is always subject to and relevantly considered a single truth. Meanwhile, the theory of conflict states that the point of view that should be taken is to liken conflict as an element in society that contributes to change that can dynamically be very radical demanding a freedom.³² Dahrendorf's view of social stratification that the grouping of society into social classes is simply a mistake he calls the "Scum" of thought based solely on socio-aristocratic calculations based on the imagination of the artificial majesty of a deliberately created social system. Dahrendorf emphasized that the main and first task of a conflict analysis is the identification in the pseudo-authoritative role that exists in the dynamic system of people's lives, although in other words it can be interpreted as a different structural identification in society, of course, of course, the quality of an authoritarian power that has been possessed by a particular society at each level of its layers. From such an explanation we can give an implicit picture that the authority that declares the super-ordinate and sub-ordinate that exists in the social system of society. Despite his complexity Dahrendorf still holds to his belief that authority cannot be constant because it lies in a position not within people so that it can be different in each social system³³.

Ralf Dahrendorf assumed that all levels of society are in fact submissive and obedient to the dynamic and relative dynamics of change, although in reality there will be disintegration due to changes that are too fast. Although one of the forms of social order comes from a condition of compulsion from an institution that has power, so it seems to be considered capable of carrying out pressure regarding the role of society due to the existence of this power. This can be considered good because it can create order but on the other hand it can be used as a tool to control and suppress, for Dahrendorf society may not be able to survive and defend itself without the consensus of the conflict that will and has occurred before, society has been consciously united by forced inequality. With the meaning of a complicated position, the community voluntarily delegates to the authoritative power of the other position.

Dahrendorf retained the fact of social life, which had achieved a central thesis that authority can make a systemic determinant of conflict, from such relations and social conflicts, he argued that the social authority that exists in society has a different intensity of power-sharing. Authority itself is

³² George Ritzer, Goodman, and Dangles J, "The Theory of Sociology," in *Sociological Teory*, n.d., 148.

³³ Zulkifli, *The Development of Social Theory: Welcoming the Era of Postmodernism*.

not inherent in an individual but is translated as a very dynamic institution according to the agreement of society. This makes the authoritative position very static, in other words, a person can be in power or have the right to control and authority in other environments. Furthermore, this power or authority contains at least two elements, namely the ruler (a person or institution) and the person who is therefore controlled or can be said to be a subordinate of the superior as the government. Meanwhile, the grouping will be divided into three main elements: 1) Pseudo 2) Interested groups (Manifest), 3) conflicting groups. Those who are in the position of ruler (superior) have the intention to continue to maintain their eligibility as rulers in the *satuta Quo* state, the *Quo Statute* is defined as the status that as it was before an event. Meanwhile, those who are trapped in a state where they become objects of power controlled by their own social system seek to change the situation into something else, in this case into a group that has power. One of the functions of conflict is the occurrence of changes due to the consequences of a dispute of interest.³⁴

Islam as a religion that is widely spread by the mechanism of proselytizing, is closely related to society, in addition to the dynamics of revelation whose discussion involves such a thick theological factor, the thickness of this theological discussion is greatly influenced by the process of decreasing revelation. On the other hand, Islamic proselytizing consciously enters into a social mechanism where there is a social hierarchy as according to Dahrendorf's theory, where there is an authority that regulates a society. In the escort of proselytizing, islamic proselytizing is strongly opposed by the Quraish, the quraish tribe which is traditionally a tribe that is very oriented towards the majesty of offspring, making the people who have succeeded in being the subject of proselytizing, and welcomes proselytizing come from the lower class, this circle is dominated by slaves, the weak, ranchers, and the peasant class. This faction is very much looked down upon by the high-ranking officials of the quraish tribe. The emergence of a new religion, and its very vigorous spread made the social conditions of the quraish tribes in makkah at that time very fragile. There is often a conflict between the proselytizing movement and the rejection of the Quraish, especially than the authorities of the Quraish. This conflict was motivated by indications of a shift in cultural customs and a transition from an understanding of the theological context that the quraish believed in, very much different from what was claimed by the Prophet Muhammad and his companions. The Quraish makkah at that time, believed that there was a God named Allah, however, in addition to the existence of God (Allah), the Quraish also believed that there were gods who would facilitate their relationship to God, this belief in the godhead had been passed down for generations, so it was very thick and difficult to separate from the Quraish dii, there was even a view that the diversity of a God

