



## Islamic Brotherhood (Ukhuwah Islamiyah)

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### Abstract:

*Ukhuwah Islamiyah is a fundamental value in Islamic teachings that emphasizes brotherhood, solidarity, and unity among Muslims based on faith in Allah SWT. This concept is not merely normative and theological, but also carries social, historical, and sociological implications in Muslim life. This paper aims to examine the concept of ukhuwah Islamiyah based on the Qur'an and Hadith, as well as to analyze its understanding and implementation within the Himpunan Putusan Tarjih (HPT) of Muhammadiyah. This study employs a library research method with a theological-philosophical analytical approach, using primary sources such as the Qur'an and Hadith, and secondary sources including academic books and journals. The findings indicate that ukhuwah Islamiyah is a theological consequence of tawhid, which demands unity, justice, and social responsibility. From Muhammadiyah's perspective, the value of ukhuwah is internalized through the manhaj tarjih principles—bayani, burhani, and irfani—and manifested in preaching, education, and humanitarian actions. This paper concludes that ukhuwah Islamiyah remains highly relevant in addressing the challenges of disunity among Muslims in the modern era and serves as a foundation for fostering a harmonious and civilized social life.*

**Keywords:** Ukhuwah Islamiyah, Tawhid, Muhammadiyah, Himpunan Putusan Tarjih, Muslim Unity

### Abstrak:

*Ukhuwah Islamiyah merupakan nilai fundamental dalam ajaran Islam yang menekankan persaudaraan, solidaritas, dan persatuan umat berdasarkan keimanan kepada Allah SWT. Konsep ini tidak hanya bersifat normatif-teologis, tetapi juga memiliki implikasi sosial, historis, dan sosiologis dalam kehidupan umat Islam. Makalah ini bertujuan untuk mengkaji konsep ukhuwah Islamiyah berdasarkan Al-Qur'an dan Hadis, serta menganalisis pemahaman dan implementasinya dalam Himpunan Putusan Tarjih (HPT) Muhammadiyah. Penulisan makalah ini menggunakan metode kajian pustaka (library research) dengan pendekatan analisis teologis-filosofis, melalui penelaahan sumber primer berupa Al-Qur'an dan Hadis, serta sumber sekunder berupa buku dan jurnal ilmiah. Hasil kajian menunjukkan bahwa ukhuwah Islamiyah merupakan konsekuensi teologis dari tauhid yang menuntut persatuan, keadilan, dan kepedulian sosial. Dalam perspektif Muhammadiyah, nilai ukhuwah terinternalisasi dalam prinsip manhaj tarjih yang bersifat bayani, burhani, dan irfani, serta diwujudkan melalui dakwah, pendidikan, dan aksi kemanusiaan. Makalah ini menegaskan bahwa ukhuwah Islamiyah memiliki relevansi yang sangat penting dalam menjawab tantangan perpecahan umat di era modern, serta menjadi fondasi bagi terwujudnya kehidupan sosial yang harmonis dan berkeadaban.*

**Kata Kunci:** Ukhuwah Islamiyah, Tauhid, Muhammadiyah, Himpunan Putusan Tarjih, Persatuan Umat

## **INTRODUCTION**

Islam is a religion that brings mercy to all creation (*rahmatan lil ‘alamin*), emphasizing peace, justice, and brotherhood among humankind. One of the core values in Islam is *ukhuwah* (brotherhood), which in the socio-religious context is known as *ukhuwah Islamiyah*. This concept affirms that Muslims constitute a single community bound by faith, as stated in Qur’an 49:10: “Indeed, the believers are brothers, so make peace between your brothers.”

Historically, *ukhuwah Islamiyah* formed the foundation of the Madinan society established by the Prophet Muhammad (peace be upon him). The brotherhood between the Muhajirin and the Ansar demonstrated that *ukhuwah* is not merely emotional attachment but a comprehensive social system grounded in faith and collective responsibility.

