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Jurnal Ilmu-Ilmu Ushuluddin

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*Nur Afiyah Febriani, Zaenuddin Hudi Prasajo,
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Techno-Da'i and The Qur'anic Based Social Integration Building

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Abstract

Modern society tends to be techno-centric. Technology removes geographical distance and other physical restrictions in communication. Therefore, this matter must be responded by the preachers to reach the "e-society" mad'u with the world without limits. This has become a challenge as well as an opportunity for the da'is, and now they must be ICT literate. Ironically, the phenomenon of freedom of expression leads to acts of radicalism both in cyberspace and the real world that threaten the social integration of the world community. Here is the importance, how can techno-da'is influence e-society so that in their expression they still uphold Islamic values that prioritize security, peace, safety, happiness and harmony among humans as described in the Qur'an. The strategies of "Normative Integration" revealed from the Quran consist of several phases, namely: accommodation, cooperation, coordination, assimilation, progressiveness and submissive-repentance.

Keywords: Techno-Da'i, Social Integration, e-Society, al-Quran

Abstrak

Masyarakat modern cenderung teknosentris. Teknologi menghapus jarak geografis dan keterbatasan fisik manusia lainnya dalam berkomunikasi. Hal ini harus direspon oleh para da'i untuk menjangkau mad'u "e-society" dengan dunia tanpa batasnya. Hal ini menjadi tantangan sekaligus peluang bagi para da'i, da'i kini harus melek ICT. Ironisnya, fenomena kebebasan berekspresi berujung kepada tindakan radikalisme baik di dunia maya dan dunia nyata yang mengancam integrasi sosial masyarakat dunia. Di sinilah pentingnya, bagaimana seorang tekno-da'i mampu mempengaruhi e-society agar dalam berekspresi tetap menjunjung nilai-nilai Islami yang sangat mendahulukan keamanan, kedamaian, keselamatan, kebahagiaan dan keharmonisan antar umat manusia sebagaimana deskripsi di dalam al-Quran. Strategi "Integrasi Normatif" yang dapat diungkap dari al-Quran terdiri dari beberapa fase, yaitu: akomodasi, kerjasama, koordinasi, asimilasi, progresif dan submisif-repentansi.

Kata kunci: Tekno-Da'i, Integrasi Sosial, E-Society, al-Quran.

Introduction

The websites that present radical thought are not comparable to those written by scholars or experts who teach about moderate thought. Techno-da'is are expected to be responsive to radical thought and actions in the community and be actively involved with the government in the fight against radicalism through the concepts/strategies offered and actual actions. Ansyad Mbai, for example, as the head of BNPT (The National Agency for Combating Terrorism) made strategies in dealing with radicalism in terms of ideology, politics and law.

According to Mbai, in terms of ideology the handling of radicalism is through: a. Reactualization of Pancasila (State Ideology) values as an ideology of the nation; b. Better understanding of Pancasila by emphasizing that Pancasila is in accordance with Islamic sharia values; c. Strengthening of Moderate Islam (mass organizations such as NU and Muhammadiyah) to counter radicalism. Counter radicalism, according to Mbai, can be done by forming a moderate understanding of religious teachings (al-Quran and Hadith), providing an in-depth understanding of the dynamics of the global radical movement and its relation to Indonesian radicalism, as well as doing special studies that discuss radicalism thoroughly. Here is the important role of techno-da'is.

Meanwhile in political terms, efforts to deal with radicalism can be done through: a. The firmness of the attitude of the government and the Parliament in dealing with acts of violence and anarchy, especially those with a background in radicalism in the name of religion and SARA (Ethnicity, Religion, Race and Inter-Group Relations) issues by: 1. maintaining a balance between freedom and the interests of protecting the security of the nation and state; and 2. Political support for security forces to take decisive action against radical acts / terrorism; b. Raising awareness

of national leaders (government and moderate Islamic groups) about the threat of radicalism against the elements of the nation and state; c. encouraging the spirit of peaceful Islam (*rahmatan li al-'Aalamin*), and; d. the synergy of moderate Islamic leaders with law enforcement officials to respond to radicalism.

Meanwhile in terms of law, according to Mbai, efforts to counter radicalism can be achieved by: a). Strengthening the legal framework, including: 1. Criminalization of propaganda that leads to hatred and spread of hostility, 2. Criminalization of those who hold military training inside and outside the country (other than authorized government agencies), 3. Imposing stricter penalties, 4 Freezing the assets of terrorist work programs; b). Enforcing the Citizenship Law (article 23 (f) Law No. 12 of 2006); "Indonesian citizens shall lose their citizenship if they are willing to take an oath or declare their loyalty to a foreign country or from that foreign country"; c). Tightening immigration to monitor the entry and exit of persons related to terrorist networks, d). Enforcing criminal law Article 139 of the Criminal Code (concerning treason), Article 111 of the Criminal Code Paragraph 1, Article 111 of the Criminal Code 1st Addendum, enforcing Law No. 15 of 2003 on terrorism, enforcing Law No. 11/2008 concerning information & electronic transactions.¹

The three strategies initiated by Mbai above, ensure synergy between the government, ulama (including techno-da'is), state security apparatus, community organizations and capital owners to take preventive, curative and evaluative actions to overcome various radical thoughts that threaten the stability of the peace of religion, community and state.

