

Principles of Brotherhood in Multicultural-based PAI Teaching Materials Perspective of the Al-Quran, Hadits and Medina Charter

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Abstract: As a pluralistic country, the principle of brotherhood in Indonesia is an aspect that must be considered more deeply. Primarily to create peace in life which must be attached from an early age to future generations in every aspect, one of which is education. This research aims to look deeper into the principles of brotherhood in PAI teaching materials based on multicultural perspectives of the Koran, Hadith and the Medina Charter. Based on a qualitative approach with literature studies, the results of the research show that in general, brotherhood can be differentiated into several dimensions, namely brotherhood among human beings (*Ukhuwah Insaniyah/Basyariyah*), Islamic brotherhood (same religion)/*ukhuwah Islamiyah*, brotherhood of descent or marriage (*Ukhuwah Nasabiyah Shihriyah*), as well as the brotherhood of compatriots or fellow countrymen (*Ukhuwah Wathoniyah*). *Ukhuwah* gives birth to harmony in life and social solidarity. Brotherhood between people of different religions will not exist without friendship or social interaction. The existence of the Muslim community will not be taken into account if it does not maintain and build a network of friendship. In the subject of Islamic Religious Education and Character in class The principles of brotherhood have not been elaborated concretely in real life, for example, you should immediately carry out activities together with people who are different, whether religiously, culturally, racially and ethnically, so that the material studied is easier to understand if done with field experience or practice.

Keywords: Brotherhood, Multicultural, Teaching Materials: Islamic Education and Character

Abstrak: Sebagai Negara yang majemuk, prinsip persaudaraan di Indonesia menjadi aspek yang mesti dipikirkan lebih dalam. Utamanya untuk membentuk kedamaian dalam kehidupan yang harus melekat sejak dini pada generasi kedepannya pada setiap aspek salah satunya pada pendidikan. Penelitian ini bertujuan untuk melihat lebih dalam prinsip persaudaraan dalam bahan ajar PAI berbasis multikultural perspektif al-Qur'an, Hadits dan Piagam Madinah. Berdasarkan pendekatan kualitatif dengan studi literatur, maka hasil penelitian menunjukkan bahwa persaudaraan secara garis besar dapat dibedakan beberapa dimensi, yaitu persaudaraan sesama manusia (*Ukhuwah Insaniyah/Basyariyah*), persaudaraan Islam (seagama)/*ukhuwah Islamiyah*, persaudaraan keturunan atau pernikahan (*Ukhuwah Nasabiyah Shihriyah*), serta persaudaraan sebangsa atau setanah air (*Ukhuwah Wathoniyah*). *Ukhuwah* melahirkan kerukunan hidup dan kesetiakawanan sosial. *Ukhuwah* antar umat beragama tak akan berwujud tanpa silaturahmi atau interaksi sosial. Komunitas Muslim tidak akan diperhitungkan keberadaannya jika tidak memelihara dan membangun jaringan silaturahmi. Pada mata pelajaran Pendidikan Agama Islam dan Budi Pekerti kelas X telah dijelaskan secara singkat materi Persaudaraan merujuk Surat Hujurat ayat 10-12. Prinsip persaudaraan belum dielaborasi secara konkrit dalam kehidupan nyata, misalnya hendaknya segera melakukan aktivitas bersama dengan orang-orang yang berbeda, baik secara agama, budaya, ras dan suku, sehingga materi yang dipelajari lebih mudah dipahami jika dilakukan dengan pengalaman lapangan atau praktek.

Kata Kunci : Persaudaraan, Multikultural, Bahan Ajar: PAI dan Budi Pekerti

INTRODUCTION

Human attitudes towards religion in building brotherhood and tolerance can be seen in several attitudes, namely the attitude of claiming exclusive absolute truth,¹ agnosticism², syncretism³, and multiculturalism.⁴ This multicultural attitude has responded quite well in the midst of a heterogeneous society, so that adherents of each religion, including Islam, must be wise by re-exploring universal principles in managing relationships between humans and each other.

Islam as the religion of Rahmatan Lil 'Alamin requires humans to build a two-dimensional relationship that must always be maintained and implemented, namely a vertical relationship to Allah SWT, God Almighty through various maghdhoh or ghoiru maghdhoh worship, and a horizontal relationship with fellow humans in society in forms of good deeds. A believer will always maintain harmony, balance, between the intensity of vertical relationships and horizontal relationships.⁵

In building relationships between humans horizontally, the ability to think, act and behave openly is needed so that people understand each other. Human relations with other humans are called interactions, this must be based on the belief that all humans are brothers, and that members of the Muslim community are also brothers.⁶

The principle of brotherhood (*ukhuwah*) implies equality and harmony in many things, therefore equality in descent results in brotherhood, and equality in characteristics also creates brotherhood. However, another factor of brotherhood that can have a broad or narrow meaning is equality. Or in other words, the more similarities there are, the stronger the brotherhood will be.

