

Fundamental Principles of the Ideal Islamic Community (Khair Ummah) in Preserving Religious Solidarity in the Islamic World

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Abstract

This study delves into the concept of the ideal Islamic society, often known as "Khair Ummah," aimed at preserving religious solidarity among the global Muslim community. It employs a qualitative research approach, analyzing Islamic teachings and literature, including Surah Al-Hashr (59:7), to emphasize the core principles of social justice, equitable wealth distribution, education, and Islamic brotherhood. The findings underscore that an ideal Islamic society prioritizes justice, equality, and the well-being of its members and stresses harmonious relationships among Muslims and tolerance for different faiths, fostering a just, prosperous, and mutually supportive society. To actualize this vision, policymakers and community leaders should implement measures supporting social justice, fair wealth distribution, and education while promoting interfaith dialogue and understanding to enhance tolerance and inclusivity.

Keywords : Khair Ummah, religious solidarity, social justice, tolerance, Islamic principles, ideal society, interfaith dialogue

Introduction

The ideal Islamic society, often referred to as "Khair Ummah," is a concept that holds significant importance in understanding the fundamental principles of Islam. One of the key principles emphasized in Islam is the preservation of religious solidarity within the Islamic world. Religious solidarity refers to the harmonious relationships and cooperation among Muslims of various ethnic, cultural, and geographical backgrounds to create a just, prosperous, and mutually supportive society.⁴

In the context of preserving religious solidarity in the Islamic world, there are several fundamental principles that serve as the main guidelines for the ideal Islamic society or Khair Ummah. These principles form a strong foundation for building harmonious relationships among Muslims and for maintaining the sustainability of religious solidarity. These principles reflect Islamic teachings and are rooted in the social, ethical, and moral values taught in the Islamic religion.

⁴ Ibn Taymiyyah. (2000). "The Islamic Concept of An-Nasl (Family)." (Terjemahan Bahasa Inggris oleh Muhammad Abdul Haqq Ansari, 2000). Dar Al Kotob Al Ilmiyah

The fundamental principles of the ideal Islamic society (Khair Ummah) emphasize the importance of creating a society based on Islamic values. This includes principles such as justice, equality, and well-being for all its members.⁵ One crucial aspect in maintaining religious solidarity in the Islamic world is tolerance among people of different religions. The Qur'an teaches the values of tolerance and dialogue between religions, serving as a key reference in this context.⁶

Principles of social justice and fair wealth distribution are inseparable pillars of the ideal Islamic society (Khair Ummah). They reflect fundamental moral and ethical foundations in Islam found in sacred texts such as the Qur'an and the sayings of Prophet Muhammad (peace be upon him). These principles form the basis for the social and economic life of Muslims, with the goal of creating a just, prosperous, and equitable society. One of the most frequently quoted verses in this context is Surah Al-Hashr (59:7), which states:

مَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۚ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ

Means : " "What Allah has bestowed upon His Messenger from the people of the towns is for Allah and for the Messenger and for his near relatives and orphans and the needy and the traveler, so that it will not be a perpetual distribution among the rich from among you." "

This verse emphasizes the importance of fair wealth distribution, including special attention to those in need.

Education and knowledge in Islam also play a crucial role in creating the ideal Islamic society. The principles of social justice and fair wealth distribution are integral parts of the ideal Islamic society. The concept of ukhuwah Islamiyah, or Islamic brotherhood, is another aspect that plays a key role in preserving religious solidarity in the Islamic world.⁷

Result Discussion

Basic Principles of the Ideal Islamic Society (Khair Ummah)

The basic principles outlined serve as the primary foundation for creating an ideal Islamic society. The Quran, the holy book of Islam, guides Muslims in understanding values such as justice, equality, and well-being as integral aspects of their lives. These principles depict Islam's commitment to establishing a just and harmonious society.

One prominent principle is the concept of justice, emphasized unequivocally in the Quran (Surah An-Nisa 4:135), urging believers to uphold justice in various contexts—social, economic, and legal. This principle encourages Muslims to act justly in all aspects of life, from personal matters to governmental actions.

⁵ Kamali, Mohammad Hashim. (2002). "Tolerance and Coexistence in the Qur'an." *The Muslim World*, 92(1-2), 1-16

⁶ Ibn Khaldun. (1377). "Muqaddimah." (Terjemahan Bahasa Inggris oleh Franz Rosenthal, 1958). Princeton University Press

⁷ Al-Ghazali, Abu Hamid. (2000). "The Book of Brotherhood." (Terjemahan Bahasa Inggris oleh Kenneth Honerkamp, 2000). Islamic Book Trust

In addition to justice, equality is another fundamental principle emphasized in Islam. The Quran and the hadith of Prophet Muhammad highlight that all individuals, regardless of race, ethnicity, or social status, have equal rights and responsibilities before Allah. This principle lays the foundation for harmonious relationships within the society, stressing the importance of avoiding discrimination.

