

## The Values of The Ukhuwah Trilogy in The Qur'an and Its Relevance for Deradicalization Efforts

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### Abstract:

The value of ukhuwah is often understood as a teaching of brotherhood that applies to fellow groups or religions only. The main focus in this study is the values of the Ukhuwah Trilogy: ukhuwwah Islamiyyah (brotherhood among Muslims), ukhuwwah basyariyyah (brotherhood among mankind), as well as ukhuwwah wathaniyah (brotherhood in national bonds). This research is a literature study using descriptive methods and a contextual interpretation approach. The result provides that the verses of the Qur'an talking about ukhuwah has implications for the meaning of social relations which are not only about teachings and rules relating to fellow Muslims, but also the values of brotherhood among human beings which are an important factor in creating internal and inter-religious harmony. So that the values contained in the ukhuwah verses can be used as guidelines in deradicalization efforts. These verses also have implications for meaning as guidelines for living side by side by establishing good communication with anyone based on humanity (*basyariyyah*). The main goal is also to maintain good relations between citizens based on nationalism.

[Nilai ukhuwah sering kali dipahami sebagai ajaran persaudaraan yang berlaku pada sesama golongan atau agama saja. Fokus utama dalam kajian ini adalah nilai-nilai Trilogi Ukhuwwah: ukhuwwah Islamiyyah (persaudaraan sesama umat Islam), ukhuwwah basyariyyah (persaudaraan antar umat manusia), serta ukhuwwah wathaniyah (persaudaraan dalam ikatan kebangsaan). Penelitian ini merupakan studi literatur dengan menggunakan metode deskriptif dan pendekatan interpretasi kontekstual. Hasil penelitian menunjukkan bahwa ayat-ayat Al-Qur'an yang berbicara tentang ukhuwah berimplikasi pada makna hubungan sosial yang tidak hanya sekedar tentang ajaran dan aturan yang berkaitan dengan sesama umat Islam, namun juga nilai-nilai persaudaraan antar sesama manusia yang menjadi faktor penting dalam hubungan antar sesama umat Islam. menciptakan kerukunan internal dan antar umat beragama. Sehingga nilai-nilai yang terkandung dalam ayat-ayat ukhuwah dapat dijadikan pedoman dalam upaya deradikalisasi. Ayat-ayat tersebut juga berimplikasi makna sebagai pedoman hidup berdampingan dengan menjalin komunikasi yang baik dengan siapapun berdasarkan



kemanusiaan (basyariyyah). Tujuan utamanya juga untuk menjaga hubungan baik antar warga berdasarkan nasionalisme.]

**Keywords :**

Ukhuwwah Trilogy, Contextual Interpretation, Deradicalization, Qur'an

**A. Introduction**

Diversity for some circles is a threat. If other parties are different from their community, they are usually seen as enemies that must be faced with oblique actions. Therefore, at a horizontal level, it must be admitted that there is a kind of mass fear to live together and live amid diversity. Togetherness is just a saying that is easy to say, but in practice it is difficult to get. Meanwhile, arrogance and greed are phenomena that are inherent in every person, every class and every society. So, diversity must be understood as a necessity, because diversity is not solely the will of nature, but also God's will (*sunnatullah*). Therefore, diversity has a very strong and solid theological and ethical basis. Based on this fact, an alternative thought is needed to provide an overview of the importance of diversity, and the need to build communication and synergy between this diversity.<sup>1</sup>

One of these alternative ideas is the concept of the *ukhuwwah* trilogy (brotherhood trilogy), namely; *ukhuwwah islamiyyah*, *ukhuwwah basyariyyah* and *ukhuwwah wathaniyyah*. This concept was originally introduced by a Nahdlatul Ulama (NU) figure, KH Ahmad Shiddiq (1926-1991). The main objective of this trilogy concept is to unite *ukhuwwah Islamiyyah* (brotherhood among Muslims), *ukhuwwah basyariyyah* (brotherhood among mankind) and *ukhuwwah wathaniyyah* (brotherhood in national bonds). This brilliant idea was put forward by KH. Ahmad Shiddiq ahead of the 28th NU Congress in Krapyak, Yogyakarta in 1989. His rationale was none other than to maintain good relations between society, religion and the state.<sup>2</sup> This concept is the answer to various religious and humanitarian problems that occur in Indonesia and even the world. *Ukhuwwah Islamiyah* will become a bond among Muslims, so that Muslims become strong. Then, coupled with *ukhuwwah wathaniyyah* which will

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<sup>1</sup> Zuhairi Misrawi, *Al-Qur'an Kitab Toleransi: Tafsir Tematik Islam Rahmatan Lil 'Alamin* (Jakarta: Pustaka Oasis, 2010), 271-272.

<sup>2</sup> Slamet, "Trilogi Ukhuwah: Fondasi Pembangunan Indonesia," 2 Februari, 2017, accessed at 7<sup>th</sup> July, 2023, <https://www.nu.or.id/opini/trilogi-ukhuwah-fondasi-pembangunan-indonesia-42oXD>.

become the foundation for pluralistic inter-community relations, thereby creating a dignified country. And *ukhuwwah basyariyyah* or *ukhuwwah insaniyyah* will be the key to peace between human beings.