Similarity in ideals, feelings and goals is a very dominant factor and can make a brother feel the pain of his brother. Thus, humans need human existence as social creatures, a feeling of calm and comfort being with their kind and the encouragement of shared economic needs are also factors that support this feeling of brotherhood. Islam emphasizes these things and recommends finding points of contact and common ground, both towards fellow Muslims and non-Muslims.⁷ Understanding the concept of brotherhood is an important principle in efforts to build harmonious relations between human communities which have

¹ The religion adhered to is the truest religion and all other religions are wrong and all must be abolished or destroyed. See M. Atho Muzhar, *Toleransi Kehidupan Beragama di Indonesia: Sebuah Tinjauan Teologis dan Sosiologis*, (Jakarta: Depag RI, 2010), hal. 92

² This attitude considers religion to be troublesome, this attitude can be harmonious but not because of religion, but because it does not follow religion and of course this is also contrary to the Pancasila state.

³ The attitude of combining between religions and in the context of harmony in Islam is also contradictory and wrong.

⁴ An attitude that has an ideology that embraces the teachings of its religion but at the same time respects other people's followers and teachings. In Islam, it is inclusive and under certain conditions it can also be exclusive.

⁵ Muhammad Chirzin, "Ukhuwah dan Kerukunan dalam Perspektif Islam". *Aplikasia, Jurnal*

Aplikasi Ilmu-Ilmu Agama, Vol. VIII, No.1, Juni 2007, hal. 1. Diakses melalui <http://digilib.uin-suka.ac.id/8321/>, tanggal 27 Nopember 2018.

⁶ M. Quraish Shihab, *Membumikan Al-Quran*, (Bandung: Mizan, 1992), hal. 357.

⁷ Muhammad Chirzin, "Ukhuwah dan Kerukunan dalam Perspektif Islam". *Aplikasia Jurnal Aplikasi Ilmu-Ilmu Agama*, Vol. VIII, No. 1, Juni 2007, hal. 3.

various differences, including ethnicity, religion, race and inter-group (SARA). The pluralism of Indonesian society is very appropriate if the principle of brotherhood is raised in Islam.⁸

This kind of understanding should be embedded from an early age and even to future generations, so that it is present in several aspects, even in education as the main support. In connection with such problems, in this paper the author will describe the principles of brotherhood in the Koran, Hadith, and the Medina Charter which will be analyzed in the context of teaching materials for Islamic Religious Education and Character in SMA/SMK class X in the 2013 curriculum, and will describe the correlation. in the context of Multicultural Islamic Religious Education on cognitive aspects and applications in everyday life.

METHOD

This research uses a qualitative approach through literature study. Researchers studied and analyzed the application of the principle of brotherhood as applied to multicultural-based PAI teaching materials within the frame or perspective of the Al-Qur'an, Hadith and the Medina Charter. Researchers also enrich it by examining references to strengthen the substance of the discussion raised.

RESULTS AND DISCUSSION

Brotherhood in Islam

The term brotherhood in Arabic is known as *ukhuwah*, so the meaning of *ukhuwah* in Arabic (*ukhuwwah*) is taken

from the word *akha*, from here then gave birth to several words *al-akh*, *akhu*, whose basic meaning is "giving attention (اهتم)",⁹ then it evolved to mean "*sahabat, teman*" (الصديق ,الصاحب), which lexically refers to the meaning "he is together in every situation, joining each other in a community."¹⁰ Maybe because the basic meaning, namely "paying attention", causes every person who is a brother to require attention between them, and causes them to always join together (*musyarik*) in many situations.

Still in lexical meaning, the word *ukhuwah* is basically rooted in *akhun* (أخ) the plural is *ikhwatun* (إخوة), it means brother. Sisters are called *ukhtun* (أخت), the plural is *akhwat* (أخوات). From this word, *al-akhu* is formed, the *mutsanna* form is *akhwan*, and the plural is *ikhwan*. (إخوان) means many siblings, and in the Indonesian Dictionary this word is associated with the meaning of someone who is the same mother and the same father, or only the same mother or only the same father. Another meaning is people who are related to relatives, people of the same class, same opinion, same religion, equal. So it is very clear that the word *akhun* is increasingly broadening its meaning, namely not only brothers and sisters, but also means a group, the same opinion, the same religion, and so on.

Ukhuwah is defined as any equality and harmony with another party, whether equality of descent in terms of mother, father, or both, or through milk, also includes equality of elements such as

⁸ In this context, brotherhood is seen from the perspective of the Koran, Al-Hadith and the Medina Charter (*shohifah al-Madinah*).

⁹ Lihat Luwis Ma'luf, *Al-Munjid fi al-Lughah*, (Bairut: Dar al-Masyriq, 1977), hal. 5.

