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The Interplay of Final Values Across World Religions and Philosophies

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In the name of Allah, the compassionate the merciful

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The Role and Challenges of Muslim Families in Building a *Rahmatan lil Alamin* Image of Indonesian Islam

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Abstract

As the country with the largest Muslim population in the world, Indonesia needs to make efforts aimed at countering Western perceptions that Indonesia is a threat or a breeding ground for extremism. This study will discuss how the Indonesian government and the Ministry of Foreign Affairs of the Republic of Indonesia use narratives in their public diplomacy, namely explaining that Islam, democracy, and modern society can coexist peacefully. This study will also highlight how Muslim families in Indonesia play an important role in cultivating Islamic values *rahmatan lil alamin*. On the other hand, there are also challenges, related to the fact that families who do not have a strong understanding of religion and ideology will contribute to support the emergence of the phenomenon of "Family Bombing" or "Family Terrorists" as has occurred in several terrorist acts in Indonesia. This research is library research with qualitative methods. Data collection techniques were carried out through document review and literature studies. The study results show that family and environmental factors are very vital in the early detection of any negative movements that have the potential to become radical terrorist movements. Family ties accelerate radicalization. The consideration is no longer politics or ideology, but family ties. In family relationships, there is love, trust or confidence, and a willingness to make sacrifices. That way, it is difficult for them to betray because they are related to the family.

Keywords: Indonesian Islam, Indonesian Muslim families, moderate Islam, religion, terrorism

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Introduction

As a country with the largest Muslim population in the world, Indonesia faced various challenges after the 9/11 events that occurred in 2001. This event has had a significant impact on the world's perception of Islam and Muslims, as well as increasing tensions in various parts of the world. Some of the challenges faced by Indonesia as the country with the largest Muslim population after 9/11 include stigma against Islam, radicalization and terrorism, managing online extremism, and relations with Western countries (Ropi 2017, 37).

Regarding the stigma against Islam, the 9/11 incident has caused the emergence of stigma against Muslims in various parts of the world. Indonesia, as a country with a majority Muslim population, feels the impact in the form of negative perceptions of Islam. This could affect diplomatic relations, trade, and tourism. Increased attention to Islam after 9/11 has also raised concerns about radicalization and the potential for terrorism in Indonesia. Several extremist groups in Indonesia have tried to imbibe radical ideology and terrorism, which is the government's main concern in maintaining stability and security. The growth of the internet and social media also allows the spread of radical ideology more easily. The government needs to work together with non-governmental organizations and online platforms to monitor and control the spread of radicalism messages. Another thing, Indonesia is faced with the challenge of maintaining diplomatic relations with Western countries and managing perceptions regarding Islam. In this case, public diplomacy can help promote a better understanding of cultural and religious diversity in Indonesia (Counter Extremism Project 2021, 19).

The 2020 Global Terrorism Index ranked Indonesia 37th (score of 4.6, where 10 are the most problematic with terrorism and violence), indicating a moderate impact of terrorism. However, the continued acts of violent extremism in Indonesia, although rare, show that there is still room for the growth of terrorist ideologies. It was also discovered that in Indonesia, there are some madrasas, religious schools, and Islamic boarding schools that deliberately educate students to support Islamism and conservatism, which can become a place for recruitment and radicalization, and thus give birth to future extremist movements (Aiyar 2015; van Bruinessen 2008, 118; Mas'ud 2013).

This condition is a big challenge faced by the Indonesian government, especially in efforts to build a moderate image of Indonesian Islam. The Indonesian government then sought to support and promote moderate Muslims as part of its use of counter-terrorism soft power. In this context, Indonesia, as the country with the largest Muslim population in the world, must project the true face of Islam, namely moderate Islam by promoting Islamic values that are *rahmatan lil alamin* (Rachmawati 2017, 54). In Islam itself, there are concepts of *salam* (peace), *ishlah* (conflict resolution), and *ukhuwah basyariah* (human brotherhood) which are part of

the essence of Islamic messages. Meanwhile, in the context of moderate Islam, there are special values such as *tasamuh* (tolerance), *tawasuth* (moderation), *tawazun* (balance), and *i'tidal* (justice) which can be used to solve various world problems (Kamali 2015, 84). This is in line with Indonesia's specific narrative regarding the coexistence between Islam, democracy, and modern society.