In prophetic history, one of the important factors in the success of the Prophet's preaching in the Medina period was his skill in using this ukhuwah strategy to the people of Medina. For his da'wah efforts to continue, Rasulullah built a mosque which was not only used as a medium for worship, but also used as a center for organizing various socio-religious activities, such as deliberations, and resolving issues that occurred in society.<sup>3</sup> The mosque built by the Prophet was also used to instill the values of brotherhood and love for the motherland, which were also intended to unite and alleviate conflicts that occurred between the Muhajirin and Anshar communities.<sup>4</sup>

This ukhuwah trilogy is an ideal concept for a plural society, especially in the context of Indonesian society which is home to six religions and various kinds of beliefs. In addition, Indonesian society consists of various tribes, races and groups, so that the concept of Islamic ukhuwah is not enough. This trilogy must be the main reference for Indonesian society, especially Indonesian Muslims who are the majority group, so that they respect each other, respect each other and establish inter-religious harmony. Mainly understanding the ukhuwah trilogy can be a solution so you don't get stuck in radical understanding.

What if this idea is viewed from the context of interpreting the verses of the Qur'an as a holy book that guides the Muslims. This research examines the values of the ukhuwah trilogy: *ukhuwwah islamiyyah* in QS. Al-Hujurat (49): 10 and QS. Ali Imran (3): 103, *ukhuwwah basyariyyah* (brotherhood among mankind) in QS. QS. Al-Hujurat (49): 13 and QS. Al-Anfal (8): 61, and *ukhuwwah wathaniyyah* (brotherhood in national bonds) in QS. QS. Al-Syu'ara' (26): 105-106 and QS. Al-Baqarah (2): 126. These verses will be reviewed using the contextual interpretation approach offered by Abdullah Saeed.

The concept of interpretation offered by Saeed encourages interpreters of the Qur'an to conduct contextual studies to obtain the ethical-legal meaning of the verses being interpreted. According to Saeed, this offer is to avoid the criteria of textual or semi-textual interpretation of the Qur'an and

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<sup>3</sup> Muhammad Husein Haykal, *The Life of Muhammad* (New Dehli: Crescent Publishing, 1976), 174-175.

<sup>4</sup> Badri Yatim, *Sejarah Peradaban Islam* (Jakarta: PT. Raja Grafindo, 2000), 25.

what he offers is the criteria of contextualist interpretation. Each of these criteria according to him sided with two roles. First, based on the text to get the meaning. Second, looking at the socio-historical context and then relating it to the contemporary era.<sup>5</sup>

This research is important to do to find differences from existing studies. Research conducted by Noviani Ardi, et al, only looked at the context of *ukhuwwah Islamiyyah* with a case study on the views of a figure born in Cianjur, Abdullah bin Nuh.<sup>6</sup> They found a wedge in the domain of *ukhuwwah Islamiyyah* which was initiated by Abdullah bin Nuh which also included the *ukhuwwah* trilogy, but did not depart from the interpretation of the Qur'an. A linguistic study of *ukhuwwah* and its relation to the concepts of equality and independence in historical and contextual reviews was carried out by Hasan and Carwford in their paper for a presentation at the SOAS-Nohoudh Conference on Muslim Integration in 2015.<sup>7</sup>

The study of *ukhuwwah* from reviewing the interpretation of the Qur'an as a communication solution between groups of Muslims has also been carried out by Moh Faesal with a case study on QS. Al-Hujurat 10,<sup>8</sup> Mustafa with a case study on the interpretation of Sayyid Qutb and the reconciliation of NU thoughts,<sup>9</sup> and Saefuddin<sup>10</sup> with a thematic-historical approach to analyzing the meaning of *ukhuwwah* in the verses of the Qur'an. Some research that has not yet touched on *ukhuwwah* as a solution to radicalism and also does not involve a contextual approach in interpretation.

This research uses the library research method by reviewing and analyzing primary references about the *ukhuwwah* trilogy trying to provide

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<sup>5</sup> Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (New York: Routledge, 2006), 5-7

<sup>6</sup> Mohammad Noviani Ardi, Fatimah binti Abdullah, and Abdullah Arief Cholil, "Ukhuwwah Al-Islamiyyah as the Basic Foundation of Islamic Moderation: Study of Abdullah Bin Nuh's Works," *Sains Islami*, Vol. 4, no. 2 (2019): 57-64.

<sup>7</sup> Usama Hasan & Justin Crawford, "Hurriyah, Musawah, Ukhuwwah-Islam and Discourses of Integration" (The SOAS-Nohoudh Conference on Muslim Integration, London, 2015), 8

<sup>8</sup> Moh Faesal, "The Concept of Brotherhood in the Perspective of The Qur'an and Its Relevance in Community Life," *Al Irfani: Journal of al-Qur'anic and Tafsir*, Vol. 3, no. 1 (2022).

<sup>9</sup> Ahmad Hikam Mustafa, "Rekonsiliasi Pemikiran Nahdlatul Ulama Dan Sayyid Quthb: Penafsiran Ayat-Ayat Ukhuwwah Dalam Upaya Menciptakan Negara Damai," *TAJDID*, Vol. 28, No. 2 (2021).

