

Da'wah in Form of *Ukhuwah Islamiyah*

Suriati^{1*}, Burhanuddin¹, Makmur Jaya Nur¹

¹ Faculty of Ushuluddin and Islamic Communication, Institute of Islamic Muhammadiyah Sinjai, Sinjai, Indonesia

*Corresponding author. Email: suriatimarjan@gmail.com

ABSTRACT

The aims of this study are to find out the effectiveness of Da'wah in the form of *ukhuwah Islamiyah* (Islamic brotherhood). Da'wah is not only in the form of lectures and sermons, but all forms of activities that lead to solicitation, vocation, and appeals so that *mad'u* (pilgrims) remains in the frame of *ukhuwah Islamiyah* (Islamic brotherhood), so as to create harmony in society even with different backgrounds. This research is a descriptive qualitative research that aims to describe the various conditions and situations of the community at the location where the research conducted. Sources of data obtained through observation of community behavior and in-depth interviews. Based on the results of the study, it was found Da'wah was very effective in building Islamic brotherhood. Therefore, the Da'wah movement should not only be focused on lectures and sermons, but also in more varied forms and dimensions to internalize the spirit of *ta'aruf*, *tafahum*, *ta'awun*, and *takaful* as the key to the formation of *ukhuwah islamiyah* in the midst of the public.

Keywords: *Da'wah, ukhuwah Islamiyah, Islamic brotherhood*

1. INTRODUCTION

According to their nature, the human being is basically having the sense of mutual dependence with each other in order to create solidarity. Based on that need, Allah Almighty created a relationship called *ukhuwah* (brotherhood). It refers to the sense of the same fate that arises from the similarity of origin and belief.

Such sense of brotherhood requires the readiness of the soul to give and accept one another. It is stated by Allah SWT. in QS. Al-Hujurat (10) verse 10.

Ukhuwah Islamiyah (Islamic brotherhood) is essentially the principle of human life that must be built in the midst of Muslim society. This has been proven by history that the people who followed the orders of Allah SWT. will be able to eliminate poverty, spread love, help, and love each other, loving among members of the community.

In addition, through *ukhuwah Islamiyah*, which is fostered among fellow Muslims will provide peace of life, far from brawls, chaos, and even disputes between citizens. Especially if a community consists of several different ethnicities, it is very potential for disputes which could end in war among the citizens.

In several Da'wah research have been conducted in the city of Palu. But only emphasize to how important the guiding of the younger generation through Da'wah approach.

The young generation is viewable as future modality. Thus, it needs to give specific attention. This attention not only for physical skill aspects, but also for spiritual coaching as the important things in giving that religious aspect [1]. Beside that, the Da'wah research only emphasized to mentality coaching for convicted. The inmate has frustrated aptitude as discourage from merciful of Allah. So, it needs to be guided for intensive coaching [2]. The research is not directly touching, yet for *ukhuwah Islamiyah* cases. In fact, it is fully realized that multi-ethnic communities are very easily ignited by cracks. Especially The people of Islam in

Indonesia at this time split by various problems that arise. For example, in a society still found cases, conflict and enmities between them. This phenomenon describes that Indonesian society still weak in having the attitude *ukhuwah*, tolerance and equality [3]. This is due to differences in the midst of society which has the potential to turn into disputes. Small and very trivial events quickly escalated to the point of fighting and even war between citizens. Such community portraits are clearly an indication of the fragility of *ukhuwah* among citizens.