¹⁰ M. Quraish Shihab, *Membumikan Al-Quran*, hal. 361.

ethnicity, religion, profession, and feelings. Furthermore, in the context of Muslim society, the term *ukhuwwah Islamiyyah* developed, which means brotherhood between fellow Muslims, or brotherhood established by fellow Muslims. However, M. Quraish Shihab further stated that this term and understanding is inappropriate. According to him, the word *Islamiyah* combined with the word *ukhuwah* is more accurately understood as an adjective, so that *ukhuwah Islamiyah* means "Islamic brotherhood or brotherhood taught by Islam."¹¹

The understanding expressed by M. Quraish Shihab seems to be justified and needs to be popularized, because in the view of the Al-Quran itself there are many types of Islamic brotherhood. Likewise, in the hadiths we find many types of brotherhood, such as the brotherhood that was built by the Prophet Muhammad when building the state of Medina, there is what is called social, national, brotherhood between Muslims and Muslims and others.

One of the important teachings that is conveyed in the Koran is about *ukhuwah*, which is known in Indonesian as the teaching of brotherhood. The principle of *ukhuwah* contained in the Koran has been practiced since the Koran was revealed, and the results were very visible when the Prophet Muhammad SAW built the state of Medina which was marked by the enactment of the Medina Charter.

The word *ukhuwah* is the plural form which shows the meaning of the word *akh*, namely:

1. *Ikhwan*, which is usually used for brotherhood, is not sibling. This word is found 22 times, some of which are included with the word *ad-din* (religion) such as QS. At-Taubah verse 11;

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ

Meaning: "If they repent, perform prayers and pay zakat, then (they) are your brothers in the same religion".¹²

Meanwhile, some others are not combined with the word *ad-din*, such as QS. Al-Baqarah verse 220:

وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ۚ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ

Meaning: "And they ask you about orphans, saying: "It is good to manage their affairs properly, and if you associate with them, then they are your brothers; and Allah knows the one who causes damage from the one who makes repairs".¹³

These two examples of verses have provided an overview of brotherhood in the Koran. It has been explained clearly and clearly that the Koran introduces the concept of brotherhood of those of the same religion and those of no religion. Thus, it can be concluded that brotherhood in Islam can be carried out with people of the same religion and those of different religions, especially those related to *muamalah* relationships and not matters related to *aqidah*.

¹¹ M. Quraish Shihab, *Wawasan Al-Qur'an dan Tafsir Maudhu'i*, hal. 478.

¹² Departemen Agama RI, *Alquran dan Terjemahnya*, (Bandung: PT. Syamil Cipta Media, 2004), hal. 188.

¹³ Departemen Agama RI, *Alquran dan Terjemahnya*, hal. 35

2. *Ikhwah*, This word occurs 7 times and is used for hereditary brotherhood, except for one verse, namely Q.S. Al-Hujurat verse 10:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوِيكُمْ ۚ وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُرْحَمُونَ

Meaning: “Believers are truly brothers. Therefore, reconcile (improve relations) between your two brothers and fear Allah, so that you may receive mercy”.¹⁴

This verse requires that brotherhood based on faith (believers) must be truly strong, stronger than brotherhood based on lineage (descendants). Further explanation regarding this verse will be explained on the dimensions of brotherhood among Muslims or *ukhuwah islamiyah*

Dimensions of Human Brotherhood in the Qur'an

The concept of brotherhood in Islam can be divided into several terms as follows:

1. Human Fraternity

(*Insaniyah/Basyariyah*)

Brotherhood among human beings is based on equality and human equality before Allah SWT.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ
شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ
اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: O people! We created you from one pair of male and female, and We made you into several nations and tribes, so that you might know each other, not hate each other or become

enemies. Indeed, the noblest among you in the sight of Allah is the most pious. Allah is All-omniscient, All-Knowing (QS Al-Hujurat/49:13).¹⁵

The verse begins with the words "Ya Ayyuha an-Nas" (O Human), the word An-Nas means humans as social creatures, so the word human indicates a universal calling. So the verse describes that all human beings are brothers, because they all come from the same father and mother. Humans descend from a husband and wife. Human brotherhood is indicated by the title Banu Adam in the Koran as follows;

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ
الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا ۚ إِنَّهُ يَرََاكُمْ
هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۚ إِنَّا جَعَلْنَا الشَّيَاطِينَ
أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ

Meaning: O son of Adam, do not ever be deceived by Satan as he took your parents out of heaven, he took off their clothes to show them their private parts.

Indeed, he and his followers see you and a place where you cannot see them. Indeed, We have made the devils leaders of those who do not believe (QS Al-A'raf/7:27).¹⁶

2. Brotherhood of the same religion/*Islamiyah*

The dimensions of Brotherhood in Islam can be seen from Q.S. Al-Hujurat verse 10 :

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوِيكُمْ ۚ وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُرْحَمُونَ

¹⁵ Departemen Agama RI, *Alquran dan Terjemahnya*, hal. 517.

¹⁶ Departemen Agama RI, *Alquran dan Terjemahnya*, hal. 153.

¹⁴ Departemen Agama RI, *Alquran dan Terjemahnya*, hal. 516.

Meaning: “Believers are truly brothers. Therefore, reconcile (improve relations) between your two brothers and fear Allah, so that you may receive mercy”.¹⁷

This verse can be analyzed with several explanations as follows:

First, the word *ikhwah* and the word *ikhwan* are used, which are the plural of the word *akhun* (brother). The words *ikhwah* and *ikhwan* can be used interchangeably. However, generally the word *ikhwah* is used to denote brothers in the same family, making *ikhwan* to denote friend and companion.¹⁸ By using the word *ikhwan*, this verse wants to state that Muslim brotherhood is more than ordinary friendship or friendship.