<sup>10</sup> Endang Saefuddin, "Konsep Ukhuwwah Dalam Alquran: Kajian Tematik Dengan Pendekatan Historis" (Tesis, Bandung, UIN Sunan Gunung Djati, 2018).

answers to the problems being studied. To map the context of *ukhuwwah*, a thematic method or *maudhu'i* interpretation method is needed, namely the method adopted by a mufassir by collecting and compiling verses of the Qur'an that speak about a particular problem (theme), and lead to one goal, although the way the verses were revealed was different, they are scattered in various verses of the Al-Qur'an and the time and place of their revelation were also different.<sup>11</sup>

## B. Overview of the Trilogy *Ukhuwwah*

The word *ukhuwwah* in terms of etymology is the *mashdar* form of the word “*akh*” which means brothers. The word “*akh*” (brother) in the mufrad (singular) form, which in the Qur'an can be called fifty-two times, has several meanings: First, siblings or descendants. Second, relatives who are intertwined with family ties. Third, brothers in the sense of being nationals, even though they are not of the same religion. Fourth, brothers and sisters in the community even though they have different understandings.<sup>12</sup>

In the beginning, the word *ikhwan* which was interpreted as “brothers” was taken from a word which meant equality. This word is not only used in the sense of sibling between mothers and fathers, but includes any similarities, even if only in certain characteristics. Because of that someone who behaves extravagantly is named in the Qur'an “*ikhwan al-shayathin*” brothers and sisters of satan (QS. al-Isra' [17]: 27). This is because there is a similarity in nature between them, namely disobedience to Allah SWT which in this case is a waste. Brotherhood always invites cooperation, friendship and harmonious relations.<sup>13</sup>

According to the views of some Western scholars, brotherhood is a kinship relationship between two brothers who are descendants of the father and mother. In addition, they also use the term “fraternity” to refer to association institutions which generally consist of people of the same profession, to help each other to realize their interests and improve their situation.<sup>14</sup>

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<sup>11</sup> Ali Hasan Al-Arid, *Sejarah dan Metodologi Tafsir* (Jakarta: Rajawali Press, 1992), 78.

<sup>12</sup> M. Syukuri Fadholi, *et al Multikulturalisme Dalam Bingkai Ukhuwah Islamiyah* (Yogyakarta: Idea Press Yogyakarta, n.d.), 7-8.

<sup>13</sup> Muhammad Quraisy Shihab, *Tafsir Al Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, vol. 5 (Jakarta: Lentera Hati, 2002), 541.

<sup>14</sup> Abd. Halim Mahmud, *Fiqh Ukhuwah: Merajut Benang Ukhuwah Islamiyah* (Solo: Intermedia, 2000), 25.

Initially, the idiom *ukhuwwah* was used in an Islamic context, namely social relations between fellow Muslims. Similarities and needs will be found more in social relations with the same religion, than in relations with non-believers. However, in more complex social developments (modern society), it turns out that it is difficult for someone to avoid some other types of social relations, such as relations between nations and their homeland and relations among human beings in an international context. Therefore, the horizon of *ukhuwwah* has developed, not only limited to Islamic *ukhuwwah*, but there are also *ukhuwwah basyariyah* and *ukhuwwah wathaniyah*, all of which are still within the framework of the practice of Islamic teachings, although they have different weights and connotations of meaning.<sup>15</sup>

### C. The Ukhuwah Trilogy in the Perspective of the Qur'an

#### 1. Ukhuwah Islamiyah

Among the verses of the Qur'an that hint at the value of this *ukhuwwah* is the command to reconcile the two brothers in faith who are fighting, as in QS. Al-Hujurat (49):10: *"Verily, the believers are brothers, so reconcile your two (warring) brothers and fear Allah so that you may be blessed"*

In an authentic hadith, it is narrated: *"Muslims are other Muslim brothers, don't do wrong to them and don't let them do wrong things. He who helps his brother's needs, then Allah helps his needs. Whoever eases one difficulty from a Muslim, Allah will loosen one difficulty among his difficulties on the Day of Judgment. Whoever covers the faults of his brother, Allah will cover his shortcomings on the Day of Resurrection."*

The word "*innama*" in this verse (QS 49:10) is used to define something. In this context, believers are limited in their relationship with brotherhood. As if the only relationship between is the brotherhood. The word "*innama*" is usually used to describe something that has been accepted as such and has been well known by all parties. The use of the word "*innama*" in the context of this explanation about brotherhood among fellow believers, gives a hint that in fact all parties know that believers are brothers and sisters, so there should be no things that interfere with the brotherhood of any party.<sup>16</sup>

Sayyid Qutb considers this verse as the theological foundation that believers are brothers. Therefore, as brothers and sisters, you must maintain

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<sup>15</sup> Muhammad Tholhah Hasan, *Prospek Islam Dalam Menghadapi Tantangan Zaman* (Jakarta: Lantabora Press, 2003), 184-185.

