

BROTHERHOOD/UKHWAH IN ISLAMIC PERSPECTIVE

Kamaluddin¹, Gustina Siregar²

¹State Islamic University of North Sumatra (UINSU), Medan, Indonesia

²Universitas Muhammadiyah Sumatera Utara

E-mail: ¹kamaluddindalimunthe2@gmail.com, ²siregargustina@umsu.ac.id

Abstract

Human nature cannot live alone, he needs other people for his survival. Without other people a person will have no meaning whatsoever, that's why Islam forbids its people to separate themselves from the jama'ah (group). Human perfection as a servant of Allah, is not enough to just worship Allah alone (hamlum minallah), but is required to maintain harmonious relations (ukhwah) between fellow human beings (hablum minannas). If someone claims to believe in Allah and the Last Day (Judgment), he should glorify his neighbors or neighbors (al-Hadis). Therefore in Islam developed 3 forms of brotherhood (ukhwah), namely: a. Ukhwah Islamiyah, b. Ukhwah Basyariyah, c. Ukhwah Wathaniyah.

Keywords: Islam, Brotherhood

1. INTRODUCTION

By nature, humans cannot avoid other people. The survival, happiness, peace and tranquility of a person depends on the help of other people. Therefore, humans are called social beings, namely creatures that cannot live and develop without the presence of other humans. In other words, it is said to be a social being, because it interacts with other humans in order to realize its needs.

In the Koran, at least 4 terms are used to refer to humans, namely: Basyar, Bani Adam, al-Insan and an-Nas, all of these terms when translated into Indonesian mean "human".

The sentence An-Nas in the Qur'an refers to its status as social beings who must get along (silaturrahmi), socialize and protect each other's rights, as expressed in the letter An-Nisa verse 1:

يَتَّيِبُوا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا
كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

It means:

O people, fear your Lord, who created you from a single self, and from him Allah created his wife; and from both of them God gave birth to many men and women. And fear Allah with (using) His name you ask one another, and (maintain) friendly relations. Indeed, Allah always protects and watches over you.

Referring to the verse above, it can be said that the word An-Nas implies that human nature is a social being who must always interact (silaturrahmi) with other humans, regardless of ethnicity, language and religion. Therefore in Islam 3 concepts of brotherhood were developed, with the aim that human beings can respect, protect and help each other, so as to create harmony and peace and serenity of life.

2. METHODS AND MATERIALS

The method used in this writing is the library research method.. The author looks for data or literature material from journals or articles as well as references from books so that it can be used as a strong foundation in content or discussion. According to Sugiyono (2012) literature study is a

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data collection technique by conducting a review of books, literature, notes, and various reports related to the problem to be solved.

3. RESULTS AND DISCUSSION**3.1 Islamic Brotherhood**

What is meant by ukhwah Islamiyah is brotherhood in faith. In Islam everyone who has the same faith as him has become his brother, regardless of ethnicity, language and where one comes from. As brothers, it is an obligation for every Muslim to always respect each other, respect, love, help each other in every good.

The brotherhood of faith was described by the Prophet Muhammad, as a single body, when one member of the body is sick, the whole body feels the pain.

If this concept is really practiced in the life and life of Muslim society, then of course this situation will lead to a pleasant state of peace. Therefore a Muslim will always have the nature of social sensitivity. One would not dare to eat their fill while those around them screamed in hunger. This was revealed by the Prophet Muhammad in a hadith:

مثل المؤمنين في توادهم وتراحمهم وتعاطفهم مثل الجسد اذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى (متفق عليه)

It means:

The brotherhood of the believers in establishing love and affection between them is like one body. When a part of the body hurts, the pain spreads to all the other members of the body, so that one cannot sleep and feels hot. (Muttafaqun 'Alaih).

In another hadith, the Prophet Muhammad also stressed that the perfection of a person's faith can be seen from the extent to which he has social sensitivity towards others. Because people who believe feel uncomfortable with the suffering that others feel, so that the desire arises to help and support them.