Techno-da'is, in particular, must be

¹ Ansyad Mbai, *Presentation of BNPT Head in: New Dynamics of the Terror Network in Indonesia and Its Relationship with the Transnational Radical Movement* (Jakarta: BNPT, 2014).

responsive to community concern and respond to it so as not to result in the disintegration of the nation. The effort of "Qur'anic social integration" is expected to be one of the solutions to the problem of conflict and violence in cyberspace and the real world.

Therefore, with the *maudu'i* interpretation method, this study seeks to address social integration in the Qur'an that can be delivered by techno-da'is in their preaching messages. This is because the verses of the Qur'an are often used to legitimize radical actions with rigid and textual understanding. All forms of interpretation that bring discriminatory understanding to any group that is potential to spread radical thought are open to debate.

Discussion

Definitions and Theoretical Studies of Social Integration

In KBBI (the Great Dictionary of the Indonesian Language), integration is a mix of certain things so that it becomes a unity and a whole.² Whereas, social integration is the process of harmonizing a diverse social structure of society that is integrated in a community system.³ According to Gillin, social integration is part of the social process that occurs due to physical, emotional, cultural and behavioral differences.

From the above-mentioned opinions, it can be concluded that social integration is the process of adjusting different elements in society so that it becomes a unified whole.

The conditions for social integration according to William F. Ogburn and Mayer Nimkoff are: 1. Community members have succeeded in meeting their needs; 2. The community have succeeded in creating an

agreement; and 3. Social norms and values apply for quite a long time.

Meanwhile the factors that affect the process of social integration are: 1. Homogeneity of groups; groups with a lot of similarities will be more quickly integrated than heterogeneous (diverse) groups; 2. The size of the group; meaning that small groups more easily make consensus so integration occurs faster, while larger groups are more difficult to make such consensus and slow the process of integration; and 3. The effectiveness of communication; the more effective communication takes place in the process of verifying understanding, the faster it will make the public understand the information provided.

Nevertheless, according to Ogburn and Meyer, the supporting factors for the success of social integration efforts are internal and external aspects. From an internal perspective, for example: self-awareness as a social creature, the demands of needs, the spirit of mutual cooperation. While external factors, for example: the demands of the times, cultural equality, the opening of opportunities to participate in communal life, shared vision, mission, and goals, the attitude of tolerance, the existence of value consensus, and the existence of external challenges.⁴ Ogburn and Meyer also explained about the types of social integration, namely:

Family Integration

In family life there are family members who, among other members, have a role and function. Family integration will be achieved if one and the other family members carry out their position, role or function accordingly. If family members no longer play their roles according to their position, the family is no longer considered integrated.

² <https://kbbi.kemdikbud.go.id/entri/integrasi>. Accessed on 15 May 2019.

³ Elif Kısar Koramaz, "The Spatial Contexts of Social Integration", *Springer Science, Business Media Dordrecht, Soc Indic Res* (2014) 119: 49–71.

⁴ William F. Ogburn and Meyer F. Nimkoff, *Sociology* (Boston: Houghton Mifflin co., 1940).

Kinship integration

The meaning of the word kinship is that social relations are bound by blood ties and marital relations thus producing values, norms, positions and social roles that are acknowledged and shared by all members of the kinship. Integration between members of the kinship will occur if each member of the existing relative adheres to the norms and values prevailing in the kinship system.

Association integration

Association is a social unit that is marked by shared interests, or in other words an association is a group established by people who have similar interests, goals, interests and hobbies.

Community Integration

J.P Gillin and J.L Gillin in their book, *Cultural Sociology*, define society as "the largest grouping in common customs, traditions, attitudes, and feeling of unity are operative". Departing from this definition, it can be concluded that the community is: (1) a group of people who settle in a certain area, (2) have lived for a relatively long time, (3) there are rules of life such as customs, habits, attitudes, and feelings of unity, (4) a sense of identity among its citizens. Community integration will be achieved if all the elements of community life have been fulfilled, and conversely if one of the elements is not fulfilled, then the condition of the community is no longer integrated.⁵

Ethnic integration

Ethnic groups are social groups that are distinguished from other social groups because they have basic and general characteristics related to the ancestry and origin of culture. In some sociological literatures, it is emphasized that ethnicity is a unity of population that has

⁵ Jhon. L and Jhon P Gillin, *Cultural Sociology* (New York: Macmillan Co., 1948).

the following characteristics: (1) restrictedly reproduces within groups, (2) has basic values manifested in culture, (3) embodies the arena of communication and interaction, and (4) each member recognizes him/herself and is known by others as a part of a category that can be distinguished from other categories.

Integration of the nation

Nations are heterogeneous human groups but have the same will by occupying certain areas and are permanent. Ernest Renan emphasizes that a nation is established people who have a historical background, historical experience, and struggle and a desire to unite.⁶

From the types of social integration discussed above, Ogburn and Meyer explained the stages of social integration that can be carried out, namely: 1. Assimilation, which is a process characterized by reducing differences that exist between individuals or groups in society; and 2. Acculturation, which is a process marked by mixing 2 (two) different cultures but the old culture still exists.⁷

Aris Kurniawan also explained the stages in social integration that correspond to Ogburn and Meyer's with several additions, namely: the stages of accommodation, cooperation, coordination, and assimilation.⁸

First, the accommodation stage. Accommodation is a form of social process in which there are two or more individuals or groups who try to adjust to each other, not interfering with each other by preventing, reducing, or stopping the tension that will arise or has existed, so as to achieve stability (balance).