<sup>16</sup> Muhammad Quraisy Shihab, *Tafsir Al Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an*. Vol. 5: 654

and maintain peace, unity and love. In addition, he also explained the implications of the brotherhood process. That based on the brotherhood desired by this verse, the Muslim community should make peace, love, cooperation and unity as the main foundation. Supposedly, conflict or war is an anomaly that must be returned to that basis once a case occurs. It is permissible to fight other Muslims who act wrongfully towards their brothers so that they return to the ranks of Muslims. Also, so that they eliminate the anomaly based on Islamic principles and rules.<sup>17</sup>

There are three notes from Hamka when he interpreted this verse. First, he advised that “people who want to make peace stand in the middle, don't take sides, point out the location of each other's faults, because if the two of them have come to a fight it is impossible to say that only one is wrong.” Second, if the war between the two parties who are both Muslim cannot be avoided, no matter how great the war is, both of them are still said to be believers. This is a hint from the beginning of this verse that uses the address ‘O you who believe.’ Third, Hamka commented on the various disputes that occurred among Muslims during the time of Ali bin Abi Talib. According to him, the conflict between the companions of the Prophet was the same as the dispute between the brothers of the Prophet Yusuf. In their case nothing is out of the realm of prophecy. Here Hamka stated clearly that he disagreed with the position of Ahlus Sunnah Wal Jamaah.<sup>18</sup>

In another verse, Allah SWT orders Muslims to adhere to Allah's teachings and not to be separated, as in QS. Ali Imran (3): 103: *“Hold all of you to the rope (religion) of Allah, do not be divided, and remember Allah's favor upon you when you were enemies, then Allah united your hearts so that by His grace you became brothers. (Also remember at that time) you were on the brink of hell, then Allah saved you from there. Thus, Allah explains His verses to you so that you may be guided.”*

The content contained in this verse is an order to hold on to God's rope that can prevent someone from falling. The word “*habl*” which means rope, is something that is used to tie something to lift it up or lower it down so that something doesn't come loose or fall. According to Al-Razi. Everyone who walks on a difficult path, he will feel worried about slipping and falling, but if he holds on to a rope stretched out at both ends of the road he is going through, then he will feel safe not to fall, especially if the rope is strong and

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<sup>17</sup> Sayyid Quthb, *Tafsir Fii Zilalil Qur'an* (Jakarta: Gema Insani, 2004), 344.

<sup>18</sup> Hamka, *Tafsir Al-Azhar* (Jakarta: Pustaka Panjimas, 2001), 196-208.

the way he holds it is strong. Those who choose a rope that is fragile, or don't hold on tightly-even though the rope is strong are more likely to slip as experienced by many people. The rope referred to by this verse is the teachings of religion, or the Qur'an. Rasulullah saw. describes the Qur'an with its words: "*huwa hablullah al-matin*" (He is the strong rope of Allah).<sup>19</sup>

Among the messages of brotherhood in faith contained in this verse are: hold fast, that is, try and try your best to associate yourself with one another with God's guidance while upholding discipline, all of you without exception. So that if anyone forgets to remind him, or someone slips, help him to get up so that all can depend on the ropes of Allah's religion.<sup>20</sup> In line with Sayyid Qutb's view that *ukhuwwah* by holding on to Allah's rope is one of the blessings bestowed by Allah on those who are loved by Him. In this verse, Allah reminds them of their situation during the time of the Jahiliyyah who were enemies with each other, yet there is nothing more bitter than his enmity than the Aus and Khazraj tribes in Medina. But then Allah united the hearts of the two Arab tribes with Islam.<sup>21</sup> In addition, God's purpose in creating differences is not to dispute, discredit or discriminate between one another. Precisely the goal is to get to know each other, and respect each other, respect each other and understand each other. Anyone who treats other human beings in a way that oppresses, humiliates, abuses and lowers their dignity and self-esteem is an insult and indirectly insults God.<sup>22</sup>

## 2. *Ukhuwwah Basyariyyah*

One of the contents of the Qur'an which indicates the value of this *ukhuwwah* is verse Al-Hujurat (49):

*"O mankind, verily We have created you from a male and a female. Then We made you nations and tribes so that you might know one another. Verily the most noble of you in the sight of Allah is the most pious of you. Surely Allah is All-Knowing, All-Seeing."*

Among the goals of creating humans with different ethnic and nationalities is so that they know each other, appreciate and respect each other, so that a strong brotherhood is created as fellow creatures of God.

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<sup>19</sup> Fakhruddin Ar-Razi, *Tafsir Mafatih Al-Ghaib*, vol. 8 (Beirut: Daar Ihya At-Turast Al-'Arabi, 1999), 311.

<sup>20</sup> Muhammad Quraisy Shihab, *Tafsir Al Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, vol. 2, 169-170.

<sup>21</sup> Sayyid Quthb, *Tafsir Fii Zilalil Qur'an*, vol. 2, 122.

<sup>22</sup> Zakiyuddin Baidhawiy, *Ambivalensi Agama, Konflik dan Kekerasan* (Yogyakarta: Lesfi, 2002), 5.



According to Zuhayli, the creation of these diverse human beings is so that they know each other, communicate with each other and work together, not deny each other, be hostile to each other, spread slander to each other, ridicule/insult each other and spread slander to each other which leads to conflict and hostility, nor is it to boast about genealogy (lineage) and race. When all humans can understand the purpose of their creation, a strong human brotherhood (*ukhuwah basyariyah*) is created.