Specifically, challenges related to the threat of violent extremism that occur in Indonesia can originate from within the country, such as Jemaah Islamiyah (JI), or originate from abroad, such as the global jihadist movements Al Qaeda and the Islamic State of Iraq and Syria (ISIS). In this context, family and environmental factors are vital in the early detection of any negative movements that have the potential to become radical terrorist movements. Based on the explanation above, this article will focus on discussions related to the phenomenon of family involvement and acts of radical terrorism in Indonesia. In this context, one thing that stands out most is the fact that the transmission of radicalism within the family is difficult to detect. Therefore, another part of this article will explain the important role played by Muslim families in Indonesia in fortifying the influence of terrorist radicalism, as well as the challenges faced in carrying out this role.

The Phenomenon of Family Involvement and Acts of Radical Terrorism

The involvement of families in acts of radical terrorism is a concerning phenomenon observed in various parts of the world. While it's crucial to avoid stereotyping, there have been instances where family ties play a role in radicalization and engagement in extremist activities. Here are some key points (McAllister and Schmid 2011, 241):

1. Influence within close circles: Family members can have a significant influence on each other's beliefs and actions. In cases of radicalization, individuals may be influenced by family members who share extremist ideologies.
2. Inter-generational transmission: Radical beliefs may be passed down from one generation to another, creating a familial environment that fosters extremist views. This transmission can occur through direct teachings or exposure to radical materials.
3. Socialization and peer influence: Families are a primary socialization agent, but external influences from peers, online communities, or radical networks can also contribute to the radicalization process.
4. Financial support: Family members may provide financial support to individuals involved in extremist activities. This support can contribute to the planning and execution of terrorist acts.
5. Isolation from broader society: Radicalized individuals may isolate themselves from broader society, relying on their family as a primary support network. This

isolation can make it challenging for external interventions to counter radicalization.

To recruit Muslim families for involvement in radical terrorist acts, terrorist groups often use various forms of propaganda and recruitment strategies to take advantage of Muslim families. Some of the strategies used involve aspects of religion and family ties, namely the use of religious narratives, promotion of family unity, use of local language propaganda materials, disguise behind social or charitable organizations, use of social or political grievances, and use of family relationships.

The use of religious narratives is carried out when terrorist group propaganda often mixes extreme ideology with religious narratives. They may use religious quotes or misinterpretations to support their goals, trying to convince potential recruits that acts of terrorism are by the teachings of the Islamic religion. Propaganda may also emphasize the idea that joining a terrorist group will bring about the "wholeness" of the family, establishing an image of life that is considered ideal within the framework of the Muslim family. Propaganda is often presented in local language and cultural context to make it easier for the targeted Muslim families to accept it (Ressa 2013, 172).

Additionally, terrorist groups sometimes masquerade as social or charitable organizations with the positive aim of attracting sympathy and recruits. They may offer social assistance or education to attract the attention of vulnerable families. Social or political dissatisfaction among Muslim families is also often used as an excuse to join terrorist groups. They may present themselves as a solution to the dissatisfaction. Finally, efforts are made to utilize family relationships. In this case, if a family member is already involved in a terrorist group, the group can use family relationships to recruit other individuals. Social and emotional influence in the family environment can be an effective tool in recruitment (Sikkens *et all* 2017, 195).

Meanwhile, specifically, the phenomenon of family involvement in acts of radical terrorism post 9/11 is a complex and multifaceted issue. Several factors contribute to this phenomenon, and understanding them is crucial for addressing and preventing radicalization within families. One key factor is the influence of extremist ideologies and propaganda (Hoffman and Reinares 2014, 59). Family members may be exposed to radical narratives through online platforms, social media, or extremist literature. The dissemination of such ideologies can create an environment where radicalization becomes a shared belief within a family unit (Hossain 2018, 146).