Accommodation aims to reduce disputes

⁶ Ernest Renan. "What is a Nation?", 1882; cf. Chaim Gans, *The Limits of Nationalism* (Cambridge University Press, 2003), 11.

⁷ William F. Ogburn and Meyer F. Nimkoff, *Sociology* (Boston: Houghton Mifflin co., 1940).

⁸ This discussion is extracted from the article of the work by Aris Kurniawan, *Integrasi Sosial*, <https://www.gurupendidikan.co.id/integrasi-sosial/#!>. Accessed on 15 May 2019.

between two groups or individuals, prevent temporary conflict, allow cooperation between individuals or social groups, and seek fusion between different (separate) social groups, for example through intermarriage (amalgamation).

With accommodation, social groups in multicultural society such as ours can coexist peacefully without causing disintegration. It also allows for collaboration between social groups in the community. This is because different social groups in society can adjust to each other. Thus it will encourage the birth of integration in the community.

Second, the cooperation stage. Cooperation is a basic form of social interaction. Cooperation can describe many forms of social interaction. Cooperation is intended as a joint effort between individuals or groups of people to achieve one or several common goals.

According to Charles H. Cooley, cooperation will occur if people realize that they have the same interests and at the same time have enough knowledge and control of themselves to achieve shared interests.

Cooperation between different social groups in multicultural society has a considerable influence on social integration. With cooperation, different social groups adjust to each other, complement, need, and not impose their own will which can lead to prejudice that trigger the rise of conflict in society.

Third, the coordination stage. Coordination is a central arrangement to achieve integration by uniting individuals and groups in order to achieve balance and harmony in relationships in society. In social organizations, coordination is the most dominant factor.

Without coordination, an organization cannot run well because it is a group of people with different character and personality. Thus the smooth running of an organization is determined by the approach factor among its members. The coordination process covers

various aspects of society, such as economy, politics, socio-culture, education, etc.

Fourth, the assimilation stage. Different social groups in multicultural society after the coordination phase will achieve or create a mutual understanding, so that between these groups can adjust to each other. This process is called assimilation. Assimilation is a process marked by efforts to reduce the differences that exist between individuals or groups of people to reach an agreement based on shared interests and goals.⁹

Considering the broad scope of social integration as discussed above, it is necessary to underline the concept of social integration offered in this paper i.e., the concept of "Normative Integration", which can be defined in terms of integration that occurs due to the existence of norms in society that can be understood and followed on the basis of the Qur'an.

Challenges faced by Techno-Da'is in Building Social Integration in e-Society from the Perspective of the Qur'an

Techno-Da'is and e-Society

Techno-Da'i is a term that refers to a preacher who uses technology in his preaching process to reach a greater or more *mad'us* (congregants) in this new era, as Saifuddin puts it.: "*in essence meaning preachers utilising technology for dakwah, has been agreed upon as being something of great importance for Islam in this new century.*"

Being a techno-Da'i does not mean eliminating traditional and conventional methods of da'wah, but it complements and reinforces the da'wah movement. A techno-Da'i must be supported by individuals / groups with various skills. Smart collaboration and cooperation between preachers and IT experts,

⁹ Extracted from: Aris Kurniawan, *Integrasi Sosial*, <https://www.gurupendidikan.co.id/integrasi-sosial/#!>. Accessed on 15 Mei 2019.

for example, will be able to offer the integration of religious knowledge complemented by modern science.¹⁰

Techno-Da'is and e-Society are now like two sides of a coin which are interrelated to each other. The term e-Society is used, for example, in the works of Vladimir Mensihkov which illustrates that with internet technology establishing relationships in sharing information is something that is now very easy for the global community.¹¹

Qur'an-based Social Integration

As discussed above, social integration can be achieved by building effective communication. The more effective communication takes place in the process of verifying understanding, the faster it will be for the community to understand the information provided so that agreement can be reached. It is this community agreement that will ultimately be able to build social integration.

Social integration also starts from the smallest scope of society, namely the family. If social integration within the family is well established, then community integration as a larger community group will also be well established. Every individual must understand and be fully aware of their function in the family environment, the nearest community around and the world in general.

Interestingly, in the Qur'an this can be achieved through understanding and

instillation in the family and society the Islamic values regarding the ideal society in the stages of social integration, including: 1. Understanding and applying *mawaddah* that leads to *al-Sakinah al- Ijtima'iyyah*,¹² 2. *Ummatan Wahidah* (society united in diversity),¹³ 3. *Ummatan Wasathan* (moderate society),¹⁴ 4. *Ummatan Yahdūn bi al-Haq* (a society that inspires virtue and truth),¹⁵ 5. *Ummatan Yad'ūn ilā al-Khair* (supportive society),¹⁶ and 6. *Ummatan Muslimah* (the *ummah* who obey the teachings of Allah and His Messenger).¹⁷ Below is an explanation of the 6 (six) strategies of the Qur'an in building and maintaining social integration:

First, understanding and application of *mawaddah* that leads to *al-sakinah al-ijtima'iyyah*. *Mawaddah* can unite anyone's heart with all kinds of differences for the common good. This is because *Mawaddah* emphasizes appreciation and affection without conditions; is continuous and uninterrupted under any circumstances and will be discussed later. If *mawaddah* becomes the foundation of community's togetherness, nothing will be done except for the purpose of mutual good and happiness.