This verse discusses the basic principles of human relations. Therefore, this verse no longer uses calls addressed to believers (*Ya Ayyuha Alladzina Amanu*), but to all humans (*Ya Ayyuha al-Nas*). The first part of this verse "O mankind, verily We have created you from a male and a female" is an introduction to emphasize that there is no difference in human values between men and women.<sup>23</sup> Calling with the phrase (*Ya Ayyuha Alladzina Amanu*) has several wisdoms. Among them aims to introduce to people about the importance of humanism. Every human being must value and respect other human beings. Every nation must respect the freedom and independence of other nations. Likewise, each tribe must respect the existence of other tribes. Between them they are not allowed to conflict and fight with each other, because human beings were created by God equally, so they must be able to carry out this message of equality to build a peaceful and tolerant life.<sup>24</sup>

In addition, this verse implies a message of egalitarianism, that there is nothing that differentiates between women and men in various matters, the difference lies only in piety and the quality of their faith in Allah SWT. The verse provides a lesson on how humans behave and respect other people regardless of ethnicity, race, skin color. Because the attitude of respect for someone is based on achievement, not prestige, such as hereditary and ethnic fanaticism.<sup>25</sup>

Mutual respect and mutual respect between fellow human beings is the most important value in *ukhuwwah basyariyyah*. Human brotherhood will not be realized if human beings insult each other, insult each other, and even spread slander on each other. There are several nuzul narrations related to this verse. It was narrated by Abu Daud that this verse was revealed regarding

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<sup>23</sup> Wahbah Zuhaili, *Tafsir Al-Munir*, vol. 26 (Beirut: Dar Al-Fikr, 1991), 265.

<sup>24</sup> Zuhairi Misrawi, *Al-Qur'an Kitab Toleransi: Tafsir Tematik Islam Rahmatan Lil 'Alamin*, 272-273.

<sup>25</sup> Nurholish Madjid, *Cita-Cita Masyarakat Islam Era Reformasi* (Jakarta: Paramadina, 1999), 108.

Abu Hind whose daily job was cupping. Rasulullah asked Bani Bayadhah to marry one of their daughters to Abu Hind. However, they were reluctant on the grounds that it was unreasonable for them to marry their daughter to Abu Hind who was their former slave. Their attitude is then straightened out with Allah by emphasizing them that glory is with Allah, not because of descent or lineage, but because of piety.<sup>26</sup>

Based on the perspective of political sociology, of course the Prophet's attitude. referring to this verse is a very moderate attitude and in line with the spirit of democracy, because all people are treated equally. Slaves who had converted to Islam could marry free women, and vice versa. In the end, the slavery system was completely abolished in the traditions of Arab society. Because human beings were born and created by God in a state of independence. Once, Umar bin Khattab said, "Why are you enslaved by humans, even though every day you are born as free human beings."<sup>27</sup> In another verse, Allah commands Muslims to prioritize the path of peace, one of which is to create human brotherhood. This command is contained in QS. Al-Anfal (8): 61: "*(However,) if they incline to peace, incline you (Prophet Muhammad) to him and put your trust in Allah. Verily, He is the All-Hearing, All-Knowing.*"

This verse is explicitly preceded by an order addressed to Muslims to fight against the enemies of God. Allah SWT said in QS. Al-Anfal (8): 61, which means, "*Prepare to (face) them what you can, in the form of strength (which you have) and cavalry. With it (the preparation) you terrify the enemies of Allah, your enemies and people besides them whom you do not know, (but) Allah knows. Whatever you spend in the way of Allah will surely be rewarded in full to you, while you will not be wronged.*"

However, verse 60 is continued with verse 61. If the enemies call for a ceasefire (peace), then Muslims should choose the path of peace. In this case, peace is one of the ethics that must be developed in the realm of relations with other parties, especially even against enemies. Because in social relations it is not uncommon to find enemies, sometimes enemies become friends and vice versa enemies become friends. Here, if a peace agreement is formed on both sides of the dispute, then peace should be used as an alternative. So, the choice to make peace with the enemy as long as he wants to make peace is the best choice than the war itself. In comparison,

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<sup>26</sup> Nurholish Madjid, *Cita-Cita Masyarakat Islam Era Reformasi*, 108.

<sup>27</sup> Yusuf Musa, *Al-Qur'an wa Al-Falsafah* (Kairo: Dar Al-Ma'arif, 1996), 26.

when the drums are beaten, what will happen is a shed of blood, injury and death. Of course, the losses for both parties outweigh the positive impact.<sup>28</sup>

Based on this verse, Al-Razi underlined the importance of peace. He noted that if there is an inclination on the part of the enemy to make peace, then Muslims are not allowed to fight against them for a full year. This is in order to emulate the behavior of the Prophet Muhammad. when the Meccans made a pact to wage war for ten years. But they canceled and ended the war before the agreed timeframe. They chose the path of peace. Rasulullah saw. also chose the path of peace, as chosen by the Egyptians.<sup>29</sup>

### 3. *Ukhuwwah Wathaniyyah*

Every citizen has the authority to participate in developing the country. In Islamic teachings, the values of state defense are contained in the phrase "*hubbu al-wathan min al-iman.*" To maintain this expression, it is necessary to establish brotherhood (*ukhuwwah*) between citizens. When the Al-Qur'an tells about the dialogue between the Apostles and some of their people, several times the Al-Qur'an discusses it using the expression "*idz qala lahum akhuhum*" (when their brothers say to them). This expression can be found in QS. Al-Syu'ara (26): 105-106:

*"Noah's people have denied the apostles. When their brother Noah said to them, "Why are you not fearful?"*

There are two human representations drawn from this verse. One is a believer and the other is a denier/no believer. Those who believe are represented by the prophets and apostles concerned, while those who do not believe are represented by their people. Again, the Qur'an describes the relationship between these two peoples as *akhun* which means brothers. Prophet Noah, sent for their own people, who are from the same country as water. This indicates that the Qur'an acknowledges the existence of *ukhuwwah wathaniyyah* (brotherhood in the name of one's countrymen and homeland). Even though some of Noah's people did not believe, according to the Qur'an they were still considered brothers, because Noah and them lived together in one area. According to Quraish Shihab, the naming of Prophet Noah as. as brothers and sisters who do not believe, can be used as one of the arguments about the recognition of the existence of "non-religious" brotherhood. In the context of this verse is the brotherhood of

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<sup>28</sup> Zuhairi Misrawi, *Al-Qur'an Kitab Toleransi: Tafsir Tematik Islam Rahmatan Lil 'Alamin*, 332-333.