2. THEORETICAL FRAMEWORK

2.1. *Da'wah*

Etymologically, the word *Da'wah* comes from Arabic; دعا- يدعو which means; invitations, calls for invitations, calls, prayers or requests and the like [4]. From this definition, it can be found in the holy Qur'an, among others: "invitation" QS. Yusuf (12): 33, "appeal" QS. Ali Imran (3): 104, "invitation or call" QS. Al-Qasas (28): 25, "prayer or supplication" QS. Ar-Rad (13): 14. These verses illustrate the meaning of *Da'wah* in terms of language as broad as human activities that are inviting, calling, calling to salvation and happiness or inviting to Islam. It can also be said that all activities that invite, call to the path of Shaitan like the call to the way of error is categorized as *Da'wah*. Therefore, at this level, *Da'wah* must be understood in terms of its terminology. Terminologically, *Da'wah* is an effort to encourage people to do good and guidance to call them to do what is right and forbid them from wrongdoing, so that they get happiness in the world and the hereafter [5]. Therefore, *Da'wah* can be interpreted as an effort that must be carried out continuously with all its dimensions, so that the community can move from a condition to a better condition [6]. Of course, a better condition in this case is a

change towards a society that is developed, prosperous, not divided, mutual understanding, and love one another without regard to their respective differences.

2.2. Ukhuwah Islamiyah

Ukhuwah means brotherhood. In Arabic, the word *ukhuwwah* comes from *akhā* which later form some words, such as *al-akh*, *akhu* which basically means paying attention, that meaning is then developed to become friends, friends who lexically refer to the meaning of "the one who is with us in each circumstances", joined together between the others in a community [7].

According to Ulwan [8] *ukhuwah Islamiyah* is a gift, light, and Islamic favor which are poured by Allah into the hearts of His sincere servants, chosen saints and people who are devoted to Him. The conception of the meaning of *ukhuwah Islamiyah* above is identical to the word of Allah SWT. in QS. at-Taubah (9); 11.

Furthermore, Ulwan [8] emphasizes that: *Ukhuwah Islamiyah* is a trait that is united in faith and piety. There is no *ukhuwah* without faith and there is no faith without *ukhuwah*. Likewise, there is no friendship without devotion, and there is no devotion without friendship.

Therefore, *ukhuwah* is the power of faith and spirituality which produces a deep feeling towards love, glory and mutual trust among people who are bound by Islamic Aqeedah, faith and piety. Besides that, *ukhuwah* is a holy promise, Rabbaniyah light, and at the same time a Divine favour [9].

Based on this description, it can be understood that *ukhuwah Islamiyah* is a bond of brotherhood between one another, thus creating harmony in life as well as the ties of mutual need between one another.

In the Qur'an the word *أَخٍ* (*akh*) and all of its derivatives, give several forms of *ukhuwwah* as follows:

- Ukhuwah Nasabiyah* (fraternal brotherhood), the example can be seen in QS. An-Nisa (4): 23. According to Al-Dimasyqy [10] the customs of Arabian during the time of ignorance like marrying women who had been married by their father and marrying two sisters. This is what causes QS. An-Nisa' (4): 23 and the previous verse was revealed, namely QS. A-Nisa (4): 22 [10].
- Ukhuwah Wataniyyah wa Qaumiyyah* (compatriot brotherhood) can be seen in QS. Qāf (50): 13. The Qur'an has established brotherhood between the apostles and their people, but they reject it and rebel against the treatise, just because they come from their own circle and not strangers, so that that kind of brotherhood is called *ukhuwwah wataniyyah*.
- Brotherhood in a community environment, despite disagreement can be seen in QS. Sād (38): 23 This verse explains about two people who disagreed and then asked to get a decision from the Prophet David a.s. as the previous verse.
- Ukhuwah Imaniyyah/D iniyah* (religious brotherhood), in QS. Al Hujurat (49): 10. Religious brotherhood which based on faith is the most special and deepest form of brotherhood, but does not negate the existence of the other types and forms of *ukhuwah* [11].

All humans with a variety of nationalities, skin color, and language, if they acknowledge the Shari'a and the teachings of Allah, also follow, obey and emulate the Messenger of Allah, then they are one Ummah (*ummatanwahidatan*) and brothers. Among the things that are axioms in Islamic teachings is the belief that Muslims are one and they are brothers and sisters. Religious ties are very diverse. Religious fraternity is formed by several factors which support one another until the bond reaches the perfect form of brotherhood. The forms of religious fraternity are 1) unity of faith, 3) unity of worship, 4) unity of behavior, tradition and character, 5) unity of history 6) unity of language, 7) unity of taste, conception, thought and *manhaj* (religious way), 8) unity of law and constitution, 9) unity of leadership [12].