The third principle crucial for shaping the ideal Islamic society is well-being. Islam teaches that well-being is the right of every individual, and society must collaborate to ensure collective well-being. One emphasized practice in Islam is zakat, the giving of a portion of wealth to those in need. Zakat serves not only as a fair wealth distribution but also as a means to redistribute resources for everyone to enjoy a decent level of well-being.

With these basic principles as a foundation, the ideal Islamic society is empowered to be a place of justice, equality, and well-being. This perspective, highly esteemed in Islam, motivates its followers to strive for a just, harmonious, and prosperous society in line with the teachings found in the Quran and the traditions of Prophet Muhammad.

Characteristics of the Ideal Islamic Society

The general translation highlights characteristics such as independence, tolerance, self-reliance, mutual assistance, and a collective commitment to norms and ethics.⁸ Further, the exposition on the characteristics of the civil society as expressed by Dede Rosyada, et al., includes {1} a free public sphere, {2} democratic, {3} tolerance, {4} pluralism, {5} social justice, and {6} civility.⁹ The first concept, a free public sphere, entails the existence of a public space that is free as a means of expressing opinions. In this free public space, individuals, positioned equally, can engage in discourse transactions and practical politics without distortion and concerns. On the other hand, the community, as citizens, has full access to every public activity, alongside the right to engage in activities freely, such as expressing opinions, associating, gathering, and publishing information to the public. Second, democracy is an entity that upholds the discourse of civil society, where citizens have the full freedom to engage in daily activities, including interacting with their environment. Democracy implies that the community can behave politely in the pattern of interaction with the surrounding society without considering ethnicity, race, and religion. Democratic emphasis here can encompass various aspects of life, such as politics, social interactions, culture, education, economics, and so forth. Third, tolerance is a developed attitude in civil society to show mutual respect and regard for activities carried out by others. This tolerance allows for individual awareness to appreciate and respect opinions and activities carried out by groups. Fourth, pluralism, as a prerequisite for the enforcement of civil society, must be deeply understood by creating an order of life that appreciates and accepts diversity in the context of daily life. Pluralism cannot be

⁸M. Din Syamsuddin, *Etika Agama dalam Membangun Masyarakat Madani*, Jakarta: PT. Logos Wacana Ilmu, 2002, Cet. Ke-2, h. vii

⁹Dede Rosyada, et.al., *Demokrasi, Hak Sasi Manusia, dan Masyarakat Madani*, Jakarta: ICCE UIN Jakarta, 2003, Cet. Ke-2, h. 247

understood merely by acknowledging and accepting the fact of a diverse society, but it must be accompanied by a sincere attitude to accept pluralism as a positive value, considering it as a blessing from God. Fifth, social justice is to mention a balance and proportional distribution of rights and obligations for every citizen, covering all aspects of life. This term allows for the elimination of monopolies and the concentration of one aspect of life in one societal group. Essentially, society has equal rights to obtain policies set by the government {ruler}. Sixth, civilization means an attitude of appreciating and accepting the opinions of others in various aspects. A similar term is expressed by Hujair that the characteristics of civil society consist of: First, a believing and God-fearing society that has a deep understanding of religion and lives harmoniously while respecting the differences in their respective religions. Second, a democratic and cultured society that appreciates differences of opinion, giving space and recognition for differences of opinion and prioritizing the interests of the nation over the interests of individuals, groups, and factions. Third, a society that values human rights, ranging from the right to express opinions, assemble, associate, the right to a decent life, the right to choose a religion, the right to education and teaching, and the right to receive fair legal services and protection. Fourth, an orderly and law-abiding society reflected in a culture of shame when violating the law. Fifth, a creative, self-reliant, and confident society with a strong orientation towards the mastery of knowledge and technology. Sixth, a society with a competitive spirit in a cooperative atmosphere, full of brotherhood with other nations, and a spirit of universal humanity {pluralistic}¹⁰. More explicitly, Mufid states that the characteristics of civil society are: {1} as a balance of general policies, civil society also pays attention to individual policies by allocating opportunities to each of its members to achieve welfare; {2} civil society requires external tools to achieve its goals. These external tools are external society; {3} society is not a force oriented towards profit {seigniorial or profit}. Civil society is more of a force that actually benefits {a beneficial power}; {4} although civil society provides equal and fair opportunities to all its citizens, it does not mean that it has to be uniform, identical, and homogeneous. Civil society consists of various members with diverse talents and potentials. For this reason, civil society is called a multi-quota society {a multi-quota society}.¹¹

Civil society that requires external tools is a democratic society, in the sense that sovereignty is in the hands of the people, the highest power is in the joint decisions of the society, governance of the society, and power by the society. The emphasis here is that a democratic society is a society that has institutional social planning to achieve a specific decision where each individual in society can gain power to decide a struggle through competitive processes for the voice of the society in question. This is the basis, external tools in civil society are highly needed in its existence because it is a partial aspect of the

¹⁰Hujair AH. Sanaky, *Paradigma Pendidikan Islam: Membangun Masyarakat Madani Indonesia*, Yogyakarta: MSI UII, 2003, Cet. I, h. 50-51