عن ابن عمر قال: قال رسول الله ﷺ : المسلم اخو المسلم لا يظلمه ولا يسلمه, من كان في حاجة اخيه كان الله في حاجته, ومن كان فرج عن مسلم كربية فرج الله عنه بها كربية من كرب يوم القيامة ومن ستر مسلما ستره الله يوم القيامة (متفق عليه)

It means:

A Muslim is a brother to another, it is not permissible to hurt each other or let others be hurt. Whoever covers the needs of his brother, Allah will also cover his needs, and whoever wants to overcome the difficulties of a Muslim, Allah will overcome his difficulties later on the Day of Judgment, and whoever conceals the 'ugliness of a Muslim, then Allah will also hide the 'ugliness of his later in life. Judgment Day. (Narrated by Bukhari-Muslim).

Referring to the two hadiths stated above, it is clear that in Islam between one Muslim and another Muslim there is synergism, where one must work hand in hand with one another, love one another and help each other to overcome other people's difficulties for the sake of the common good.

A scholar must be able to provide enlightenment to his people, the leader is required to be able to protect his people, while the rich (wealthy) must be involved in caring for and supporting their brothers who suffer because they have deficiencies, while the poor must always pray for their brothers who rich (able) to always be blessed. If these four components synergize with each other, then it is certain that Allah will bestow His blessings both from the heavens and from the earth. This is hinted at by Rasulullah saw, which reads:

قوام الدنيا بأربعة أشياء: أولها بعلم العلماء والثاني بعدل الأمر والثالث بسخاوة الاغنياء والرابع بدعوة الفقراء. لولا علم العلماء لهلك الجاهلون , ولولا سخاوة الاغنياء لهلك الفقراء, ولولا دعاء الفقراء لهلك الاغنياء, ولولا عدل الامراء لاكل بعض الناس بعضا كما يأكل الذئب الغنم

It means:

The integrity of this world is due to four things: 1. With the knowledge of the scholars, 2. The fairness of the leaders, 3. The generosity of the rich, and 4. The prayers of the poor and needy. Had it not been for the knowledge of the scholars, the ignorant would have been destroyed, had it not been for the generosity of the rich, the poor and needy would have perished, and had it not been for the prayers of the poor and needy , the rich people will fall apart. And if it weren't for the government's justice, people would suck one another's blood, like a wolf that eats a goat.

From the hadiths stated above, it can be understood that if Muslims are able and willing to practice the teachings put forward by the Prophet himself, then it is certain that peace, tranquility and compassion will be found among fellow believers. This means that the social strata that exist in the midst of society will not become a gap between the people themselves (disharmony), in fact it will become the glue between fellow people, because one another needs one another.

Ordinary people need scholars (scholars) to provide enlightenment and guide them to tread this life and life, the authorities (government) can protect, protect and provide comfort and prosperity for their people, so that people feel safe, peaceful and peaceful in carrying out their wheels of life, and generous tycoons who can help and overcome the problems of living for the poor so they don't suffer from hunger and misery in living this life, and also people who are poor and poor must always pray for their brothers and sisters. If these four components work hand in hand, then it is certain that there will be harmonization in this life.

If the concepts put forward by the Prophet are able to be implemented by a Muslim, then it is certain that a strong Islamic brotherhood will be built in the midst of society. A person does good to others not because he is of the same ethnicity, nor is it based on one region, one organization, one clan and so on, but the kindness he gives to others is due to a high sense of awareness of the demands of Islamic teachings themselves. Therefore, if Islamic teachings can be practiced in all aspects of human life, comfort, peace and compassion can be guaranteed. Differences of opinion, differences in ethnicity, and differences in social status will not be a barrier for someone to sow love for others,

What is meant by the ethics of inter-religious harmony in this paper is: a person's ability to be polite or polite to others who do not agree or agree with him, or a person's ability to create life in a peaceful atmosphere, not quarrel, be united in heart and agree on the differences that exist in the midst - amidst people of the same religion.

This article is inspired by the reality that occurs within the Muslim community which until now has not been completely eradicated, where differences of opinion become a gulf between one another, and sometimes these differences lead to mutual accusations that worship is carried out by a person or another group. considered not based on the text, even considered "heresy".