Social and economic factors also play a role. Marginalization and economic instability can contribute to feelings of frustration and resentment, making individuals and families susceptible to radicalization as they seek a sense of purpose or identity. Political and geopolitical events also can fuel radicalization within fami-

lies. The aftermath of 9/11, along with conflicts in the Middle East and other regions, has contributed to a sense of grievance and perceived injustice among some individuals and families. This grievance can be manipulated by extremist groups to recruit and radicalize individuals.

In addition, family dynamics and social networks are significant. Close-knit family structures can either act as a support system against radicalization or, in some cases, contribute to it. The influence of family members, especially parents or siblings involved in extremist activities, can be powerful in shaping an individual's beliefs and actions. Thus, preventing family involvement in radical terrorism requires a multi-faceted approach. This includes addressing the root causes such as socio-economic disparities, promoting education and critical thinking, countering extremist narratives online, and fostering community resilience. Additionally, governments and communities need to collaborate on effective counter-radicalization programs that involve families, religious leaders, and community organizations (Widyaningsih and Kuntarto 2018, 311).

It's also essential to strike a balance between security measures and respect for civil liberties to avoid alienating communities. Building trust between communities and authorities is crucial for successful prevention efforts. In short, the phenomenon of family involvement in acts of radical terrorism post 9/11 is influenced by factors such as extremist ideologies, socio-economic conditions, political events, and family dynamics. A comprehensive and collaborative approach is necessary to address these factors and prevent radicalization within families.

Family and Acts of Radical Terrorism in Indonesia

Since 2014, the pattern of development of radical acts of terrorism in Indonesia has shifted. This shifting pattern was mainly influenced by ISIS, a global terror organization that emerged in 2014, which then marked a new chapter in the pattern of acts of terrorism both at the international and national levels. Meanwhile, the entry point for a radical ideology that influences the development of the evolution of jihadism in Indonesia occurs through four entry points, namely recitation, school, local conflict, and family relations (Hwang and Schulze 2018, 915). In other words, it can be stated that in general, family relationships, schools, and Islamic preaching institutions are the door to the indoctrination process for radicalism and terrorism in Indonesia. Specifically, acts of radical terrorism in Indonesia involving families show the phenomenon as one of the shifting patterns of acts of terrorism which is important in the latest development of acts of terrorism in Indonesia (Hwang 2012, 148).

In 2018, Indonesia experienced a series of terrorist attacks involving families, known as family bombing attacks. These attacks occurred in Surabaya and Sidoarjo in May 2018 and involved several families affiliated with the terrorist group Ja-

maah Ansharut Daulah (JAD). The following is a list of family bombs that occurred in Indonesia:

Table 1. Family Bombing in Indonesia

No.	Family Bomb Incident	
1.	Bomb Attack on the Church of Santa Maria Immaculate, Surabaya (13 May 2018)	A family, consisting of a father, mother, and two daughters aged 9 and 12, carried out a suicide bomb attack on the church. This attack killed at least 13 people and injured many others.
2.	Bomb Attack at the Indonesian Christian Church (GKI) Diponegoro, Surabaya (13 May 2018)	On the same day, another family, consisting of a father, mother, and two sons aged 16 and 18, carried out a suicide bomb attack on this church. This attack killed at least two people.
3.	Bomb Attack at Surabaya Central Pentecostal Church (13 May 2018)	On the same day, a family consisting of a father, mother, and two sons aged 16 and 18, carried out a suicide bomb attack on this church. This attack killed at least four people.
4.	Bomb Attack at Police Headquarters, Surabaya (14 May 2018)	A family consisting of a father, mother, and four sons carried out a suicide bomb attack in front of the Police Headquarters. This attack killed at least 10 people, including six members of the family, and injured several others.
5.	Bomb Attack in Sidoarjo (14 May 2018)	On the same day, a family consisting of a father, mother, and three sons carried out a suicide bomb attack at their home in Sidoarjo. The explosion caused the deaths of six people, including members of the family.
6.	Suicide bombing in Sibolga (12 March 2019)	The bomb was detonated by the family of suspected terrorist Husain alias Abu Hamzah, who is affiliated with the radical group ISIS. When Abu Hamzah was arrested by the police, his wife and children who were still in the house blew themselves up with a bomb.