<sup>29</sup> Fakhruddin Ar-Razi, *Tafsir Mafatih Al-Ghaib*, vol. 8, 193-194.

nations.<sup>30</sup> However, several other verses expressly state “brothers in religion,” as in QS. Al-Tauba (9): 11: “If they repent, establish prayers, and pay zakat, they are your brothers and sisters in your religion. We explain in detail the verses for people who know.”

It should be noted that the context of this verse is addressed to polytheists who have expressed enmity with Muslims. They were also previously bound by a peace agreement and helped each other with Muslims. But they (the polytheists) broke that promise. So, their situation has two possibilities. First, if they repent and want to implement Islamic law, then they will become brothers and sisters in the same religion. Second, if they don't want to repent, then Muslims will fight them because they have broken their promise and insulted Muslims.<sup>31</sup>

Furthermore, the Qur'an acknowledgment of the existence of ukhuwah wathaniyah is contained in QS. Al-A'raf (7): 73: “*And (We have sent) to the Thamud their brother Shaleh*”

In this verse, the Prophet Saleh was sent to his people of the same country, called the Thamud. Thamud is one of the largest extinct Arab tribes. They are descendants of Thamud Ibn Jatsar, bin Iram Ibn Sam, Ibn Nuh. Thus, their lineage meets 'Ad in the same grandfather, namely Iram. They settled in an area called al-Hijr, which is an area in the Hijaz (present-day Saudi Arabia). He is also named Mada'in Saleh. There until now there are various kinds of relics, including the ruins of the old city building, which are the remnants of the Thamud people. Beautiful sculptures and graves were also found, and various inscriptions in various Arabic, Aramiya, Greek and Roman scripts.<sup>32</sup>

In the context of da'wah, one of the values of ukhuwah wathaniyah is conveying Islam by instilling a sense of love for the motherland. A conducive atmosphere in a country can be created if its citizens love and have love for their homeland. In this case, Rasulullah SAW. has explained that the orientation of Islamic teachings is not only on spiritual matters, but also on worldly aspects. As happened to the people of Medina, Rasulullah saw. able to unite them in a bond of brotherhood, so that a brotherhood is created that together protect and protect the motherland.

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<sup>30</sup> Muhammad Quraisy Shihab, *Tafsir Al Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, Vol. 10, 91.

<sup>31</sup> Wahbah Zuhaili, *Tafsir Al-Munir*, Vol. 10, 123.

<sup>32</sup> Muhammad Quraisy Shihab, *Tafsir Al Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, Vol. 5, 152.

The feeling of love for the motherland can also be manifested by all means and efforts to create state security and avoid conflict, especially conflict that occurs between brothers, whether of the same religion or not. The conflict that occurs can trigger a protracted civil war. Prophet Ibrahim as. ever prayed for the Mecca region to become a safe area and its inhabitants to be blessed with various kinds of fruits, as in QS. Al-Baqarah (2): 126:

(Remember) when Abraham prayed, "*O my Lord, make this (Mecca land) a safe country and provide sustenance in the form of fruits (plant products, edible plants) to its inhabitants, namely those who believe among them in Allah and the Day of End...*"

There is a slight difference between the context of the prayer in this verse and the context of the prayer in sura Abraham. The context of this prayer is the city of Mecca which is still a barren valley and has not been inhabited by residents. In that place, Prophet Ibrahim prayed that he would leave his children and wife (Ismail and Hajar) as a safe and prosperous area. Furthermore, after several years, he prayed again in the same place, but this time the location was already inhabited by residents and was visited by many people, especially after the well-zam was found. Therefore, the verse in Surah Al Baqarah uses the word "balad" (in the form of nakirah (infinite)), while in Surah Ibrahim uses the word "al-balad" in the form of ma'rifah (infinite).<sup>33</sup>

The prayer of the Prophet Ibrâhîm as. asking Allah to provide security for the country where his family and other people live there is a clear proof of his concern for his country and the welfare of residents, including his family. What Ibrâhîm asked. to God about the security of the region and the bestowal of prosperity for the country by lowering several kinds of fruits in the city, God granted it. Thus, until now the city of Mecca is safe from various kinds of conflicts and civil wars, its residents are prosperous with various kinds of fruits, zam-zam water which can not only be consumed by residents of Mecca, but also by immigrants and Allah made the city as a the holy city which is visited every day by Muslims around the world. Joint prayers carried out by interfaith groups are one of the efforts to ground the values of ukhuwah wathaniyah. In the Indonesian context, this agenda was carried out several times based on recommendations from the Forum for Religious Harmony (FKUB). Among the objectives of this agenda are to

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<sup>33</sup> Muhammad Sayyid Thanthawi, *Tafsir Al-Wasith Lii Qur'anil Karim*, vol. 1 (Beirut: Dar Kutub Al-Islamiyah, 1994), 270.

strengthen the brotherhood of the nation and homeland and maintain the harmony of religious life and increase love and care for the homeland and nation.