For example, in interacting with people of different faiths, both in the family and community in general. The Qur'an emphasizes *mawaddah* in its patterns of social interaction,

¹² This stage could be the first stage of social integration, namely accommodation. Accommodating all differences with mutual respect.

¹³ This stage could be the second stage of social integration, namely cooperation, despite the differences.

¹⁴ This stage is the third stage, namely moderation to build coordination between communities. Without moderation, coordination will be difficult.

¹⁵ The fourth step in social integration is assimilation. Appreciating all differences and move together to reach an agreement based on shared interests and goals.

¹⁶ This stage that the author proposed, as the fifth stage, namely the "supportive" stage. Because after reaching agreement, each individual must support each other so that the goals of social integration can be realized.

¹⁷ This final stage is called the "submissive-repentance" stage. Every community must obey the agreed provisions based on religious, customary / cultural and state laws that have been made by competent experts.

¹⁰ Shaik Mohd Saifuddin Shaik Mohd Salleh, "Strengthening dakwah with technology", *New Straits Times* ; Kuala Lumpur, 01 Mar 2003: 11. See also: Zulkiple b. Abd. Ghani, "Kepentingan Golongan Tekno-Da'i dalam Penyebaran Dakwah", *Jurnal Usuluddin*, Bil 19 (2004), 171-184.

¹¹ Menshikov, Vladimir; Sinica, Ludmila. "Network Capital and Information and Communication Technologies: Opportunities in the Era of E-Society, *Reģionālais Ziņojums*. Pētījumu Materiāli; Daugavpils Iss. 12, (2016): 21-40, 96. Compare with: Zheng, Yingqin; Walsham, Geoff. "Inequality of what? Social exclusion in the e-society as capability deprivation", *Information Technology & People*; West Linn Vol. 21, Iss. 3, (2008): 222-243.

because the Qur'an also teaches respect for religious differences that must not be forced as understood in QS. al-Kāfirūn.

A *very interesting verse* that serves as the basis for harmonious relations between humans and religious differences in the family and community in general is Q.S. al-Mumtaḥanah [60]: 7-9 which, if correctly understood, can establish *al-sakīnah al-ijtimā'īyah* (social peace), the verse reads:

عَسَىٰ اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُمْ مَّوَدَّةً
وَاللَّهُ فَذِيرٌ وَلِلَّهِ غَفُورٌ رَّحِيمٌ ﴿٧﴾ لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ
لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ
وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَىٰكُمْ اللَّهُ
عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ
إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

7. Perhaps Allah will put, between you and those to whom you have been enemies among them, affection. And Allah is competent, and Allah is Forgiving and Merciful.

8. Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.

9. Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers.

The word (عسى) 'asā is used to describe expectations about something happening in the future. Of course it is impossible if referred to Allah, because everything has been known by Him. On this basis, the word 'asā refers to the interlocutor, which means to expect and be optimistic. While scholars believe that all words in the Qur'an contain certainty.

According to Muhammad Quraish Shihab, what was promised above was proven not

long after this verse was revealed. When the Messenger of Allah went to Mecca, a lot of people of Mecca embraced Islam, so that there really was a relationship of affection between the faithful with those who had been polytheists. Ar-Razi wrote in his book *Al-Lawami'* that Abu Sofyan, who was a prominent figure of the polytheists who were very hostile to Islam, eventually embraced Islam. Even after the Prophet's death, he fought the apostates. That, according to Ar-Razi, is a form of arguing that hostility can turn into a harmonious relationship.

The sentence *between you and those to whom you have been enemies among them* comes before the word *mawaddah/affection* is to emphasize the affection between them. This is because they directly feel the bitterness of termination of relationships with fellow families.

The word (مودة) is affection that is proven to have a positive impact on behavior. This word comes from the word *ود/wuddun* which means something pure, totality. So that people who have this *mawaddah*, do not have a feeling in their hearts except a sense of complete love for their loved ones, do not consider flaw to be denounced and this is continuous uninterrupted under any circumstances.

His word: (يقاتلوكم) *lam yuqātilūkum/not fighting you* using the form of *mudhāri'*/present tense. This is interpreted to mean "they are literally fighting against you, while the word (في) *fī* means *indenotes* that at that time the interlocutor is in the venue so that no one is outside it. The word (في الدين) *fī al-dīn/ in religion* does not include wars caused by worldly inequality that has nothing to do with religion.

Asma bint Abu Bakr Ash-Shiddiq narrated that her mother (who was then a polytheist) came to her house, so she went to the Messenger of Allah (may peace be upon him) and asked: "May I have a relationship with my mother?" The Prophet said, "Have a good relationship with her" (H.R Bukhari Muslim). Imam Ahmad

recounted through Abdullah Ibn Zubair, that Asma's mother, Qutailah, (visited with gifts for her daughter (Asma) but she refused to accept it and also refused to accept her mother. The Prophet ordered her to greet his mother and accept her gifts.