Second, this verse begins with the word *innama*. Although linguistically the word *innama* does not always mean *hasyr* (restriction), the word *innama* in this verse gives the meaning of *hasyr*. This means that there is no brotherhood except between believers, and there is no brotherhood between believers and unbelievers. This suggests that Islamic brotherhood is stronger than family brotherhood. Family brotherhood can be broken because of religious differences.

Third, the sentence *fa ashlihu bayna akhawaykum* (therefore, reconcile your two brothers). Because they are brothers, their normal and natural life is filled with love, peace and unity. If disputes and wars occur between

them, it is a deviation, which must be returned to normal by giving forgiveness to those in dispute, namely inviting them to seek a solution to the law of Allah and His Rasul.

Fourth, the word *akhawaykum* (your two brothers) indicates the least number of disputes. If there are just two people in dispute, they must reconcile, especially if there are more than two people. The use of the word *akhaway* (two brothers) means that the dispute or dispute between them does not exclude them from the Muslim body. They are still called brothers. The previous verse also calls the two groups that are fighting each other as believers. The *mudhaf* of the word *akhaway* with *kum* (you, the party being ordered) further emphasizes the obligation of *ishlah* (reconciliation) and at the same time shows *takhshish* (specialization) for it. This means that all disputes between fellow believers are internal problems for Muslims and they must resolve them themselves.

3. Siblings and Marriage

Family brotherhood and the cause of marriage or often called *ukuwah nasabiyah shihriyah* obtain legitimacy from the Al-Quran firmly as follows.

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا
وَكَانَ رَبُّكَ قَدِيرًا

Meaning: "It is He who created humans from water, then He made them relatives and relatives; and your God is Almighty", (Q.S. Al-Furqan/25:54).¹⁹

¹⁷ Departemen Agama RI, *Alquran dan Terjemahnya*, hal. 517.

¹⁸ Ali Anas Nasution, "Persaudaraan dalam Perspektif al-Quran", *Jurnal Hikmah*, Vol. 144 VII, No. 02 Juli 2013, hal. 143.

¹⁹ Departemen Agama RI, *Alquran dan Terjemahnya*, hal. 362

In Jalalain's interpretation, it is explained that ("And He also created humans from water"), namely from semen; The pronunciation of Basyar is a synonym of the pronunciation of Insaan (then He made humans to have offspring) have a lineage relationship (and mushaharah) have a mushaharah relationship, for example a man or woman marries his partner to obtain offspring, then the family relationship of this marriage is called a Mushaharah relationship (and it is your Rabb Almighty) to create what He wills.²⁰

4. Milk brother

Milk brother brotherhood is an Islamic concept which teaches that the people who are prohibited from marrying are the mother who breast-feeds you and your milk brother.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ
وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي
أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ مِنَ الرَّضَاعَةِ

Meaning: "It is forbidden for you (to marry) your mothers; your daughters; your sisters, your father's sisters; your mother's sisters; the daughters of your brothers: the daughters of your sisters: your mothers who breastfeed you, your milk-brothers..."(Q.S. An-Nisa` : 23).

The verse above clearly illustrates that there are half-brothers and sisters in Islam, even though they have different parents, different cultures, different customs, different languages and ethnicities, but Islam still

accommodates brotherhood, even in this verse it is haram to have a marriage relationship with one's mother. breastfeeding and half-brothers.

In this context, Islam is a religion that guarantees the services of mothers who breastfeed and places equality between one human being and another as long as they breastfeed with the same mother, then they become brothers who, apart from having to look after each other, love and support each other, are also prohibited from having a marriage relationship. . This prohibition shows that the relationship between dairy brothers and sisters is almost the same as siblings by descent

5. Brotherhood Wathoniyah/nationality

Brotherhood in the context of nation and state as explained in Q.S. Al-Hujurat/49:13, that is;

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ
شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ
اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: O people! We created you from one pair of male and female, and We made you into several nations and tribes, so that you might know each other, not hate each other or become enemies. Indeed, the noblest among you in the sight of Allah is the most pious. Allah is All-omniscient, All-Knowing! (Q.S Al-Hujurat/49:13).²¹

Sentence وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ explains that humans were created into tribes and nations. Their tribes, races and

²⁰ Lihat <https://tafsirq.com/16-an-nahl/ayat-72>. diakses 27 Nopember 2023.

²¹Departemen Agama RI, *Alquran dan Terjemah*, hal. 517.

nations are names for convenience, so that one can recognize the differences in certain characteristics. Before Allah SWT they are all one, and the noblest among them is the one who is most pious. There is no need for problems between faith brotherhood and national or national brotherhood because differences are inevitable. A Muslim becomes a nationalist with an understanding of nationalism that is placed in a universal humanitarian framework.