With the concept of *ukhuwah* above, the brotherhood of Muslims will reach the strongest level and reach its ideal form. Muslims are one-person, Muslim individuals are brothers, even though their families, ethnicities, nationalities and geographies differ. Therefore, to reach *ukhuwah*, it is necessary to synergize to encourage the formation of *ukhuwah Islamiyah*, through the following stages:

- Carrying out the *Ta'aruf* (know each other) Process
Ta'aruf is a process of getting to know one another. Getting to know among the Muslims is a real form of obedience to the commands of Allah Almighty. An interaction can make *ukhuwah* more solid and lasting. Islamic Brotherhood woven by Allah Almighty is the strongest bond that is unmatched. The first know each other is of course to physical appearance (*jasadiyyah*), such as body, face, clothing style, style of speech, behavior, work, education, and so forth. Then the interaction continues with the know each other of thought (*fikriyyah*). This is done with dialogue, views on a problem, thinking tendencies, idol figures who are admired and followed, and so on. The last know each other is to recognize the psyche (*nafsiyyah*) which is emphasized in the effort to understand the psyche, character, emotions, and behavior. Every human being must have his own uniqueness that affect his mentality. The process of *ukhuwah Islamiyah* will be disrupted if it does not recognize this psychiatric character.
- Carrying out *Tafahum* (mutual understanding)
Tafahum is mutual understanding. Understanding one another is the key to *ukhuwah islamiyah* because without *tafahum*, *ukhuwah* will not work. The *ta'aruf* (know each other) process can be programmed, but the *tafahum* process can be done naturally at the same time as *ukhuwah*. By understanding each other, it is easy for each individual to know their strengths and weaknesses and accept differences. From this stage, *ta'awun* (helping each other) will be born in brotherhood. *Ukhuwah* cannot run if someone always wants to be understood and does not try to understand others. Understanding each other's circumstances is done by uniting hearts, minds, and charity.
- Carrying out *At-Ta'awun* (mutual help)
When mutual understanding is born, there arises a sense of *ta'awun*. *Ta'awun* can be done with heart (praying for one another), thinking (discussing and advising each other), and safe (helping each other). Helping one another in goodness is also happiness. Humans are social

creatures who need to interact and need help from others. Togetherness will be valuable if we help each other.

d. Carrying out *Takaful* Process

After the *ta'awun* process runs, the sadness and pleasure are resolved together. *Takaful* is the highest level of *ukhuwah*. Many stories and hadith of the Holy Prophet (peace be upon him) and the friends who show the implementation of *takaful*. For example, when a friend is thirsty and he gives his water to another friend who feels it too, but after being given, the water is given again to another friend, so that all die in a thirsty condition. This is the main and highest characteristic of *ukhuwah Islamiyah*, that is, they prioritize their own siblings over themselves. Therefore, Islamic brotherhood must be formed and maintained as best as possible for the glory of Islam because it must be realized that in a community of people contained the meaning of brotherhood, whether religious brotherhood, social brotherhood, or brotherhood of humanity between people of different religions [13]. Because from the side of humanity, Islam does not recognize exclusiveness, and from the side of faith, Islam does not recognize intolerance [14].

Upholding *ukhuwah* in the midst of Islamic society, will have a good impact on the development of Islam in general, including:

a. *Ukhuwah Islamiyah* embodies the unity of Muslims

Human psychology is not separated from the things that encourage and attract individuals to the substance of social values, but human relations and social soul are two aspects that are related, mutually influencing one another [15]. *Ukhuwah Islamiyah* is a blessing and a gift of Allah and is one of the secrets of Allah the Almighty. The gift fills the soul, so that with His gift the heart can drink satisfied in an instant, unite safely, peacefully before the two meet, and if both have become friends, then no one will separate the other brothers of him [8].