³⁴ Tafiah, "Conversion of Bercadar Pada Santri Di Pondok Pesantren Thariqul Ulum Lamongan Perspective of Conflict Theory Ralf Dahrendorf."

other than Allah became the value of the identity of the Quraish themselves. It is conceivable that on the other hand, the Religion brought by the Prophet Muhammad brought a very contradictory understanding, where the Religion believed in Allah as a God with His all-singular principle, there was no God or intermediary to God, servants as weak entities as faithful servants and obedient followers to the singular God. Unsurprisingly this very basic distinction makes for a huge rejection of conservatives. This rejection even extends to disputes from every walk of life, the background that aggravates the situation is the fact that the Prophet Muhammad the Prophet, who belonged to the same tribe, had a noble nasab, and was a glorified authority among the Quraish.³⁵

This background, angered some of the quraish authorities. The conflict that occurred to the level of bloodshed, the social construction that had been damaged had a long tail, to the expulsion of the Quraish who had adhered to the proselytizing of the prophet Muhammad, by his people to get out of the City of Makkah. From this resolution there are two points of view that clearly separate the understanding due to the failure of imperfect assimilation, causing the sub-bordinate of the great culture, the sub-bordinate forming a new culture and the new culture making them no longer comparable to their own Opps-Ordinate, even though they were part of them from the past, and on a daytage basis still have a blood relationship that some scholars say is indisputable.

5. ***“Rahmatan Lil Alamin”***

As a religion that is actually like the nature of religion, Islam has a nature that must be acceptable without any special exceptions, in this sense then Islam must at least be Universal as a religion, because its Universal Nature islam is also comprehensive where islam is conditioned as an answer that is widespread and indefinite, meaning that Islam is not a religion of pieces, moreover, a religion that re-copies what other religions have taught, furthermore it should be a Religion that is derived for the benefit of man, should not even be a necessity that haqiqi, must follow the understanding of human spirituality that is the target of the spread of the religion. Islam is very unique, in which there are divine dogmas that are believed to contain the entire guidelines of life, and even life after death. The dogma contains specific and concrete rules of every dynamic that has been, is, and will exist, to be carried out in order to obtain the dogma-theological promise of Heaven, and forgiveness itself.³⁶ All Religions embraced by mankind actually have the main concept in their teachings to be merciful and loving each other among god's creatures, regardless of what the definition of godhead itself is. The reason why all religions teach to love and love one another on behalf of the creatures created by God is that God with his power wants his Servant to create peace

³⁵ Herman Herman, "Da'wah local language in the community of South Bontonompo Subdistrict, Gowa Regency," *Tabligh Da'wah Journal* 21, no. 1 (2020): 105.

³⁶ Arina Rahmatika and Ninda Khoirullina, "Efforts to Uplift Islam Rahmatan Lil'alamin Through Bangkit Magazine," *Journal of Da'wah and Communication* 5, no. 2 (2020): 191.

in living life. It would be bad if an event based on love, and the noble values of affection disappeared, of course the rotten fruit would give rise to maggots. Likewise, religious people who live without love and affection, will lead to hostility, cross-interest, conflict, war, and division that are strongly avoided by all religious teachings.

Islam is one of the religions that upholds this noble value, in Islam there is a concept where, Islam becomes "rahmat lil Alamin" which is interpreted literally as a carrier of mercy (affection) for the whole of nature, when leaned from a theological point of view then "mercy" is interpreted as "something good and solely for it", furthermore in the sense of human language then mercy can be interpreted as a sense of "sympathy only" which both have the intention of not being need a reason for a good. The notion of Islam as "Rahmatan lil alamin" takes from the web article Bangkit is an Islam that is "peaceful, tolerant, and in accordance with aswaja values". The concept of "rahmatan lil alamin" is a great concept in the roots of Islam, it is an infinite gift that adherents of Islamic teachings believe to be a gift from God to His Being throughout the universe regardless of a reason for doing so. This term arises from the guidelines of the Muslims themselves, namely the Quran, therefore there is no rebuttal to remove this concept. Removing this concept means putting the Quran and infidels to their truth. In the Quran there are many verses that mention the word mercy, even God manifests Himself and His Majesty as a "Rahman" God, and a "Womb" God. Meanwhile, in the hadith of the Prophet Muhammad about love and affection for others, it is one of the proofs of a sign of a person of faith. In general, God's mercy for all of nature is not only intended to save man but is broader than just being guided by man. It is tight-fitting that god seeks to balance between world affairs, final affairs, and affairs towards God within the framework of grace itself.