If things like this continue, it is not impossible for future generations, as a result of non-comprehensive religious understanding, this situation can lead to social disintegration. The events that we are experiencing and watching today are a picture of how fragile the sense of tolerance in our internal religion (Islam) is, a person or group who disagrees with other people or groups, tries to force their will so that other people will accept it. Incidents like this often result in mass anarchy which ends in physical contact between people of different religions.

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Ironically, a person or group of people/organizations who want to convey something in the name of human rights, but at the same time, also violate human rights. Conveying something as an excuse because it carries out the demands of religious teachings, but at the same time violates the teachings of the religion itself.

If we're honest, isn't it that the differences of opinion that often occur among internal Muslims only revolve around "furu'iyah" issues, not something fundamental. Are we not able to be wise and prudent, that we make these differences a dynamic and even a blessing for the Muslim community itself "the differences in the opinions of the clergy are a mercy for the people", because to say that at any time such differences cannot be erased within the body of Islam. alone.

Our nation is currently being hit by and facing phenomena and outbreaks of conflict that are vertical and horizontal in nature, have even come to alarming matters, and so far no person or group has been seen that can be used as a role model in overcoming the problems it is facing. There is no idol that can be used as an example to unite this people. Until now, there have not been found leaders who fully side with the interests of the people who are currently in dire need of role models. There have not yet been sighted political organizations that can reassure the heart, that really defend the interests of the people, all of which are only at the level of grandiose promises and mere political rhetoric.

The decline in ethics or morals that can be seen in almost all lines of life, the increasingly chaotic political ethics exhibited by our representative elites in the houses of the honorable people, there are almost no words they say that can soothe the heart, there are only blasphemy, insults and not infrequently it even leads to acts of violence, which our political elites should not have done, especially since this was done in a respectable room. Perhaps this is one of the reasons for building a fraternity ethic.

If you want to be honest, actually this problem arises because of dishonesty and lies. Isn't dishonesty and lying the root of all evil, because lying and dishonesty will damage itself, will also destroy all joints and lines of life. Because of that, perhaps, it is not an exaggeration to say that the phenomenon that is happening in our nation today is the feeling of a waning sense of affection, respect, respect and value. The slogan that we are proud of "the Indonesian nation is a nation that is friendly and courteous" seems to have vanished with time, what emerges to the surface is mutual suspicion, incitement, insults, blaming each other, pitting one against the other which often leads to acts of violence and anarchy. .

Almost every day we are presented with news and shows that do not educate this nation, whether they are shown by our nation's political elites, intellectuals or some ordinary people.

If we want to look in the mirror and look at the past, where history warns us that the collapse of a nation is largely determined by the depravity of the morals and the dishonesty of its leaders and people. The 'Ad, the Thamud, and the inhabitants of the land of Saba', even the fall of the Umayyad dynasty and the Abbasid dynasty, for example, was destroyed due to the actions of the caliphs and their people who lived dishonestly and indulged in lust and denied the favors of Allah, then Allah sends down the consequences of the deeds they do. This is described by Allah in Surah An-Nahl verse 112.

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا
مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ
بِمَا كَانُوا يَصْنَعُونَ ﴿١١٣﴾

And Allah has made a parable (with) a country that was once safe and peaceful, its sustenance came to them in abundance from all over the place, but (its inhabitants) denied Allah's favors; therefore Allah struck them with hunger and fear, because of what they had done.

In a hadith it is explained:

اكمل المؤمنين ايمانا احسنهم خلقا

The believer with the most perfect faith is the one with the best morals. (Reported by Al-Tirmidhi).

In line with that, an Egyptian poet named Syauki Bek once said in a poem:

انما الامم الاصلاح ما بقيت فاعن هم ذهبت اخلاقهم ذهبوا

Indeed, the nation will live as long as they have noble character. The nation will collapse if their morals are destroyed.

Many observers, especially religious scholars, are of the opinion that the Indonesian nation is also sinking into the abyss of a multi-dimensional crisis, stemming from dishonesty and moral breakdown, so that many of the actions of high-ranking officials and state administrators are no longer in accordance with the rules and norms of religious teachings.