The word (تبروهم) *tabarrūhumis* taken from the word (بر) *birr* which means great virtue. One of Allah's names is *al-Bār*. This is because of His great virtue. The terrain that lies on the surface of the earth is called *barr* because of its size. With the use of the word in the above verse, it is reflected in the permissiveness of doing good to non-Muslims, as long as it has no negative impact on Muslims.

The word (تقسطوا) *tuqsithūis* taken from the word *qisth* which means fair. Al-Biqā'i interprets that the use of the word (الهم) with the word *tuqsithūis* is a signal that this order should be delivered to them. Therefore, according to al-Biqā'i, it implies that this attitude of conduct is part of the relationship that is being ordered, and that it has no negative effect on Muslims.

Sayyid Quthb interprets the above verse by explaining that Islam is a religion of peace, as well as a creed of love. It is a system that aims to protect the whole world with its protections of peace and love, and that all humans are brought together under the Divine banner in the position of brothers and sisters who know and love each other. There is no obstruction in that direction except for acts of aggression from His enemies and enemies of this religion. If they are peaceful, then Islam is not interested in enmity nor does it try to do so. Even in the face of hostility, Islam maintains the factors of harmonious relations, namely honesty of conduct and fair treatment, until the time comes when its opponents can accept the virtues they offer so that they are united under its banner.¹⁸

In this light, it can be understood that,

¹⁸ Extracted from: Muhammad Quraish Shihab, *Tafsir al-Mishbah Pesan Kesan dan Keserasian al-Quran* (Jakarta: Lentera Hati, 2005), vol. 14, 166-170.

this verse teaches about the precedence of the concept of *Mawaddah* in social interaction. This verse also teaches that the conditions for war may only occur, when it concerns religious matters, when we are driven out of our own homes and the enemies unite to drive us out of our own homes. These three conditions allow us to make defensive efforts, defend ourselves, not start a war.

Mawaddah can be used as a basis in accommodation efforts as a first step to building social integration as revealed above. If this verse is also understood by people who believe in radicalism, then they will realize the error of their radical thought and acts of terrorism that disturb society. This verse, if correctly understood and applied in social life, will be able to give birth to *al-sakīnah al-ijtimā'iyah* (social peace), as a first step for effective communication to reach mutual agreement and lead to social integration.

The public must also be educated not to be easily provoked to participate in actions that threaten *al-sakīnah al-ijtimā'iyah* (social peace), either through social media or in studies conducted in their respective environments.

The government must crack down on every account owner who spreads slander, hoaxes, expressions of hate, and radical thought. If these trouble makers are arrested, the community will also gradually be peaceful. If people have enjoyed security, it will be easier for them to meet their needs as one of the conditions for establishing social integration as discussed earlier. The security of an area influences the courage of investors to make investment and do business. If business people and investors are worried about the security of their investments, it is the people themselves who will find it difficult to get the opportunity to work and open up business to meet their daily needs.

Second, *Ummatan Wahidah* (people

who are united in diversity).¹⁹ Allah wants diversity among human beings so that humans use their various potentials with the same goal of competing to do good just because Allah *ta'ala*, this is mentioned in Q.S. Al-Ma'idah [5]: 48:

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لَيَبْلُوَكُمْ فِي مَا
ءَاتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾

48...Had Allah willed, He would have made you one ummah/nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.

Muhammad Quraish Shihab interpreted the meaning of the word *Ummah*. The word “umat” in the Great Dictionary of the Indonesian Language is defined as: 1) the adherents or followers of a religion, 2) human being. Whereas in Arabic, the word “ummah” is derived from the word *أُم - يَوْم* (*amma-ya'ummu*), which means *lead to, take example of*. From the same root were derived the word *umm* meaning “mother” and *imam* meaning “leader”; because they are exemplary, one looks up to, and hopeful for members of the community. According to al-Raghib al-Asfahani, this word is defined as all groups that are brought together by something, such as religion, time, or place, whether compulsory or voluntary. Mankind is not only

limited to humans, because in Q.S. al-'An'ām [6]: 38, the animals of the earth and the flying birds are similar to human as *ummah*.²⁰

Any bond of any kind that unites any creatures, humans or animals, such as race, nation, ideology or religion, etc. has made them one *ummah*.²¹

Muhammad Quraish Shihab also explained that Had Allah willed, surely He made the followers of Moses, Jesus and Prophet Muhammad as one *ummah*, by instinctively uniting human opinion without the ability to choose. But Allah wants to test people about the Shari'a and other potential that He gives to humans. And with that shari'a, people are competing in good and do not spend time and energy to debate differences and disputes that occur in one group or between different groups, because ultimately only to Allah all humans return.²²

Muhammad Quraish Shihab's view above, emphasizing the second stage of social integration, is the stage of building cooperation as revealed in the theoretical study above. It means to be a progressive people in good will, a form of God's command to man, to use all the best that God has bestowed upon him for the benefit of himself and the global community.