b. *Ukhuwah Islamiyah* equates social stratification

Starting from the reality of social life, it can be witnessed that the context of the life of humanity always shows an indicator of the gap between humans in general and Muslims in particular. In this life, Allah Almighty confers upon His servants' different abilities, each of which has advantages and is inseparable from the shortcomings as well as a sign of the greatness and majesty of God and is a test for His servants. Those strengths and weaknesses used to make *ukhuwah Islamiyah* faded if humans do not understand themselves as they should. That is why, *ukhuwah Islamiyah* must eliminate competition between individuals, tribes, excessive self-love, the nature of the ego and turn on the spirit of mutual help, work together and love each other because of love to Allah and His Messenger [16].

c. *Ukhuwah Islamiyah* is a religious order

In Islam, brotherhood and human equality are built on two things: first, that all humans are equal in their position as the servants of Allah who are created and perfected. Second, all humans come from one father (Prophet Adam a.s.), although they have different skin colors, various languages, different homeland and similar social class, so that all humans have the same position as the child of Adam [11].

Maintaining *ukhuwah Islamiyah* means also carrying out the commands of Allah Almighty to get to know each other among humans, especially fellow Muslims. Especially in this era, people need harmony and cooperation to avoid disputes.

3. METHODOLOGY

This research is social research using a descriptive format aimed at describing, summarizing the various conditions of various situations or various variables that arise in the community that are the object of research [17]. This research took place in Silae Village, West Palu District, Palu City. Silae Village consists of several multi-ethnic neighborhoods and communities, including indigenous people, Javanese, Mandar, Bugis and Makassar. There are several approaches used in this study, namely: phenomenological approaches, sociological approaches, pedagogical approaches, psychological approaches, and management approaches. Sources of primary data are obtained from preachers and Silae people from various ethnic groups. While secondary data is sourced from the local government. Data collection is done through observation, interviews, and documentation. The instruments used consisted of an observation checklist, interview guidelines, and documentation. The data obtained was analyzed by means of data reduction, data display, and data verification. Testing the validity of the data is done using the triangulation method.

4. FINDING

The effectiveness of the implementation of *Da'wah* in Silae Village is measured based on the use of the forum or institutions that can be used as a basis for the implementation of *Da'wah*. This is because when the forum or base that can be used as a place to carry out the propaganda does not exist, the propaganda it will be choked up thus it cannot run effectively as expected. In relation to this part, in Silae Village there are forums or institutions that can be accessed for the implementation of *Da'wah*, such as the mosque.

The mosque is not only used as a place of prayer, but more than that; the mosque forms a place to be a gathering place for people of various ethnicities. Through this association, the frequency of meeting and carrying out community propaganda activities is getting higher. In addition, work programs also vary. So, it is not only relying on special worship, such as prayer, but more broadly to the educational activities of children and sports.

Silae Village, there are also majelis taklim (forum discussion) which serve as a forum for Islamic *Da'wah* for the community. The existence of the majelis taklim (forum discussion) as one of the means for carrying out *Da'wah* in Silae is very beneficial for the community, especially for women. This is because women can deepen their religious knowledge; also, a means to meet one another among women without questioning each other's social background. Herein lies the effectiveness of *Da'wah* informing and uniting citizens of various ethnicities. Majelis taklim (forum

discussion) becomes a place for meetings in various religious activities and other activities. Through this meeting the people of Silae can foster a sense of togetherness and unity. So, the existence of Majelis taklim contributed to the effectiveness of the implementation of Islamic Da'wah, especially in forming ukhuwah. Through Majelis taklim (forum discussion), space for fostering ukhuwah from various tribes in Silae Village was open.

In order to ensure the continuity of the effectiveness of the implementation of Da'wah, the Da'wah activist is determined to conduct continuous guidance in Silae Village. The basis of this development is carried out in the mosques in Silae Village. The continuity of spiritual guidance in the mosques in the upper area (mountainous area) in Silae Village is not running optimally because it is only held on Friday. The distance is also a reason why the Da'wah activity is not running well for the people from the mountainous area. They must try hard to go down to the mosques lower area that are relatively far from the place they live.