Source: Data was collected by researchers from various secondary data

This series of attacks shows the high level of coordination and fanaticism within the terrorist group, using family members, including children, as tools to carry out the attacks. The occurrence of family bombings in Indonesia is related to several factors involving social, economic, and political dynamics in society (Hwang 2018, 884). Some of these factors include (Jamhari and Testriono 2021, 527):

1. Radicalization and ideological extremism: The existence of terrorist or extremist groups that teach radical ideologies can influence family members to become

involved in acts of terrorism. This ideology can damage religious understanding and lead individuals or families to commit acts of violence.

2. Economic inequality and dissatisfaction: Economic inequality and lack of economic opportunities can create dissatisfaction among society. In some cases, terrorist groups try to exploit economic dissatisfaction to recruit members.
3. Influence of online media and propaganda: The spread of radical ideology and terrorist propaganda through social media and the internet can influence individuals, including family members, to engage in acts of terrorism. The spread of radical messages can occur quickly and widely via digital platforms.
4. Lack of understanding of religion and ideology: Families that do not yet have a strong understanding of religion and ideology will support the emergence of the "Family Bombing" or "Family Terrorist" phenomenon.
5. Family ties accelerate radicalization: The consideration is no longer politics or ideology, but family ties. In family relationships, there is love, trust or confidence, and a willingness to make sacrifices. That way, it is difficult for them to betray because they are related to the family.

Especially for Indonesia, the influence of extremist ideology in Indonesia, which is rooted in a deviant interpretation of Islam, is a complex problem and has many aspects. Several factors contribute to the spread and acceptance of such ideologies among certain sections of society. Historical events, both local and international, have influenced the introduction and evolution of certain interpretations of Islam, and external factors, including the transnational spread of radical ideologies, can indeed intertwine with local historical narratives, contributing to the development of extremist thought (Bubalo and Fealy 2016, 71).

In the historical context, Indonesia has a diverse cultural and religious history, and the introduction of certain interpretations of Islam has been influenced by historical events. This historical context of the arrival of Islam in the archipelago and its interactions with local cultures has given rise to diverse interpretations and practices. The colonial period, during which Indonesia was under Dutch rule, had a profound impact on the socio-political landscape. Resistance movements against colonial oppression sometimes took on religious dimensions, influencing the development of certain Islamic narratives. After gaining independence, Indonesia faced the challenge of forging a national identity from its diverse ethnic and religious communities. The struggle for identity and representation has influenced the way Islam is interpreted and expressed within the country (Sumbulah 2019, 396).

There are also external factors, such as the transnational spread of radical ideologies, that can intertwine with local historical narratives, contributing to the development of extremist thought. In this context, the transnational spread of radical ideologies, often fuelled by global events and networks, can infiltrate local contexts. The interconnectedness of the modern world, facilitated by technology and communication, allows for the rapid dissemination of extremist ideologies across

borders. Global Jihadist Movements, for example, may attract individuals in Indonesia who identify with global Islamic causes. The influence of these movements can exacerbate local grievances and contribute to the development of extremist thought (Sumpter 2017, 138).

The Role and Challenges of Indonesian Muslim Families in Realizing *Rahmatan Lil Alamin's* Islamic Values

It is important to understand that Islamic values applied as the religion of *rahmatan lil alamin* do not support acts of terrorism. Islamic teachings, including those contained in the Koran, emphasize peace, compassion, justice, and tolerance. These teachings conflict with acts of terrorism involving violence, unlawful killings, and human rights violations. The following are some principles from the Koran that emphasize positive values and mercy in Islam (Hefni 2017, 8):

1. Peace (*Salam*): The Koran states that Allah is *As-Salam*, the Giver of Peace. Islam encourages its followers to seek peace and avoid conflict without clear goals.