In Islam it is also known as "*Hablum minallah, hablum minannas, and hamblum minal alam*". Not infrequently from when this concept often Muslims are unable to balance the three in their practice, greater than Muslims practicing the above concept often put their interests first with Allah, however, not a few are also more concerned with putting their interests ahead of their fellow human beings. If the practice of "mercy lil alamin" is in accordance with what Allah swt wants. Based on its main purpose, it can be concluded that there will be no conflict that causes the image of Muslims in the world. The conflict that occurs in this day and age began after the attack on the twin towers of the World Tread Center on September 9, in 2001, since the exciting incident, Islam has come out of its true life, this religion has undeniably been labeled as a radiant Religion and is a hotbed of beliefs held by terrorists. Worse than that, the Quran and the hadith of the Prophet, are considered to contain orders to commit violence and other extremist-leftist acts, as the wheels of the world turn there is a lot of propaganda that these religious haters use to put these religious haters to rest and corner regardless of the fate of the followers who practice religion well. If it is realized that the concept of

"rahmatan lil alamin" is increasingly being interpreted narrowly, this may be possible because humans can no longer absorb the concept of true "rahmatan lil alamin". Among the many Muslims who understand the meaning of the concept only think that the "rahmatan lil alamin" in question is only for themselves, not infrequently also selfishness of themselves, making these values tend not to appear to the surface, closed to a narrow paradigm of selfish handwork. Therefore, it would be wiser if we re-examine the meaning and essence of Islam as a religion with one of its concepts "rahmatan lil alamin", with this virtue making mercy and bringing a blessing that faithfully can rebalance the relationship between man-man, Man-God, Man-nature.

The challenge that tends to be an obstacle to the number of human beings, especially Muslims, to practice this concept is, the urgency of power, the will to feel oneself becomes as if something useful is also useful. However, the basic point of such a thing is the existence of man who constantly desire something more, especially power, the realm of power itself is a depraved and greedy impulse of lust. In fact, the challenge of introducing islam as "rahmatan lil alamin" from a long time has not changed, instead of being solved today, but this problem is increasingly complex, many experts conclude that the only way out to balance these demands is to align islamic law with today's approach. Optimistically, islamic religious scholars today are trying to make Islam "rahmatan lil alamin" like a shield that is crossed in proselytizing, with it Islam will create a vision for the future full of tenderness and peace even though it takes time for the transition process, going through stage-by-step. Until the emergence of a new light as a sign of a change for the better.

C. Conclusion

The author in this study managed to conclude that, claiming Islam is actually not limited to spreading religion, indicting Islam in the concept of "Rahmatan lil alamin" itself must contain the values of compassion, as Islam as a religion in general every religion teaches to spread affection for the same. . Even in the description above we can see the true meaning of the concept of "rahmatan lil alamin" is to make mercy without any reason to do so, even though the position of proselytizing as the spread of religion, however, such a massive spread must also include values that reflect rahman, just like the hadith above that religion is charged in three levels, each of which must be fulfilled, before proceeding at the next level. Proselytizing should be presented in the form of content that does not arouse the flames of hostility and conflict, is difficult to accept, and or cannot be understood by one another. It is saddening that the paradigm of a religion is smeared due to the mistakes of a handful of preachers who are too "eager" to spread religion without seeing the essence of religion, and its spread is proselytizing.

The author argues and views that proselytizing "rahmatan lil alamin" as a solutive proselytizing requires that at least the preacher or Da'i have the following skills:

1. Having a deep knowledge there is a religious science that he will convey; this is important because it becomes a form of responsibility to himself and to the material truth that he will convey to society.
2. Have the ability to have a culminating rhetoric; this is important because proselytizing has its art, and the art of proselytizing is not from how much material is conveyed but how much material can be absorbed and understood by society.
3. Not a person who has just finished his education; it is not the author's intention to turn a blind eye to the ability of the students to preach, however, this means that there is a full awareness in conveying knowledge, the maturity that accompanies it to the point of inedible lust so that it can get out of the purpose and purpose of proselytizing itself.

This article still needs improvement from various aspects, so a broader point of view is needed to explore the many areas of discussion to be studied. The approach that can be a unique complementary part of this research, especially, can involve the study of Da'wah Management, Communication, and Hadith Science. As well as other approaches that can make the writing of this article even more overwhelming.

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