Third, *Ummatan Wasathan* (moderate community), the word *ummatan wasathan* or moderate and fair people,²³ can be found in the Q.S. al-Baqarah [2]: 143. Allah said:

¹⁹ The word *wahidah* is repeated 9 times in the Qur'an, 5 (five) of which describe had Allah willed, then Allah would have made humans one nation, but Allah did not do it because He gave a set of potentials as a test for humans to be responsible to decide on the choice, that is Q.S. al-Ma'idah [5]: 48, Hūd [11]: 118, al-Nahl [16]: 93, al-Syūrā [42]: 8, dan al-Zukhruf [43]: 33; 2 (two) of them explained that at first humans were one nation, namely in Q.S. al-Baqarah [2]: 213 dan Yūnus [10]: 19, and 2 (two) further explain the word *ummatan wahidah* meaning one religion, namely Q.S. al-Anbiyā' [21]: 92 and al-Mu'minūn [23]: 52. See Husain Muhammad Fahmi al-Syafī'i, *al-Dalil al-Mufahras li Alfazh al-Quran al-Karim*, al-Qahirah: Dar al-Salam, 1998 M/1418 H), 169.

²⁰ Al-Raghib al-Asfahani, *al-Mufradāt fi Gharib al-Quran*, (Riyādh: Maktabah Nazhar Mushthafā al-Bāz, 1997), juz. I, h. 123. The same meaning can also be seen in Ibn Manzūr, *Lisān al-'Arab*, (Beirut: Dār al-Shadir, 2000), Volume: 1, p. 158.

²¹ Extracted from: Muhammad Quraish Shihab, *Wawasan al-Qur'an Tafsir Maudhu'i atas Pelbagai Persoalan Umat* (Bandung: Mizan, 1996), Second Edition., p. 325-327.

²² Extracted from: Muhammad Quraish Shihab, *Tafsir al-Mishbah*, vol. 3, 111-112.

²³ Musdah Mulia, *Ummah*, in: *Ensiklopedi al-Quran Kajian Kosa Kata* (Jakarta: Lentera Hati, 2007), First edition, p. 1035-1036.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ
وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ
عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعَ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ
كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ
إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ ﴿١٢٣﴾

"And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful."

The word *wasathan* in this verse in Ibn Katsir's interpretation is understood as a fair people. The word *awsath* means selected and best, for Muslims to be witnesses of human activity and Prophet Muhammad to be a witness of the deeds of Muslims. Muslims should become the best people, because Allah has provided Muslims with the perfect rules, the most straightforward *manhaj* (principle), and the obvious school of thought as in Q.S. al-Hajj: 78.²⁴

According to the Quraish Shihab, the existence of Muslims in the middle position causes them to not be like the people who are swept away in materialism, nor also lead them to soar high into the spiritual realm, so that they no longer stand on earth. Middle position enable them to integrate spiritual and physical aspects, material and spiritual in all attitudes and activities. *Wasathiyat* invites Muslims to interact, hold dialogue, and be open with all parties (religion, culture and civilization), because they cannot be witnesses or act fairly if they are closed to the environment and global

developments.²⁵

The interpretation of Muhammad Quraish Shihab is very relevant in the context of establishing social integration among Indonesian people with various religions and cultures in the third stage, the coordination stage. Coordinating efforts require moderation in communication and openness in order to accept and adapt to global challenges.

Fourth, *Ummatan Yahdūn bi al-Haq* (a community that inspires virtue and truth). Q.S. Al-A'raf 159 contains the word "*ummatan yahdūn bi al-haq*" or the *ummah* that inspires virtue and truth. Allah said:

وَمِنْ قَوْمٍ مُّوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْصُونَ ﴿١٥٩﴾

"And among the people of Moses is a community which guides by truth and by it establishes justice." (Q.S. Al-A'raf 159).

This verse mentions the privilege of a group of people of Moses who were followers of Muhammad's teaching as the last prophet. They hold fast to the truth in their best judgment, in deciding what they do justly, not carrying the current of evil (*hawā*) and not accepting bribes (*rasyi*). This steadfastness was inherited from the time Moses was alive until Muhammad was made a prophet and an apostle.²⁶ The meaning of *ummatan yahdūn bi al-haq* is those who guide mankind by following the guidance that comes from Allah s.w.t. and in the matter of judgment; they always seek justice by the guidance of Allah. In each generation of prophets there will always be a consistent group of people and a commitment to carry out the teachings of the prophets and apostles even after the prophets have left their people.

Muhammad Quraish Shihab made a reasonable interpretation when interpreting the

²⁵ Quraish Shihab, *Wawasan al-Qur'an, Tafsir Maudhu'i atas Pelbagai Persoalan Umat...*, p. 327.

²⁶ Ahmad Musthafa al-Maragi, *Tafsir al-Marāghī* (Beirut: Dār al-Kutub 'Ilmiyyah, 1418 H/1998 M), juz: IX, p. 87.

²⁴ Abī al-Fidā' al-Isma'il Ibn 'Umar Ibn Kathīr al-Dimashqī, *Tafsīr al-Qur'ān al-'Azīm* (Beirut: Dār al-Kutub 'Ilmiyyah, 1420 H/1999 M), juz. I, 417.

above verse with Q.S Āli 'Imrān [3]: 113, *ummatun qā'imah*, namely the *ummah* with consistency in virtue.²⁷ According to al-Maragi, Surah Āli 'Imrān [3]: 113 becomes the interpretation for verse 159 of Surah al-'A'raf.²⁸

This explanation reinforces the fourth stage of social integration, i.e. assimilation. Respect for differences and move together to reach an agreement based on shared interests and goals. This verse teaches *Ummatun Yad'ūna bi al-Haq*, as a generation that will inspire and inherit to the next generation of cultures and traditions that uphold the value of unity in society.