And if they tend to peace, then tend (also) to it and put your trust in Allah. Indeed, He is the All-Hearing, All-Knowing. (Quran, Al-Anfal: 61).

2. Compassion and Justice: The Koran emphasizes the importance of compassion, justice, and granting human rights. There is no justification in Islam for harming or depriving other people of their rights.

And indeed, Allah commands to do justice, do good, and give to His relatives; and Allah forbids evil, evil and injustice. He teaches you, so that you can learn a lesson. (Quran, An-Nahl: 90).

3. Tolerance and Harmony: The Koran emphasizes the importance of tolerance and harmony between religious communities. Islam views diversity as part of God's plan that must be respected and protected.

O mankind, indeed We created you from a man and a woman, and We made you into nations and tribes so that you may know each other. Indeed, the noblest person among you in the sight of Allah is the one who is most God-fearing among you. Indeed, Allah is All-Knowing, All-Knowing. (Quran, Al-Hujurat: 13)

Most Islamic scholars and thinkers emphasize that acts of terrorism are a deviation from true Islamic teachings and that these actions cannot be justified based on the Koran or true Islamic teachings. Therefore, it is important to understand the context and correct interpretation of Islamic teachings, and not link the positive values of Islam with acts of terrorism that are contrary to these teachings (Hwang 2009, 64).

Regarding the Islamic values of *rahmatan lil alamin*, the family environment should be a strategic place to instil the basics of peaceful, tolerant, and friendly

thinking in children. Because, the family is the first social environment that will greatly influence the formation of a child's character, mentality, and character. Parents should understand that one of the factors causing radical religious thinking is a narrow understanding of religion. Parents should try to instil a peaceful understanding of religion in their children. Parents must also ensure as much as possible that the religious knowledge their children acquire is true religious knowledge and full of wisdom which teaches that Islam is the religion of *rahmatan lil 'alamin* (Chaplin 2017). In this case, parents can play a role in protecting their children to maintain the values of tolerance and tolerance which are the unifying values of the very heterogeneous Indonesian society.

In this case, Muslim families in Indonesia, like in many other countries, face several challenges in dealing with acts of radicalism and terrorism. Some of the main challenges faced by Muslim families in Indonesia involve aspects of education, the social environment, and the impact of developments in information technology. Challenges in education can arise from a lack of equitable access or quality of education. This situation can lead to the emergence of a shallow or erroneous understanding of Islamic teachings, which can be exploited by parties who want to radicalize individuals (Zuhdi 2018, 210). Economic inequality is also a factor that supports radicalization in Indonesia. Families experiencing economic hardship become more vulnerable to the influence of extreme groups promising financial aid or social justice. Vulnerable social environments, including areas with ethnic or religious tensions, also create conditions that support radicalization. The spread of radical ideology often occurs in environments with social instability. Influence from outside, especially through the internet and social media, is also a big challenge faced by many Muslim families in Indonesia. Online propaganda and recruitment by radical groups have the potential to penetrate households and influence family members, especially the younger generation. In the digital era, family access to positive information and correct Islamic education must also be balanced with efforts to protect family members from exposure to radical and extreme information in cyberspace (Wibisono 2015, 76). Overcoming these challenges requires collaborative efforts from governments, communities, and families. Balanced education, economic development, correct understanding of religion, and the active role of society can help prevent the spread of radical ideology and terrorism at the family and community levels (UNDP 2016, 36).

It is also important to note that Indonesia's pluralistic society is rich and diverse, which also poses unique challenges. Tolerance and mutual respect are crucial for fostering harmony amidst this diversity for the following reasons:

1. Religious diversity: Indonesia is home to various religions, including Islam, Christianity, Hinduism, Buddhism, and others. Families need to cultivate an environment of understanding and respect for different religious beliefs.