#### **D. Ukhuwah Trilogy and Deradicalization Effort**

Based on the BNPT (Badan Nasional Penanggulangan Terorisme) Deradicalization Blueprint, the deradicalization program is used to foster terrorism convicts to abandon radical terrorism views, thoughts, attitudes and actions through religious, social, cultural and economic approaches. Then it is also used to enlighten terrorism convicts with peaceful and tolerant religious knowledge and national insight within the framework of the Unitary State of the Republic of Indonesia, prepare terrorism convicts before returning and live side by side with society, and empower the community to abandon radical terrorism understandings and attitudes that are developing amid public. In addition, there are other objectives to strengthen the economy and expertise of terrorism convicts.<sup>34</sup>

The big goal of the program is to bring former terrorism convicts back to being able to live side by side in the context of brotherhood with people who have different backgrounds. So, in the perspective of brotherhood (ukhuwah) it aims to be a bridge that connects relations between human beings in the same corridor. The idea of a trilogy of ukhuwah once reappeared from NU (Nahdlatul Ulama) circles, NU's national political stance was confirmed at the Cipasung congress. NU recognizes ukhuwwah Islamiyyah if it supports national brotherhood. However, if Islamic brotherhood interferes with the process of living together as a nation and homeland, such as the saying that the president must be a Muslim, NU will oppose this. This concept was once campaigned by Abdurrahman Wahid, who put forward the idea of a non-Muslim president as part of the framework for living with his countrymen and countrymen. In addition, when he became president, Gus Dur (Abdurrahman Wahid) gave Confucians freedom to practice their religion and worship, which had previously been banned during the New Order era.<sup>35</sup>

Ukhuwah Islamiyyah is an inseparable part of faith and piety. Without ukhuwah, piety will not be perfect and ukhuwah will not be meaningful without being based on piety. When ukhuwah is out of the control of faith

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<sup>34</sup> BNPT, *Blueprint Deradikalisasi* (Jakarta: BNPT, 2013), 33

<sup>35</sup> Ahmad Baso, *NU Studies: Pergolakan Pemikiran Antara Fundamentalisme Islam* (Jakarta: Erlangga, 2006), 469.

and piety, what becomes the glue is personal, group, ethnic, or material interests, which are only superficial and temporary. The teachings of silaturahmi which are one of the important elements in ukhuwah Islamiyyah must be built and developed continuously. The silaturahmi that is considered the best is silaturahmi with people or groups who are hostile.

In this context, the relationship between ukhuwwah basyariyyah or ukhuwwah insaniyyah is a principle based on that fellow human beings are brothers and sisters because they come from the same father and mother, namely Adam and Eve. This brotherly relationship is the key to all brotherhoods, regardless of religious status, ethnicity, or geographical divide, because the main value of this brotherhood is humanity. This is by the words of Sayyidina Ali Bin Abi Talib's friend "he who is not your brother in faith is a brother in humanity." This means that humanity is the highest value in its position as a human being. In addition, this ukhuwwah basyariyyah is closely related to the life of the Prophet and the wisdom of his companions in treating human beings humanely, regardless of background, ethnicity, and religion.<sup>36</sup>

Based on historical data, ukhuwwah basyariyyah is closely related to the Medina Charter, which is a monumental written agreement in the course of Islamic history. This charter is a big umbrella that can accommodate the lives of Muslims and non-Muslims in Medina. The presence of the Medina Charter was able to completely reform the life of the people of Medina. One of its very strategic contents is: Muslims, Jews and all other Medinan people are free to embrace their own religion and belief. They get security guarantees in carrying out worship according to their beliefs and their respective religions. No one is justified in interfering in the affairs of other people's religions.<sup>37</sup>

This charter is an example of building the character of an Islamic society that is inclusive and willing to accept differences. So basically, the Apostle taught his people about social brotherhood and humanity or "*ukhuwwah ijtimaiyyah wa insaniyyah*." Besides that, the Apostle is practicing democratic values in it. In this regard, Nurcholis Madjid stated that the event of the Medina Charter was not the establishment of an exclusive political society for Muslims, but that the Prophet was gathering all groups and

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<sup>36</sup> Slamet Tuharie, *Islamuna: Fenomena Keberislaman Kita* (Jakarta: Elex Media Komputindo, 2021), 50

<sup>37</sup> Philip K Hitti, *History of The Arabs* (London: Mac Millan Press, 1970). 102

groups living in Medina, both believers and non-believers so that they would unite in the life of the nation and state.<sup>38</sup>

One of the radical indicators that cannot accept differences in religion or belief can refer to historical facts at the time of the revelation of the Qur'an. This is because the provisions contained in the Medina Charter concerning the consensus of living together are actually carried out on the basis of differences between believers, Jewish groups, and Christian groups, to jointly realize the importance of the principle of human brotherhood among adherents of religions.<sup>39</sup>