3.2 Bashariya Ukhwah

Ukhwah basyariyah is brotherhood among human beings. This means that brotherhood is awakened due to the awareness that humans are God's most perfect creation. As God's most perfect work, there is no reason for each other to feel more entitled and more responsible to enjoy this life. Awareness like this is needed especially if we live in an atmosphere of pluralism.

Ukhwah basyariyah can only be realized in a pluralist society, if all human beings have a strong awareness of their nature as social beings, whose lives depend on the existence and participation of other people.

Brotherhood/ukhwah basyariyah is well established if it is based on psychological bonds, human bonds that grow and develop deep within everyone's conscience, are attached and integrated into a single unit in thinking, behaving and acting.

There is an awareness of brotherhood among fellow human beings, based on the belief that humans are the pinnacle of Allah SWT, as described in the letter at-Tin as "ahsani taqwim" so that humans are naturally always encouraged to pledge themselves to do good (al-saleh) and the best (al-Ashlah) in his life. And because of that, a Muslim must always avoid himself from actions that result in social disintegration or disharmony, because the mission of Islamic law is to create continuity (at-Tawazun) in life.

Thus the key word for the success of the basyariyah ukhwah is if each individual is able to do good and the best in this life. Therefore "the supporting factor for the birth of brotherhood in a broad or narrow sense is equality. Equality of taste and love is the dominant factor that precedes the

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birth of true brotherhood, and in the end makes a person feel the pain of his brother, reach out before being asked, and treat his brother not on a "take and give" basis.

3.3 Ukhwah Wathaniyah

From a linguistic point of view, wathaniyah comes from the word "wathan", meaning: homeland, country, place of birth, thus ukhwah wathaniyah can be interpreted as brothers and sisters in the same country, regardless of ethnicity, language, culture and religion. This means that every person who is domiciled in one country, they are automatically brothers (ukhwah wathaniyah).

As it is known that Indonesian society is a plural society, both ethnicity, language, culture and religion. Based on the constitution, the state gives freedom to its citizens to choose and determine the religion according to their beliefs. This gives the meaning that diversity (plural) of religion, culture, ethnicity cannot be avoided in Indonesian society.

Because if you pay attention to the Qur'an, it is explained there that every ummah from every generation that has ever appeared on the surface of this earth has its own Qiblah, which they face towards it (Qs 2:148). This gives the meaning that pluralism is a sunnatullah that cannot be avoided.

The statement above, gives the meaning that religious diversity cannot be avoided from human life, because it is "part of God's plan that substitute revelations be built on a spiritual foundation that continues something that has existed before". However, it should be noted that religious diversity is vulnerable to conflict, because according to the sociologist, the elements that exacerbate conflict are "fundamental ideological conflicts due to displeasure with the values of other groups".

In connection with the above opinion, according to sociologists, it is true that on the one hand religion has the power to unite, bind and preserve, but on the other hand religion can be a force that divides, divides and even destroys.

If the above concept of pluralism is related to Islamic teachings, in fact in Islam this is reflected in the behavior practiced by the Prophet Muhammad, when he was in the midst of a plural society. The Madina Charter (misaq al-Madinah) and the Prophet's treatment of Christian envoys from Bani Najjar, are a sign that pluralism is something that must be addressed positively, therefore this pluralism must be accepted with open arms and tolerance.

Tolerance can be realized if adherents of each religion can build and develop an ethic of inter-religious harmony. Rather, it is "a doctrine that cannot be justified if the mission of a religion tries to force or intimidate, persuade by giving something to someone to follow a certain religion. The sending down of religion did not intend to polarize people or judge, but rather to provide a direction for the search for truth in different ways.

At the same time, it can be said that in an all-plural society, especially in the field of religion, an attitude of tolerance between religious communities is urgently needed, because with this attitude the diversity that exists does not have a negative impact on human life.

Therefore, it is an incomplete belief in Islam, if someone accepts or believes in some of the messengers and rejects some others, because Islam teaches that it is not permissible for someone to discriminate among the apostles, as explained in the word of Allah (Qs 2:136);

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ
وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ
مُسْلِمُونَ ﴿١٣٦﴾

Say (O you believers); “We believe in Allah and what was revealed to us, and what was revealed to Abraham, Isma'il, Ishaq, Ya'kub and their descendants, and what was given to Musa and Isa and what was given to the prophets from their Lord . We do not discriminate between any of them and we only submit to Him.