Brotherhood in Al-Hadits

Brotherhood in the hadith can also be categorized as brotherhood among humans or ukhuwah basyariyah/insaniyah, this is as stated in the hadith narrated from Anas radhiyallahu 'anhu :

أَنَّ غُلَامًا لِيَهُودَ كَانَ يَخْدُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَمَرَضَ فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ
فَقَالَ: أَسْلِمَ فَأَسْلَمَ

Meaning: "A young Jew who was a servant of the Prophet was sick, then the Prophet visited him, then he said: convert to Islam!" The young man converted to Islam .(H.R. al-Bukhari 6757).

The hadith above shows that it is permissible to make non-Muslims "brothers" who are employed in carrying out the duties of servants or employees, visiting non-Muslims when they are sick, and giving good deeds to non-Muslims. This was also done by a non-Muslim named Abdullah bin Uraiqith who served as a guide during the hijrah journey from Mecca to Medina. In another hadith, the Prophet said;

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِجَدِّهِ يَزِيدَ بْنِ أَسَدٍ أَحَبِّ
لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ

Meaning: "Indeed, the Prophet sallallahu 'alaihi wasallam said to his grandfather, Yazid bin Asad, "Love humans as you love yourself, (H.R. Ahmad Nomor 1605).

The concept of brotherhood in the hadith is explained generally or universally, namely that humans should love fellow humans (an-Nas) as humans love themselves, which does not see the boundaries of religion, culture, ethnicity, race and skin color. This hadith teaches Muslims to build human/basyariyah ukhuwah while still upholding the basic values of Islam, which of course does not conflict with the Islamic faith. Another hadith about efforts to build a person's attitude towards other humans as explained in the hadiths;

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَا يَشْكُرُ النَّاسَ
لَا يَشْكُرُ اللَّهَ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Meaning: "From Abu Hurairah he said; The Prophet sallallahu 'alaihi wasallam said: "Who is not good at being thankful (thankful) to humans, means he has not been grateful to Allah." Abu Isa said; This is an authentic Hasan hadiths. “ (HR. Tirmidzi Nomor 1877).

However, it needs to be explained that Islam also teaches about Ukhuwah Islamiyah or brotherhood among people who believe in Allah SWT and the Messenger, as explained in the following hadiths;

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَنِعَاطِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ

Meaning: "The parable of those who believe in loving each other, loving each other and having compassion for each other, is like one body, if one member of the body is sick, the whole body will feel it.". (H.R. Bukhari, No: 5552, Muslim, No: 4685, Ahmad, No. 17684).

The hadith above explains the parable of the brotherhood of believers with other believers, to help each other, be affectionate, and share joys and sorrows, like one body that is related to each other and has mutual sympathy and empathy, even mutual actualization. Another hadith also explains the strength of brotherhood among Muslims not to hurt each other and allow them to be hurt, as explained in the hadiths;

الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

It means "A Muslim is a brother to another Muslim, therefore one should not hurt his brother and should not let him be tormented. Whoever fulfills his brother's needs, Allah will fulfill his needs. Whoever removes the difficulties of a Muslim, Allah will relieve his difficulties on the Day of Judgment. Whoever covers the disgrace or shortcomings of a Muslim, Allah will certainly cover his disgrace on the Day of Judgment. (HR. Bukhari, No: 2262, Muslim, No: 4677).

The hadith uses the word "akhu" to indicate that you are in the same

family, meaning that Muslims must feel like they are one family (*nasab*) with other Muslims, even closer. In fact, this hadith is followed by giving rewards to someone who can do good to other Muslim brothers. In line with the hadith above, a Muslim's brotherhood with other Muslims should build unity, help fellow believers and do good deeds to each other. The Prophet said:

إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

Meaning: "Indeed, a believer and another believer are like one building, one part and the other parts strengthen each other.". (HR. Bukhari, No. 459. Muslim, No. 4684).

Brotherhood between one human being and another human being must be built with a very sincere brotherhood, love that truly grows from the heart. With sincerity and feelings of mutual affection and understanding, it is a strong glue in knitting an eternal and strong brotherhood.

Brotherhood in the Medina Charter

The Medina Charter was established in 622 AD (1 Hijriyah). At that time, there was not a single country that had regulations like the concept of the Medina charter. ". Brotherhood in Islam has been imitated directly by the Prophet Muhammad by building a brotherhood of "one people". The city of Medina consists of a heterogeneous or multicultural society, which was originally called Yathrib. There are several versions about the origin of the city of Yathrib, namely that it comes from the word "Asiris" meaning the

city upstream of the Nile, Egypt as an effort to commemorate the Pharaohs who moved to this area, and the word "Jethroba" meaning subsequent conquest was replaced with the word Medina (Civilized City),²² In the city of Medina, the Prophet Muhammad SAW built brotherhood in the faith, fellow countrymen and descendants and brotherhood of fellow human beings, and the verses that were revealed about helping others and staying away from enmity.²³

At first the Prophet Muhammad built Muslim brotherhood by building a grand mosque as a place of worship and center for Islamic preaching, the Prophet established *ukhuwah Islamiyah* or brotherhood among Muslims, between the Muhajirin who came from Mecca, the Ansar, the natives of Medina and various other nations such as people Persians, Romans or Byzantines, Africans and so on. The Prophet strengthened the bonds of brotherhood among Muslims, uniting the Muhajirs with the Ansar and other nations in a brotherhood full of affection.