In general, Da'wah activity is already run in Silae Village but it is not fully effective because there are some certain regions are not yet fully reached and scheduled as the lower area in Silae. This phenomenon, if explored further, has an impact on the activities of Da'wah in forming ukhuwah Islamiyah which running partially and segmented. This is caused by the existence of certain places that are active with regular religious care and guidance, while the upper part (mountainous area) is not as vibrant as the lower part. However, the building of ukhuwah Islamiyah through Da'wah in various dimensions in the Silae Village has more or less been realized. This can be seen from the mutual acquaintance with the residents of Silae Village.

Da'wahin Silae Village is very likely to be developed because of the optimization of the function of the mosque; apart from being a place of worship, it is also a center for preaching activities in all its dimensions. The opportunity to develop further propaganda in order to unite the people is enormous. Especially in the lower part of Silae, the mosque is always crowded with various kinds of religious activities. For example, at noon starting at 3:00 PM, the mosque was filled with kindergarten/TPA children. This activity lasted until 17:30 PM. The function of the mosque is already developed. Previously, the mosque is only a place of prayer, but now the mosque is also used as a place of education. Starting from children's education to the education of parents, both man and woman. Not only that, the mosque was also used as a venue for friendship. Especially from magrib (sunset) to isya (evening), all residents meet and know each other from any ethnic group.

Related to this, the opportunity for preaching activities in Silae Village is also supported by the da'I (communicator) to deliver preaching on a scheduled. The average frequency of preaching activities in Silae Village has been going according to plan or according to a predetermined schedule. The mosque committee has made a schedule of preaching activities, such as recitation, sermon, and other activities. For sermon activities, the committee has made a schedule for one year. And, for preaching activities other than Friday, they have been arranged and socialized to the people in the hope that they will know and attend. Through preaching activities, they get a more comprehensive understanding of Islam. In

addition, the schedule made by the mosque committee can provide certainty to uztadz or ustazah (man communicator or woman communicator) with the event being held. This is the positive value of scheduled preaching activities.

Da'wahin Silae Village has been well scheduled, so that the Da'wah activities in Silae Village have left the principle of "the time has come". It was well organized. In addition, the mosque as a center for Da'wah activities also always accommodates Islamic holidays with various religious activities. In Silae Village, the commemoration of Islamic holidays is always carried out, such as the commemoration of Isra' Mi'raj, Maulid and Muharram. The commemoration of these holidays is used as a forum to gather people to be given spiritual enlightenment. Thus, ukhuwah Islamiyah among the Silae community is always nurtured because the frequency of meeting and gathering is very intense. Apart from the commemoration of Islamic holidays as a form of Da'wah, routine recitation is always carried out in mosques in Silae Village. Through routine recitation activities and other activities, it becomes a vehicle to get to know one another. Even if there are new residents, local residents always invite them to join. This is done so that they are getting to know and know each other better. So, through recitation the people get a lot of wisdom. One of them is the fostering of an emotional connection between citizens.

The realization of the sense of belonging and responsibility of the Silae community is a content of the routine studies that always responds to the latest developments in Central Sulawesi in general, especially the problems of disputes that always occur. Da'wah material is always directed and emphasized in order to maintain community integrity. In terms of the presence of multi-ethnic worshipers are also very supportive of the realization of ukhuwah islamiyah because every study conducted, worshipers who attend are not only indigenous people, but all ethnicities, such as Javanese, Mandarnese, Buginese, Makassarese and Kailinese.

Congregations consisting of various ethnic groups are very enthusiastic to participate in religious activities. Even with the activities carried out, it is not only used as a medium of enlightenment, but more than that, the society blends in with all Silae residents who come from different tribes.