2. Cultural differences: The country is characterized by diverse cultures and ethnicities. Families should appreciate and celebrate this diversity, teaching their members to embrace different cultural practices and traditions.
3. Interfaith marriages: With religious diversity comes the possibility of interfaith marriages. Families may face challenges in navigating the nuances of different religious practices and ensuring harmonious coexistence.
4. Educational choices: The education system may offer options that cater to different religious backgrounds. Families might need to make decisions about the type of education that aligns with their values while respecting the choices of others.
5. Social integration: Encouraging social integration while preserving cultural and religious identities can be challenging. Families play a crucial role in promoting a sense of belonging for all members of society.

By embodying values of tolerance, understanding, and mutual respect, Indonesian families contribute to creating a harmonious and inclusive society where people of different backgrounds can coexist peacefully. This approach aligns with the ideals of *rahmatan lil alamin*, emphasizing Islam as a source of blessings for all.

The Synergy between the Indonesian Government and Muslim Families in Building a *Rahmatan Lil Alamin* Image of Indonesian Islam

Post-9/11, the Indonesian government sought to support and promote moderate Muslims as part of its use of counter-terrorism soft power. In this context, Indonesia as the country with the largest Muslim population in the world must project the true face of Islam, namely moderate Islam. This has been important, not only since before the first Gulf War, but it has even become very important in the post-9/11 period, during the Arab Spring/Winter, and also concerning the ISIS terror acts. Strengthening moderation as a major theme of Indonesian foreign policy then is carried out by empowering moderate groups within the country as a first step, where it is stated that the success of fighting terrorism will also be determined by empowering moderates. Several diplomatic programs focusing on moderate Islam as the image of Indonesian Islam in global politics were then held. These diplomatic programs include interfaith dialogues, inter-civilization dialogues, and hosting the International Conference of Islamic Scholars (ICIS). This agenda is organized and supervised by the Directorate of Public Diplomacy, Indonesian Ministry of Foreign Affairs. These various programs related to moderate Islam have even been started since the first Bali Bombing incident in 2002 and have become one of the foreign policy priority programs of the Susilo Bambang Yudhoyono government era (Ministry of Foreign Affairs of the Republic of Indonesia 2021, 41).

From here, the urgency of moderate Islam's involvement influences its relations with the West. In Islam itself, there are concepts of *salam* (peace), *ishlah* (conflict

resolution), and *ukhuwah basyariah* (human brotherhood) which are part of the essence of Islamic messages. Meanwhile, in the context of moderate Islam, there are special values such as *tasamuh* (tolerance), *tawasuth* (moderation), *tawazun* (balance), and *i'tidal* (justice) which can be used to solve various world problems. This shows that Indonesian Islam can coexist with Pancasila and the constitution. This is also the underlying reason why Indonesia is seen as having to be actively involved in resolving international conflicts, namely the high hope that Indonesian Islam will become an alternative Islam that inspires peace and democracy. It is hoped that Islam in Indonesia can become an alternative face of peaceful Islam. It is even hoped that the existence of moderate Islam in Indonesia can become an alternative model that can be applied in other Muslim societies.

For this reason, various efforts to present the reality of Indonesia as a moderate, democratic, and modern Muslim-majority country have begun to be carried out. In addition, activities were also carried out that illustrated the compatibility between democracy and Islam, as well as highlighting the progress of Indonesia's economic development. The implementation of the work program of the Ministry of Foreign Affairs of the Republic of Indonesia itself cannot be separated from the role of stakeholders, including civil society, NGOs, religious leaders, academics, students, youth, entrepreneurs, think tanks, and the media (Songbatumis 2021, 68).