Apart from fostering brotherhood among Muslims or *ukhuwah Islamiyah* in the city of Medina, the Prophet SAW also fostered brotherhood between fellow human beings or *ukhuwah insaniyah*. In governing the city of

Medina, whose population consisted of various tribes, races and religions, the Prophet made an agreement with various groups called the Medina Constitution, or the Charter of the Prophet Muhammad SAW with the people of Medina consisting of Muslims, who were a combination of the Muhajirs and the Ansar, the Jewish community which consisted of various tribes, the Christians and the people of Medina who were still polytheistic.

This Constitution occurred during the time of the Prophet Muhammad SAW, as the oldest written Constitution consisting of ten chapters, containing 47 articles. Among other things, it regulates religious brotherhood, brotherhood among human beings, mutual defense, protection of minorities, formation of the community and so on. Pay attention to the contents of the agreement or charter, article 1, which is written, namely;

انهم امة واحدة من دون الناس .

Article 1, "Indeed, they are one people, different from other human (communities)".²⁴

This article explains the formation of "one ummah", in fact they are one nation (ummah) free from the influence of other humans. This section provides an illustration of universal brotherhood, both among humans, compatriots and fellow people. Furthermore, articles 2 to article 10 explain matters relating to human

²² Nasaruddin Umar, *Islam Fungsional; Revitalisasi dan Reaktualisasi Nilai-Nilai Ke-Islaman*, (Jakarta : PT. Gramedia, 2014), hal. 124-125.

²³ M. Quraish Shihab, *Kumpulan 101 Kulum Tentang Islam*, (Tangerang: Lentera Hati, 2016), hal. 519. Hal ini dijelaskan dalam al-Quran Surat al-Maidah ayat 2; *And help you in doing good deeds and piety, and do not help in doing sin and enmity. Fear Allah, indeed Allah is very severe in punishment.* – (Q.S. Al-Maidah: 2)

²⁴ Lihat Ibnu Hisyam (Abu Muhammad Abdul Malik), *Siratun-Nabiy SAW*, Juz II, hal. 119-133, dikutip melalui <https://id.wikipedia.org/wiki/Piagam-Madinah>., tanggal 27 Nopember 2023.

rights, stating that the rights and obligations are the same between the Muhajir, Ansar and other tribes such as the Auf Tribe, Bani Saidah, Bani al-Harits, Bani Najar and so on. The article on religious unity states that all believers who are devout must oppose anyone who commits injustice, violates order, deception or enmity among the community of believers. Brotherhood can be established through mutual advice and suggestions as well as helping each other, this is stated in the Medina charter in article 37, as follows;

وان على اليهود نفقتهم وعلى المسلمين نفقتهم وان
بينهم النصرة على من حارب اهل هذه الصحيفة وان
بينهم النصح والنصيحة والبر دون الاثم وانه لم يأتهم
امرؤ بحليفه وان النصر للمظلوم

Article 37, "For Jews there is an obligation to pay and for Muslims there is an obligation to pay. They (Jews and Muslims) help in facing the enemies of this charter. They give each other suggestions and advice. Fulfill the promise of the opposite of betrayal. A person does not bear the punishment due to (mistakes) of his allies. Defense is provided to the party who is persecuted".

Article 37 clearly stipulates an agreement that between Jewish and Muslim brothers in the context of being jointly obliged to finance each other in upholding and implementing the contents of the Medina charter, including against parties who obstruct or are hostile to the agreement in the Medina charter.

Furthermore, the principle of brotherhood because there is a common goal of building peace during

war, this is explained in article 38 as follows;

وان اليهود ينفقون مع المؤمنين ماداموا محاربين

Article 38, "The Jews bear with the mukiminin during the war".²⁵

This article implies the principle of brotherhood between Jews and believers (believers) to bear together (ma'a) in terms of financing and togetherness in supporting war against opposing or rebellious parties, including unjust groups. Apart from that, article 39 explains about the brotherhood of compatriots or wathoniyah. As the article says, namely;

وان يثرب حرام جوفها لاهل هذه الصحيفة

Article 39, "Indeed Yathrib is haram (holy) land for the people of this Charter".²⁶

In this article it can be understood both explicitly and implicitly that all citizens love the city of Yathrib or the City of Medina as a holy city that must be guarded together, protected together, defended together and developed together with the citizens of the nation to realize peace, mutual prosperity and upholding justice in Medina city area.

At the end of article 47 it explains that brotherhood is built by all the

²⁵ Lihat Ibnu Hisyam (Abu Muhammad Abdul Malik), *Siratun-Nabiy SAW*, Juz II, hal. 119-133, dikutip melalui https://id.wikipedia.org/wiki/Piagam_Madinah., tanggal 27 Nopember 2023.