*Ukhuwwah basyariyyah* was also exemplified by the Prophet by establishing good and peaceful relations through various agreements with the Jews in Khaibar, Wadi Al-Qura', Fadak and Taima'. The Apostle also made a covenant that guarantees freedom of religion and general security for Christians everywhere and throughout the ages. The Apostle provided guarantees for Christians in the agreement in terms of freedom of religion, security of life, property, including some of their houses of worship that they should not be damaged and destroyed arbitrarily. This agreement covers anyone who professes Christianity, whether in the East or in the West, near or far, known or unknown, Arab or non-Arab.<sup>40</sup>

As for *ukhuwwah wathaniyyah*, human unity is based on love for the nation and the motherland. The scope of *ukhuwwah wathaniyyah* is more complex than *ukhuwwah Islamiyyah*. In one area of the homeland, it must consist of various heterogeneous residents, both ethnic, customary, and religious. It should be noted that this spirit of *wathaniyyah* or nationalism, it does not conflict with or conflict with *ukhuwwah Islamiyyah*. Precisely, this spirit of nationalism will be the basis of tolerance for each other on the beliefs held by each citizen. Besides that, how can Islam prohibit loving the motherland, even though this homeland is a place of prostration, propagation, and a procession for upholding Islamic values.<sup>41</sup>

In fact, *ukhuwwah wathaniyyah* should be placed above *ukhuwwah Islamiyyah*. Because, for the sake of the continuity of the integrity and unity

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<sup>38</sup> Nurholish Madjid, *Cita-Cita Politik Kita Dalam "Bosco Carvello Dan Dasrizal* (Jakarta: Leppen, 1995), 103

<sup>39</sup> J. Suyuthi Pulungan, *Prinsip-Prinsip Pemerintahan Dalam Piagam Madinah Ditinjau Dari Pandangan Al-Qur'an* (Jakarta: Raja Grafindo Persada, 1996), 53

<sup>40</sup> Slamet Tuharie, *Islamuna: Fenomena Keberislaman Kita*. 74

<sup>41</sup> Bung Risam, *Islam Dan Pergerakan: Memanusiakan Manusia Dengan Kemanusiaan* (Jakarta: Guepedia, 2020), 93



of Indonesia, the state must be the priority. If *ukhuwwah wathaniyyah* is closely intertwined, then brotherhood among Muslims (*ukhuwwah islamiyyah*) will also be strong. However, if the *ukhuwwah Islamiyyah* is strong, it is not certain that the national brotherhood is also strong. Therefore, based on the formulation of *ushul fiqh*, if there are two *mafasadahs* that are the same, then what should be prioritized is the largest *mafasadah*. In this case, the *wathaniyyah* *mafasadah* is greater than the Islamic *mafasadah*. Because, if the country is destroyed and damaged, then the brotherhood of fellow Muslims will also be destroyed.<sup>42</sup>

Radical action is in stark contrast to the *ukhuwwah* trilogy that was practiced by the Prophet Muhammad 14 centuries ago. In essence, Muhammad made *ukhuwwah wathaniyyah* as one of his *da'wah* strategies in Medina. The first factor is related to the difference in the love for the motherland that is owned by the Ansar and Muhajirin. The Ansar were natives who came from Medina. Thus, the Ansar's sense of belonging to Medina was greater than that of the Muhajirin who came from Mecca. The second factor relates to the Jews. The existence of the Jews in terms of politics and territory is getting narrower and limited because of the presence and existence of Muslims in Medina.

The third factor is the impact of the narrowing of the existence of the Jews. They immediately carried out various movements to hinder the Prophet's *da'wah* movement in Medina. The fourth factor is the fact of the movement launched by the Jews to hinder and stem the Prophet's *da'wah*. They aroused the tribal spirit among the Medina Arabs whose aim was to divide the unity and oneness of the Muslims in Medina. They used the issues of enmity and conflict between the Anshar and the Muhajirin, which the Prophet could have suppressed. The last factor is the attacks and threats that come from the Kafir Quraysh group in Mecca. They disturbed the Muslims in Mecca, the peace of the Muslims in Medina was disturbed, which in the end would have an impact on the stability of the city of Medina.<sup>43</sup>

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<sup>42</sup> Amamur Rohman Hamdani, *Mendamaikan Keislaman Dan Keindonesiaan: Refleksi Atas Wacana Radikalisme Dan Keislaman Di Indonesia* (Bogor: Guepedia, 2020), 106-107.

<sup>43</sup> Azhar, "Sejarah Dakwah Nabi Muhammad Pada Masyarakat Madinah: Analisis Model Dakwah Ukhuwah Basyariah Dan Ukhuwah Wathaniyah," *JUSPI (Jurnal Sejarah Peradaban Islam)*, 2, 1 (2017): 264.

## E. Conclusion

Based on the analysis above, it can be concluded that the three values of Ukhuwah (Ukhuwah Islamiyah, Ukhuwah Basyariyah, and Ukhuwah Wathaniyah) can be used as a basis for deradicalization efforts. As shown in the verses of the Qur'an regarding Ukhuwah which contain several values: first, an order to reconcile brothers and sisters who are in conflict and an order to stick to Islamic teachings and not to separate. *Second*, an explanation that humans were created by God with various kinds of differences. This is so that they know each other, respect each other, and prioritize the path of peace. *Third*, Third, the expression of the Al-Qur'an's recognition of the existence of ukhuwah wathaniyah which aims to provide a sense of security in the area or place of residence. The substance of ukhuwwah wathaniyyah is aimed at establishing brotherhood between people and fellow countrymen. This brotherhood is one of the main forces in defending the homeland. [.]

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