Thus it can be understood that, of the four stages of social integration discussed by scientists above have relevance to the teachings of the Qur'an. However, from the author's search of the word *ummah* in the Qur'an as a basis for searching for the concept of social integration in the Qur'an, the writer discovered several other words as a continuation of the stages of social integration in the Qur'an. From these several terms, the writer chose two additional terms which are considered to represent other terms below.

Fifth, *Ummatan Yad'ūn ilā al-Khair* (supportive society). In the strategy of building Qur'an-based social integration, the author proposed a fifth strategy, namely progressive stage. This is to make every element of citizens continuously proactive in maintaining social integration. This was inspired by what the Qur'an mentions in Q.S. Āli 'Imrān [3]: 104-105. This verse, explaining the progression of a people, can be realized through the principle of mutual invitation to virtue:

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ

²⁷ Muhammad Quraish Shihab, *Tafsir al-Mishbah...*, juz. V, p. 277. See also Muhammad Quraish Shihab, *Tafsir al-Mishbah*, vol. 2, p. 189-190.

²⁸ Ahmad Musthafa al-Maragi, *Tafsir al-Marāghī...*, juz. IX, p.87. See also: Baeti Rahman, "Civic Intelligent in Perspektif al-Quran", Dissertation at the PTIQ Institute Jakarta, 2018, 157-158.

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

104. And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.

105. And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.

Complementing the meaning of the word *ummah* discussed in the second point (*ummatan wahidah*) by Muhammad Quraish Shihab before, according to Nasaruddin Umar the word "ummah" also implies a worldwide lifestyle and upholds the principles of justice. Unlike the tribal lifestyle, career promotion only revolves around men, whereas women find it very difficult to get that opportunity. In the *ummah* lifestyle, men and women are open to opportunities and can obtain it fairly.²⁹

Both Muslim men and women are motivated to become people who constantly call for good and forbid evil acts. The participation of all elements is emphasized in the verse above.

Meanwhile the verses that express the promotion of virtue and prevention of vice are general, they have universal meaning. In these unspecified verses, the kind of *amar ma'rūf nahi munkar*, meaning all efforts in promotion of virtue and prevention of vice, must be carried out objectively and justly in order to be the best people.³⁰

²⁹ Nasaruddin Umar, *Argumen Kesetaraan Jender Perspektif al-Qur'an* (Jakarta: Paramadina, 2001), Second edition, p. 19.

³⁰ In the rules of interpretation it is also revealed that the Qur'an advocates fairness, simplicity and equality, and denounces default and excesses. the Qur'an commands to give the right to the owner to everything. The right should be exercised properly, because it is part of the right of Allah SWT as well. See: Shaikh 'Abd al-Raḥmān Nashīr al-Sa'd, *al-Qawā'id al-Hisān li Tafsīr al-Qur'ān* (Riyādh: Maktabah al-

Therefore, it is relevant to al-Marāghī's opinion that, after a believer adorns himself with the purification of the soul and cleanses himself from the impurities of his birth and inwardness, the essence of each individual is to adhere to the rope of Allah by practicing the Qur'an and practicing accordingly the sunnah of the Prophet especially when there is a dispute, then in this verse (Āli 'Imrān [3]: 104) Allah also commanded a believer to perfect the other members of the community, by inviting them to observe the Shari'a, to obey the law, to love virtue for their common good, and to love one another for their own good, and to unite them together for their own good, so that they are like a body that need each other.³¹

The next verse of Q.S. Al-Imran [3]: 105, is a warning from Allah to Muslims not to emulate earlier people who divided among themselves and differed after receiving clear (religious) teachings. Ibn Katsir quoted the Hadith narrated by Ahmad in interpreting this verse. From Abu Amir Abdullah bin Luhai, he said: We performed the Hajj with Muawiyah bin Abi Sufyan when we arrived in Mecca at the time of the Zhuhur prayer. He said, "Verily, Allah's Messenger (may peace be upon him) said, the group, and indeed this *ummah* will be divided into 73 sects - that is lust - all in hell except one group, the *jama'ah*, and indeed will come out of my people some kind of lust that walks with them, like dogs walking with their owner, there is nothing left of them a vein or joint. By Allah - O Arabs - if you do not do that which comes from your Prophet, the people but you are better off not doing it."³²

From the Hadith cited above it can be seen

Ma'ārif, 1400 H/1980 M), p. 87-89. See also more detailed discussion of the above in: Nur Arfiyah Febriani, *Ekologi Berwawasan Gender dalam Perspektif al-Quran* (Bandung: Mizan, 2014), p. 228-229.

³¹ Ahmad Musthafa al-Maragi, *Tafsir al-Marāghī...*, juz: IV, p. 21.

³² Abī al-Fidā' al-Isma'il Ibn 'Umar Ibn Kathīr al-Dimashqī, *Tafsir al-Qur'ān al-'Azhim* (Beirut: Dār al-Kutub Ilmiyyah, 1420 AH/1999 AD), juz. II, 148.

that, if Muslims themselves no longer observe clear religious teachings, then how would other people respect the teachings of Islam and follow it?