²⁶ Lihat Ibnu Hisyam (Abu Muhammad Abdul malik), *Siratun-Nabiy SAW*, Juz II, hal. 119-133, dikutip melalui https://id.wikipedia.org/wiki/Piagam_Madinah., tanggal 27 Nopember 2023.

people in Medina with the limitation of not defending unjust and treasonous acts. All parties agree that injustice and betrayal are common enemies, whether among religions, tribes or families. The boundaries of this brotherhood are explained as follows;

ولا يكسب كاسب الا على نفسه وان الله على اصدق في هذه الصحيفة وابره وانه لا يحول هذا الكتاب دون ظالم وأثم. وانه من خرج آمن ومن قعد آمن بالمدينة الا من ظلم وأثم وان الله جار لمن بر واتقى ومحمد رسول الله صلى الله عليه وسلم

Article 47, "Indeed, this charter does not defend wrongdoers and traitors. People who go out (travel) are safe, and people who are in Medina are safe, except for those who are wrongdoers and traitors. Allah is the guarantor of people who do good and piety. And Muhammad Rasulullah SAW".²⁷

Thus, the Medina Charter, which is a historic charter in Islam, even became the "policy" of the Prophet Muhammad SAW before the completion of the Koran was revealed, or in other words, the principle of brotherhood in the Medina Charter is a reflection of Islamic values which must be upheld in the context of society. multicultural like Indonesia today.

Brotherhood Material in Class X SMA/Vocational School Teaching Materials

The material on brotherhood (ukhuwah) in the teaching materials for high school students in class However, Chapter I discusses self-control, self-

control or self-control (self-regulation) and brotherhood.²⁸

- a. Understanding/Definition, the word *ukhuwah* according to language comes from "akhun" which means association or brotherhood. If this word is combined with *Islamiyyah* then the meaning of *ukhuwah Islamiyah* is brotherhood that is Islamic in nature or taught by Islam.
- b. b. Forms of *ukhuwah*, namely; a) *ukhuwwah ubudiyyah* is brotherhood because fellow creatures submit to Allah SWT; b) *ukhuwah insaniyyah (basyariyyah)* in the sense that all human beings are brothers, because they all come from a father and mother; c) *ukhuwwah wathaniyyah wa an- Nasab*, namely brotherhood in descent and nationality; d) *ukhuwwah fi din al-Islam*, Brotherhood between fellow Muslims.
- c. The wisdom of *ukhuwah*, the wisdom of *ukhuwah* is that it creates *wihdah* (unity), *ukhuwah* creates *quwwah* (strength),²⁹ *ukhuwah* creates *mahabbah* (love and compassion).³⁰

²⁸ Kementerian Pendidikan dan Kebudayaan Republik Indonesia, *Pendidikan Agama Islam dan Budi Pekerti untuk SMA/SMK/MA Kelas X*, (Jakarta: Kemendikbud, 2017).

²⁹ The existence of a feeling of *ukhuwah* can create strength (*quwwah*), because the sense of brotherhood or bond of faith that has been instilled can calm and soothe hearts that were initially afraid or afraid to become strong so that the *ukhuwah* that has been established can create an all-powerful strength and with the spirit of brotherhood it becomes strength in facing various challenges that occur.

³⁰ A willingness born from a well-established sense of brotherhood ultimately gives rise to a feeling of affection between brothers and sisters of the same faith. Previously, they didn't know each other at all, but after they became brothers, they all felt together.

²⁷ Lihat Ibnu Hisyam (Abu Muhammad Abdul malik), *Siratul-Nabiy SAW*, Juz II, hal. 119-133, dikutip melalui https://id.wikipedia.org/wiki/Piagam_Madinah., tanggal 27 Nopember 2023.

- d. d. How to create ukhuwah, explained based on Q.S. Al-Hujurat (49): 11-12, explains that there are six things that must be avoided so that ukhuwah is created, namely:³¹

- i. Making fun, both between individuals and between groups, either with words or with sign language because this can cause hurt, anger and hostility.
- ii. Swearing or insulting other people with hurtful words, especially if the insulting words are not true.
- iii. Calling other people with undesirable titles.
- iv. It's bad to think, this is an attitude that stems from envy (*hasad*).
- v. Looking for other people's faults,
- vi. Gossiping by talking about other people's conditions which, if they knew, would certainly not like them, especially if it involves someone's personal secrets.

To create ukhuwah Islamiyyah (brotherhood between fellow Muslims) can be done with the following things:

- a. Enforcing congregational prayers at the mosque.
- b. Spread greetings and don't ignore each other
- c. Helping to lighten the burden that is pressing on his brother.
- d. Forgive each other.

- e. Avoid immoral acts, such as drinking wine and gambling.

- f. Pray for each other with goodness.

In the class In the author's opinion, detailed explanations and concrete examples would be even more perfect if they were developed in everyday life by students. In other words, in the assignment aspect, students are required to live the values of brotherhood in the real world.