Thus, the opportunity to build an Islamic brotherhood in Silae Village is quite large. This means that the propaganda carried out in Silae Village is potent enough to foster congregations and foster a sense of brotherhood. Through fostering people; more or less can reduce the possibility of friction with the issue of racial intolerance. Da'wah activities so far have instilled a very strong embryo, so that all citizens are united without ethnic gaps and always establish friendship between them. The mentioned preaching opportunities are meaningless without challenges. These challenges are mainly in mountainous areas that lack adequate public transportation, making it difficult for the preachers to reach them. As a result, the utilization of mosques in the region is not optimal to support propaganda activities. Finally, the Da'wah only relies on Friday sermons, isra mikraj, and maulid only. Apart from these activities, the mosque is not well managed as a basis for Da'wah. This is clearly a challenge for the implementation of Da'wah in building and fostering silaturrahmi (community meeting).

Apart from this, in general the challenges of Da'wah in the Silae area are also due to the absence of Da'wah institutions or mass organizations engaged in Da'wah that can accommodate the implementation of Da'wah. In Silae urban village, there are no Islamic institutions or organizations that intensively coach the worshipers on behalf of their institutions. In fact, there are relatively close religious' organizations in the area.

Furthermore, the implementation of Da'wah that leads to guidance in the context of problem solving is not running fully. It means that Da'wah held so far is a Da'wah that is generally in regard to life and life as a community. But problem-solving preaching that used to solve the problems of the people, both individual and group problems is not optimal. In fact, the Da'wah of the future is a Da'wah that can enter and unravel the roots of the problems of the people and at the same time provide alternative solutions. In this way, the state of mad'u (pilgrims) can be known and given a solution immediately before it becomes a bigger problem. Especially if the problem can ignite the fracture the rope of the Islamic brotherhood.

To keep the ukhuwah Islamiyah in Silae Village maintained and not contaminated with things that can damage ukhuwah, the efforts that must be made by all parties are: first, to promote cooperation with Islamic mass organizations engaged in the field of Da'wah. So far, the propaganda institutions fail in promoting propaganda to the Silae community. Therefore, in the future Islamic propaganda institutions or mass organizations engaged in propaganda should be united and established cooperation in the implementation of Da'wah, so that it can touch all regions. The activeness of Da'wah institutions in responding to the implementation of Da'wah is expected to facilitate access to mad'u (pilgrims) who need it, so that the problems that have occurred around the difficulty of preaching that can be accessed by mad'u (pilgrims) can be overcome by these Da'wah institutions. Civil society organizations or propaganda organizations can work together to enter isolated regions to carry out Da'wah. Even if it is optimized it will come up with alternative solutions to social problems and private problems, especially in Silae Village. Second, optimizing the performance of religious instructors in each environment. One of the factors that is not optimal in managing the mosque as the basis of Da'wah is the lack of intense human resources whose task is to take care of the people. In fact, it is time for every religious counselor to work professionally to take care of the people. Especially in the Office of the Ministry of Religion there are divisions that are functionally assigned and placed in a particular area to take care of the people. These forces should be the backbone in the midst of the people. Third, optimizing the role of government. It has become a dictum that the government is the center of a whirlpool for all activities within a particular government area, including in this case religious activities. Therefore, the government, especially Silae, is also demanded to play an active role in building ukhuwah islamiyah. At least make an appeal to the entire community to live according to religious guidance and minimize the differences that can cause psychological friction. Even the government must support and actively participate in building partnerships with missionary institutions or mass organizations engaged in the field of Da'wah. Thus,

mutualistic relationship occurs between the government and the perpetrators of propaganda. Because whether we realize it or not, the role of the government in giving greater access to the perpetrators of Da'wah will greatly affect the effectiveness of the implementation of Da'wah.