When referring to the expressions from the Al-Qu'an above, it can be seen that religious pluralism is a sunnatullah that cannot be changed, its presence gets direct legality from the Koran, therefore for religious people it is supposed that differences belief is not a barrier for someone to do good and the best in humanity, please help fellow human beings, not hold hostility to each other, as explained by Allah in (Qs 60:8);

لَّا يَنْهَيْكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ
يُخْرِجُواكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ ﴿٨﴾

Allah does not forbid you to do good and do justice to those who do not fight because of religion and do not expel you from your country. Verily, Allah loves those who act justly.

Rather, it is “a doctrine that cannot be justified if the mission of a religion tries to force or intimidate, persuade by giving something to someone to follow a certain religion. The sending down of religion did not intend to polarize people or judge, but rather to provide a direction for the search for truth in different ways.

Thus explicitly the Qur'an provides explanations that believers, Jews and Christians, even Shabi'ins, if they truly believe in Allah and the Last Day and do good deeds, they will also receive good rewards from God, as explained in (Qs 2:62);

Verily, the believers, the Jews, the Christians and the Shabi'ins, whoever among them truly believes in

That's why in Islam good deeds and acting justly, as well as making friends can be done to anyone, as long as they don't hold enmity in the name of religion as explained in the word of Allah (Qs 60:9);

Indeed, Allah only forbids you to make friends with those who fight you because of religion and expel you from your country and help (other people) to expel you. And whoever makes them friends, they are the wrongdoers.

In fact, the Qur'an clearly prohibits Muslims from being unfair to someone just because it is based on hatred, as explained in His word (Qs 5:8);

O you who believe, be those who always uphold (the truth) for Allah, witness fairly. And don't let your hatred of a people encourage you to act unjustly. Be fair, because fairness is closer to piety. And fear Allah, Verily Allah is Aware of what you do.

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Based on the verses stated above, Muslims are ordered to always maintain good relations with adherents of other religions, especially those who belong to Alh al-Kitab, as explained in (Qs 29:46);

And do not argue with Alh al-Kitab, except in the best way, except with the wrongdoers among them, and say: "We have believed in (the books) which were sent down to us and which were sent down to you; Our God and your God are one, and we only submit to Him.

From the explanations above, it can be concluded that if all religious adherents are mature in understanding the teachings of their religion, then the teachings of the religion they believe in will lead to brotherhood and peace, because all religions teach that love, respect and respect between people must be realized. in people's lives.

In line with that, Fritjof Schoun argues, that basically the meeting point between religions is at the "Esoteric" level, meaning that in "the core of the religions there is a unity that is moral, theological, and metaphysical in the true sense.

At the same time, it can be said that all religions in essence, at the (esoteric) level, both aim to obtain salvation from the Supreme Absolute (Adi Kodrati), and all religions have the nature of submission, because a religion that does not have the nature of submission is a religion. which is not real.

Guided by the explanations of the Qur'an, as mentioned above, it is clear that the Prophets and Messengers sent by God to every nation carry the same mission, namely that they (Rasul & Prophet) are bearers of good news and warners, this is intended so that there is no reason for humans not to believe after God sent His Apostles (Qs 4:165). This means that the Apostles have the task of "liberating humanity from worshipping fellow humans, gods and idols to worship Allah alone, this means that there is an essential similarity from God's message to humans through the words of the Prophets and Apostles. What is meant by similarity here is the basic message of all the Apostles sent by God, which the Qur'an calls "wasiyah": That is the understanding of Belief in the One and Only God (tawhid).

4. CONCLUSION

In an effort to maintain the integrity of a society/nation or country, the three concepts developed by Rasulullah (Ukhwah Islamiyah, Ukhwah Basyariyah and Ukhwah Wathaniyah) absolutely need to be guided and developed. Therefore a Muslim, regardless of his profession, should naturally make the Prophet Muhammad a critical figure in running his life, because he has shown how to be a society, nation and state in the midst of a society that is classified as heterogeneous.

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