Analysis; Brotherhood in the context of Multicultural Islamic Religious Education

Islamic Religious Education regarding Brotherhood as previously explained, brotherhood (*ukhuwah*) in Islam can be exemplified in the life of the Prophet when he was in Mecca and Medina, because at this time the Prophet had contact with people of various religions, especially Jews, Christians, Magi and pagans.

Since the time in Mecca, Allah has touched on inter-religious relations by respecting each other and not interfering in each other's religious affairs as mentioned in the Koran, Surah Al-Kafirun /109: 6. Indirectly, this verse explains that religion is a private matter. It cannot be exchanged, negotiated, interfered with, or forced. Moreover, it is the intensity of belief that dwells in the heart, so that Allah knows for sure the nature of a person's religion or faith. Therefore, for Islam, tolerance is a necessary thing in the context of diverse religious dynamics. Within the framework of tolerance, Muslims are also prohibited from hating, insulting, cursing or persecuting other people because of differences in religious choices or beliefs.

Faith is a matter of one's personal beliefs, and does not depend on worldly

This is the highest peak of the brotherhood that exists between fellow Muslims.

³¹ Kementerian Pendidikan dan Kebudayaan Republik Indonesia, *Pendidikan Agama Islam dan Budi Pekerti untuk SMA/SMK/MA Kelas X*, (Jakarta: Kemendikbud, 2017).

problems. Worship must be done with clean and sincere faith, but this is often not the case: because of seeking worldly gain, ancestral habits, social ties, innate imitation, innate laziness, unwillingness to investigate the true meaning of behavior and the will of the heart which is really behind it.

Then the practice of brotherhood in Islam was implemented by the Prophet when he was in Medina by establishing and agreeing to the Medina Charter. Overall, the Medina Charter builds relations of brotherhood of faith or religion, countrymen, fellow human beings and is strengthened by brotherhood between descendants or marriage, even recognition of other religions.³²

Recognition of the existence of other religions does not mean recognition that other religions are true, but recognition of the right of every religion to exist in a social relationship that is tolerant, mutually respectful, mutually helpful and respectful, based on the principle of agree in disagreement, agreement in differences; brotherhood in difference and diversity.

This brotherhood of fellow religious believers encourages religious believers to not just co-exist, but cooperation: cooperation in more practical amaliyah programs, from the state level, down to ordinary people." Plurality of nations, ethnic groups, religions and groups is a rule. which serves as an incentive to compete with each other in doing good, competing to create achievements and providing guidance for the journey of nations possessing civilizations in

achieving progress and heights based on the principle of brotherhood, then Islamic values should always be upheld. If in Islam war is the final alternative and when society violates the agreement and the people of Medina are threatened and oppressed.³³

The principle of brotherhood in Multicultural Islamic Religious Education is one of the approaches used in building peace so that harmonious relationships can be established. This actually includes textual and contextual materials for students from an early age. Theoretically, there are several theories used in building peace, namely conflict theory, tolerance theory, dialogue and true brotherhood.³⁴

The material about brotherhood taught to SMA/MA/SMK class However, this material has not been explained in detail, whether related to an inclusive attitude or an exclusive attitude as a Muslim in responding to differences in society, especially in the context of Indonesian.

This material also does not explain the basics which originate from the hadith of the Apostle and the concrete practices carried out by the Prophet Muhammad SAW in his daily life, including the nature of brotherhood in the Medina charter. This is important as a theological, sociological and psychological basis in understanding, practicing and developing the values of brotherhood in social life, especially in Indonesia which has a multicultural society.

³² Nadirsyah Hosen, *Tafsir Al-Quran di Medsos*, (Bandung: Mizan Media Utama, 2017), hal.147.

³³ Nagendra KR Singh, *Etika Kekerasan Dalam Tradisi Islam*, (Yogyakarta: Pustaka Alief, 2003), hal. 115.

³⁴ Departemen Agama Republik Indonesia, *Sosiologi Keagamaan*, Jakarta, Pusat kerukunan Umat Beragama Departemen Agama RI, 2003), hal. 67-68.

CONCLUSION

The principle of brotherhood in the Al-Quran, Hadits and the Medina Charter, as previously explained, is that the meaning of brother (*akhun*) is not only limited to areas of the same religion but across religions, cultures and nations. So, in general, several dimensions of brotherhood can be distinguished, namely human brotherhood (*Ukhuwah Insaniyah/Basyariyah*), Islamic brotherhood (same religion)/*ukhuwah Islamiyah*, hereditary or marriage brotherhood (*Ukhuwah Nasabiyah Shihriyah*), and brotherhood of fellow countrymen or fellow countrymen (*Ukhuwah Wathoniyah*). *Ukhuwah* gives birth to harmony in life and social solidarity. Brotherhood between people of different religions will not exist without friendship or social interaction. The existence of the Muslim community will not be taken into account if it does not maintain and build a network of friendship.

In the subject of Islamic Religious Education and Character in class The principles of brotherhood have not been elaborated concretely in real life, for example, you should immediately carry out activities together with people who are different, both religiously, culturally, racially and ethnically, so that the material studied is easier to understand if done with field experience or practice..

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