Therefore, according to al-Qusyairi in interpreting the above verse, it is the awareness and implementation of the teachings of Islam brought by the Prophet Muhammad that can bring his people into the foremost and best people. It is worth noting that the great teachings of the Prophet must be carried out in the framework of cooperation and integration / unity among his people. This is because the motto of mutually implementing *amar ma'rūf nahi munkar*/promotion of virtue and prevention of vice among Muslims will not be able to run and achieve success without unity and togetherness among them.³³

This verse is one of the foundational strategies for motivating the community to be a progressive society in building and strengthening social integration.

Sixth, *Ummatan Muslimah* (people who obey Allah and His Messenger). The author devises the sixth strategy, i.e. submissive-repentance. The understanding of *ummatan muslimah* will lead people to have a 'pious' character, because basically, no human being is free from any wrongdoing. This is how a person always pleads for Allah's forgiveness for his wrongdoings with a determination not to repeat it, though in some cases humans forget and repeat what they did. The word is found only in the Quran, in Q.S. al-Baqarah [2]: 128. Allah said:

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

³³ See: Abī al-Qāsim 'Abd al-Karīm Ibn Hawzīn Ibn Abī Mālik al-Qushairī al-Naisāburī al-Syāfi'ī, *Tafsir al-Qushairī al-Musammā Lathā'if al-Ishārāt...*, juz. I, p.165-167.

Ma'rūf is all the works that humans closer to God; while rebellion is all the work that keeps humans from him.

Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.

This verse that explains the prayer of Abraham --that he and his descendants belong with the people who are always submissive and obedient to the teachings of Allah--falls into the category of *ibadah Mahdhah* such as Hajj and its rites and ceremonies that have no common sense, except to obey and seek wisdom from the command of Allah. Interestingly, Abraham continued his prayer *and received our repentance* by providing inspiration about awareness of misconduct, regret and determination not to repeat sins and wrongdoings.³⁴

The repentance revealed at the end of this verse may be the culmination of a social integration effort. Repentance is a plea for forgiveness to Allah. Thus, at this stage it is hoped that each individual, both in the family and in the public, relies on the whole process of social integration and its results to Allah swt, as a form of his commitment to Allah to practice His teachings in the Quran, and seek forgiveness for all themistakes that he had made.³⁵

This verse teaches that when there is a dispute between members of the community, then after a misunderstanding occurs and peace has been agreed upon they forgive each other's mistakes, is a form of submission and obedience.

Therefore, the submissive-repentance stage is a form of theological awareness which is the culmination of the normative social integration efforts proposed in this paper. Techno-Da'is can deliver this message to the mad'u/object of preaching both in the real world or for e-society. With this universal teaching, it is expected that

³⁴ Muhammad Quraish Shihab, *Tafsir al-Mishbab*, vol. I, 325-326.

³⁵ Repentance is quoted from the word "Repentance" in English which means: "The action of repenting; sincere regret or remorse". See: <https://en.oxforddictionaries.com/definition/repentance>. Accessed on 15 May 2019.

the concept of social integration in the Qur'an can enrich the discourse of social integration efforts for a diverse Indonesian society.

Conclusion

Techno-Da'is can be agents that integrate with all elements of the nation in an effort to build social integration of the Quran with 6 (six) strategies discussed above. Da'is must present moderate thought, be empathetic and neutral in presenting the *maudu'* (theme) of their studies, be active in countering arguments on various websites that promote radical thought, so that the material presented can be accepted by the general public. Theological awareness, its implementation and shared responsibility are the keys to the success of the concept of social integration based on the Qur'an.

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Example of Footnote Style:

1. Fahrudin Faiz, "Sufisme-Persia Dan Pengaruhnya Terhadap Ekspresi Budaya Islam Nusantara," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 1 (1 April 2016): 1–15, <https://doi.org/10.14421/esensia.v17i1.1274>.
2. Muhammad Alfatih Suryadilaga, *Metodologi Syarah Hadis Era Klasik Hingga Kontemporer (Potret Konstruksi Metodologi Syarah Hadis)* (Yogyakarta: Suka Press, 2012), 20.
3. Saifuddin Zuhri Qudsy, "Living Hadith in a Family: Reinventing Model of Research in Hadith Using Etnografi Research", *Proceeding International Seminar on Sunnah Nabawiyah and its Contemporary Challenges*, 10-11 September 2014, Brunei Darussalam.
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Under-Graduate, Graduate and Doctoral Thesis

Rahmawati, Nor Elysa. "Penafsiran Muhammad Talibi tentang *Ummatan Wasathan* dalam al-Qur'an", *Skripsi* fakultas Ushuluddin dan Pemikiran Islam UIN Sunan Kalijaga Yogyakarta, 2014.

Arifin, Zainal. Tradisi dan Pola Perilaku dalam *Maqām-Maqām* Tradisi Tasawuf (Studi Hierarkhi dan Tahap-Tahap Pendidikan Islam Menurut para Kyai di Daerah Mlangi Nogotirto Gamping Sleman), *Tesis*, Pascasarjana UIN Sunan Kalijaga, 2013.

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