The Indonesian government then also deemed it necessary to create synergy with Muslim families, considering that Muslim families have a crucial role in building the image of Indonesian Islam as *rahmatan lil alamin*. The following are several aspects of the synergy pursued:

1. Education and outreach: The government worked with Muslim families to organize education and outreach programs. This includes religious education that promotes the values of *rahmatan lil alamin* and provides a deeper understanding of tolerance, peace, and compassion.
2. Family empowerment: Family empowerment programs are facilitated by the government to improve the economic and social welfare of Muslim families. This includes skills training, financial assistance, and social support to improve the quality of family life.
3. Joint media campaign: The government and Muslim families work together to launch a media campaign that supports the image of Islam as *rahmatan lil alamin*. This involves the production of positive content, including success stories of families implementing moderate Islamic values.
4. Health and social programs: The government works with Muslim families to implement health and social programs that support the human values of Islam. This includes access to health services, education, and social support.
5. Development of a moderate Islamic education ecosystem: The government supports the development of a moderate Islamic education ecosystem that involves

the active role of Muslim families. This includes support for educational institutions that promote the values of *rahmatan lil alamin*.

6. Participation in religious programs: The government provides support to Muslim families who actively participate in religious programs that encourage tolerance, interreligious dialogue, and the peaceful implementation of Islamic teachings.
7. Development of family welfare programs: Family welfare programs facilitated by the government are designed to ensure that Muslim families have sufficient access to resources, including education, employment, and health services.
8. Family and government dialogue forum: Establish a dialogue forum involving representatives of Muslim families and the government to discuss issues related to building the image of Islam *rahmatan lil alamin*. This can be a forum for sharing experiences, ideas, and solutions.

Through strong synergy between the government and Muslim families, society can work together to build an Indonesian Islam that reflects human values, tolerance, and diversity. This is a key step toward realizing a peaceful, inclusive, and progressive society.

However, building synergy between the Indonesian government and Muslim families in creating a *rahmatan lil alamin* image of Indonesian Islam indeed poses its own set of challenges. The concept of *rahmatan lil alamin* emphasizes a comprehensive and balanced approach to Islam, promoting compassion, justice, and well-being for all. One challenge is navigating diverse interpretations of Islam within the Indonesian Muslim community. Different groups may have varying perspectives on what constitutes *rahmatan lil alamin*, and finding common ground can be intricate. Moreover, balancing religious principles with the principles of governance can be delicate. Striking a harmony that respects religious values while ensuring the well-being and rights of all citizens requires careful consideration and dialogue.

Promoting education and awareness is another hurdle. Empowering Muslim families with a deep understanding of *rahmatan lil alamin* and encouraging the government to support educational initiatives can foster a more inclusive and enlightened society (Riyanta 2022, 12). Efforts to bridge communication gaps and promote interfaith dialogue are vital. Open and respectful conversations between the government and Muslim families can help build mutual understanding, dispel misconceptions, and promote a shared vision of *rahmatan lil alamin*. Addressing socio-economic disparities is crucial in creating an inclusive society. By implementing policies that uplift marginalized communities and promote equal opportunities, the government can contribute to the realization of *rahmatan lil alamin* (Zakiyah 2016, 31). In conclusion, fostering synergy between the Indonesian government and Muslim families in building a *rahmatan lil alamin* image of Indonesian Islam requires navigating diverse perspectives, balancing religious principles with

governance, promoting education and awareness, fostering interfaith dialogue, and addressing socio-economic disparities. It's a complex but worthwhile journey towards a more harmonious and inclusive society.

Conclusion

The family bombing phenomenon in Indonesia describes a series of events where families, including children, are involved in acts of terrorism or suicide bombings. Despite Indonesia being the country with the largest Muslim population in the world, it should be noted that acts of terrorism and family bombing do not reflect true Islamic values. On the contrary, this action is contrary to the teachings of the Islamic religion which emphasizes peace, compassion, and justice. The occurrence of family bombing is not typical of most Muslim families in Indonesia or throughout the world. The majority of Muslims reject and condemn acts of terrorism, including family bombings. Governments, educational institutions, and society need to unite to confront and prevent potential radicalization while promoting a correct understanding of the Islamic religion and human values. Effective preventive measures include holistic education, social welfare, and the active role of families in shaping the character of their children.

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