In the modern era, particularly within Indonesian society, *ukhuwah* faces significant challenges such as sectarian fanaticism, inter-organizational conflict, and identity politics. In this context, Islamic organizations like Muhammadiyah play a crucial role in reinforcing Islamic brotherhood through rational, contextual, and socially engaged approaches. Through the Majelis Tarjih and Tajdid, Muhammadiyah articulates Islamic teachings via the Himpunan Putusan Tarjih (HPT), which embeds the principles of justice, equality, and cooperation. Therefore, it is important to re-examine how universal theories of *ukhuwah Islamiyah* are understood and implemented within Muhammadiyah’s framework.

## **RESEARCH METHOD**

This paper employs a library research method with a theological–philosophical analytical approach. Primary sources include the Qur’an and Hadith, while secondary sources consist of scholarly books and academic journals related to Islamic theology and contemporary Islamic thought.

## **RESULTS AND DISCUSSION**

### **Result**

#### **Ukhuwah Islamiyah**

Etymologically, ukhuwah derives from akh (brother), while Islamiyah refers to that which is based on Islam. Thus, ukhuwah Islamiyah denotes brotherhood among Muslims grounded in shared faith in Allah SWT. Al-Ghazali views ukhuwah as a spiritual bond arising from a common purpose—seeking Allah’s pleasure—while Yusuf al-Qaradawi emphasizes its strong theological foundation rooted in faith and moral responsibility.

Islamic brotherhood is emphasized in numerous Qur’anic verses and Hadiths, including Qur’an 49:10 and 3:103, as well as the Prophet’s hadith likening believers to a single body. These texts portray ukhuwah as a social system demanding empathy, solidarity, and mutual care. Scholars classify ukhuwah into: (1) Ukhuwah Islamiyah (faith-based brotherhood among Muslims), (2) Ukhuwah Wathaniyah (national brotherhood), and (3) Ukhuwah Basyariyah (universal human brotherhood). These forms complement one another in modern plural societies. Ukhuwah encompasses spiritual, social, and political dimensions, fostering compassion, social justice, and unity while preventing division and extremism. Modern challenges include sectarianism, identity politics, shallow theological understanding, and digital polarization. Revitalizing ukhuwah requires education, ethical da’wah, and socially oriented Islamic institutions.

#### **Islamic Brotherhood In The Himpunan Putusan Tarjih Of Muhammadiyah**

The Majelis Tarjih and Tajdid was established to conduct collective ijtihad, producing the Himpunan Putusan Tarjih as guidance grounded in the Qur’an and Sunnah. Beyond jurisprudence, HPT contains moral values such as justice, tolerance, and brotherhood. Muhammadiyah’s manhaj tarjih integrates three approaches: bayani (textual), burhani (rational), and irfani (spiritual). Together, they ensure that religious decisions are doctrinally sound, ethically grounded, and socially unifying. Within Muhammadiyah theology, ukhuwah is an implication of tawhid. Faith in the oneness of Allah necessitates unity and solidarity among believers, reflected in decisions on social ethics, charity, and interfaith relations.

Since its establishment in 1912, Muhammadiyah has positioned itself as a reformist movement promoting unity. It has often served as a bridge among diverse Islamic groups in Indonesia, emphasizing moderation and cooperation. Examples include Muhammadiyah's collaboration with Nahdlatul Ulama on social and national issues and its humanitarian response during the COVID-19 pandemic through MDMC and Lazismu, assisting all communities regardless of religious affiliation.

## **Discussion**

Ukhuwah Islamiyah is a direct consequence of tawhid, integrating universal Islamic theory with Muhammadiyah's contextual thought. It transforms faith into social ethics and collective responsibility. Muhammadiyah's educational openness and social reforms reflect ukhuwah insaniyah and wathaniyah, contributing to national cohesion and religious moderation. In the digital era, Muhammadiyah promotes ethical media use and inter-organizational dialogue to counter polarization and strengthen solidarity. Through education and da'wah bil-hal, Muhammadiyah demonstrates ukhuwah as a lived social ethic rather than a mere doctrine.

## **CONCLUSION**

Islamic brotherhood is a core Islamic value rooted in the Qur'an and Hadith and manifested as a social consequence of tawhid. Muhammadiyah, through the Himpunan Putusan Tarjih, has successfully internalized ukhuwah within its theological framework and social practice, contributing to unity, moderation, and humanitarian engagement.

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