5. CONCLUSION

Da'wah in building *ukhuwah Islamiyah* in Silae Village has been running effectively, although it has not been fully able to reach all the Silae Village area, especially the mountainous areas. Opportunities for developing *Da'wah* in building *ukhuwah Islamiyah* in Silae sub-district including the visiting scheduled of the *da'i* to give *Da'wah*, active commemoration of Islamic holidays, active implementation of routine study, content or propaganda material always emphasizing the aspects of *ukhuwah*, the presence of multi-ethnic people to participate in preaching, the active commemoration of Islamic holidays, active implementation of routine study, content or propaganda material always emphasizing on the aspects of *ukhuwah*, the presence of multi-ethnic worshipers to follow *Da'wah*, and the consistency of multi-ethnic worshipers in following *Da'wah*. While the challenge is that there are still certain areas within Silae Village that have not yet been fully reached by *Da'wah* activities in various dimensions, it is not working well with the *Da'wah* movement that is carried out institutionally, as yet the regular visits of *Da'wah* organizations in carrying out *Da'wah* activities are not yet optimal, the implementation of guidance to solve mad'u's problems, and the implementation of counseling to solve personal problems of the *mad'u* (pilgrims) is no yet optimal too. Efforts that can be made to build *ukhuwah Islamiyah* in Silae Sub-district, West Palu District, include promoting cooperation with Islamic mass organizations engaged in propaganda, optimizing the performance of religious instructors in each environment, and optimizing the role of government.

ACKNOWLEDGMENT

During the process of writing this research, the writer gets a lot of help from many people. The special gratitude is addressed to the writer's beloved parents who have patiently given their advice, moral values, financial support, loves and prayers for the writer. Unlimited thanks are expressed to the writer's husband and daughter who always give their support. To everybody who has given their support who cannot be mentioned one by one, thank you very much.

REFERENCES

- [1] Adam, Dakwah dan Pembinaan Generasi Muda Di Kecamatan Palu Barat. Palu, 2010.

- [2] I. Latepo, Pembinaan Narapidana Melalui Metode Dakwah Pada Lembaga Pemasyarakatan Kelas II A Palu. Palu, 2011.
- [3] I. Hadiyyin, "Konsep Pendidikan Ukhuwah: Analisa Ayat-Ayat Ukhuwah Dalam Al-Qur'an," *Al-Qalam*, vol. 33, n., p. 62, 2017.
- [4] T. Sukayat, *Quantum Dakwah*. Jakarta: Rineka Cipta, 2009.
- [5] S. A. Mahfudz, Hidayah al-Mursyidin. Mesir: Dar al-Kitab al-Arabi, 1952.
- [6] B. Khuly, *Tazkitu al-Duah*. Beirut: Dar al-Kitabi al-Arabi, 1952.
- [7] L. Ma'luf, *Al-Munjid fi Al-Lughah*. Beirut: Dar al-Masyriq, 1977.
- [8] A. N. Ulwan, *Al-Ukhuwah al-Islamiyah*. Yordania: Maktabah Al-Manar.
- [9] H. A. Jarror, *Al-Ukhuwwah wal Hubb Fillah*, Diterjemahkan oleh Abu Fahmi, dengan judul *Bercinta dan Bersaudara Karena Allah*. Jakarta: Gema Insani, 2005.
- [10] A. al-F. I. I. I. 'Umar I. K. Al-Dimasyqy, *Tafsir al-Qur'an al-Adzim*. t.tp: Dar Thayyibah Li al-Nasy wa al-Tauzi, 1991.
- [11] Y. Al-Qardhawi, *Madkhal li Ma'rifah al-Islam*. al-Qahirah: Maktabat Wahbah, 1996.
- [12] S. Hawa, *al-Islam*, terj. Abdul Hayyie al-Kattani, Afir Chasanul Muna, Sulaiman Mapiase. Jakarta: Gema Insani, 2004.
- [13] J. S. Pulungan, *Prinsip-Prinsip Pemerintahan dalam Piagam Madinah; Dintinjau dari Pandangan Al-Qur'an*, Cet. II. Jakarta: PT. Raja Grafindo Persada, 1996.
- [14] H. Hamidah, "Al-Ukhuwah Al-Ijtima'iyah Wa Al-Insaniyah," *Theologia*, vol. 23 no. 2 j, p. 448, 2012.
- [15] M. Amin, *Konsep Masyarakat Islam*, Cet. I. Jakarta: Fikahati, 1992.
- [16] A. Muhammad, *Al-Takhtit li al-Hijrah Mabad Ilmiyah wa Ilhamat Rabbaniyah*. Cairo: Dar at-Tauzi wa an-Nasyr al-Islamiyah, 2004.