¹¹Mufid, *Reformasi Hukum Menuju Masyarakat madani, dalam Buku: Membangun Masyarakat Madani, Menuju Indonesia Baru Milenium Ke-3*, Tim Editor Program Pascasarjana Universitas Muhammadiyah Malang, Yogyakarta: Aditya Media, 1999, h. 213

characteristics of civil society, "built on a solid and ethical social foundation on one side, and a fair and democratic political foundation on the other side."¹²

The characteristics of civil society above, in general, are highly ideal traits, as if giving the impression that there is no society more ideal than the society in question. Even if there is, it is only the Muslim society that was directly led by Muhammad in Madinah. This is certainly a society that relatively meets the criteria and criteria above. Therefore, the impression arises that there is no society as ideal as the Madinah society. This context is indicated by the Prophet in his saying, "there is no society in this world that is as good as society, or the best time is my time." Regardless of whether the hadith is authentic or not, it must be acknowledged that the Madinah society built by Muhammad is the best society, because the Madinah society that was directly led by the Prophet is a prototype of an ideal society.

Philosophical and Theological Principles of Khoirul Ummah Society

The term "civil society" has recently emerged in academic discourse, reflecting intellectual efforts to formulate an ideal society to be achieved. In the context of Indonesia, an ideal society is one that is just and prosperous, realizing social justice for the entire Indonesian people, in line with the aspirations of the proclamation. The effort to realize social justice for the entire Indonesian people is mandated by the preamble of the 1945 Constitution. Based on this, there are three systems of state administration, starting with liberal democracy, followed by guided democracy, and finally perfected by Pancasila Democracy, ultimately leading the nation to the most fundamental crisis, which is a crisis of trust. Each era that emerges in the nation's development corrects the previous era. Thus, Pancasila Democracy became a mantra during the New Order era, but it had to undergo correction through the winds of reform. The reform, which has been ongoing for the past ten years until now, led by the core strength of students, has finally made a total correction. The freedoms that have been unfolding for so long were revealed by the reform. However, one thing that needs to be reflected upon is the awareness of the substance of freedom. It should not happen that the freedom acquired is not for freedom itself. Freedom for the sake of freedom will lead to anarchic actions that are contrary to democratization, meaning it is diametrically opposed to the aspirations of the proclamation. For this reason, a moral foundation is needed, based on transcendent values of divinity, so that the ongoing reform in all sectors does not go astray.

Based on the above statement, the philosophical and theological principles of civil society will be examined here in the context of efforts to find a formula for the desired society in accordance with the reform of development. The term "madani" in classical Islamic literature is found in the works of Ibn Khaldun, who quoted the expressions of philosophers, namely *al-insan al-madaniyun bi al-tabi'i* {humans are political by nature}. This means that society requires some organization, which according to philosophers is called "madinah," meaning a city.¹³

¹²M. Din Syamsuddin, *Op. Cit.*, h. 100

¹³M. Yunan Yusuf, *Azas-azas Filosofis dan Teologis Masyarakat Madani dalam Indonesia Baru Menuju Masyarakat Madani*, Padang: Baitul Hikmah Press, 2000, h. 10

The terminology "madinah"¹⁴ is a name given by the Prophet Muhammad to replace the name Yathrib during the Hijrah. The change of the city's name from Yathrib to Madinah can be compared to what Emperor Constantine did by naming Constantinople {Constantinopolis=City of Constantine} to the city he founded. However, there is a fundamental difference in the naming of these two cities. The Emperor named Constantinople after the city he founded to immortalize his name. Whereas the Prophet named Madinah as a replacement for the name Yathrib, not with his own name, which is intended to provide something more meaningful for human civilization in the universe.

Based on the historical naming of Madinah, it can be philosophically observed that Madani society is a civilized society or a society of civilization,¹⁵ namely a just, open, and democratic society based on devotion to Allah SWT {the One and Only God}. The quality of human piety is essentially one that maintains a relationship with Allah {habl min Allah} and his relationship with other human beings {habl min al-Nas}. Manifesting piety must be realized in righteous deeds as a manifestation of concern for the community. Thus, in building social relationships, individuals who maintain a relationship with Allah, appear as creators of mercy, so their social interactions must be built in an egalitarian, democratic, and open manner. This means that social interaction built with radicalism and imposing one's will on others is not the way to form a civil society. It cannot be denied that the society described above indeed requires strong philosophical and theological foundations as a civilized society {Madani society}.

From a theological perspective, civil society must indeed be established on the foundation of devotion to Allah SWT {the One and Only God}. Awareness of this devotion is rooted in the belief in His greatness and absolute perfection, emerging from the fundamental belief that He is the only certain existence. Everything other than Him is uncertain existence {relatively and relatively}. History has taught us that in many cases of human civilization, the establishment and development of civilization are precisely supported by a transcendent belief, which presupposes a higher and cosmic value achievement.¹⁶ But when a nation no longer pays attention to these transcendent values, it

¹⁴Sebuah kota dalam wilayah kekuasaan pemerintah Kerajaan Arab Saudi sekarang. Kota itu dikenal sebagai tanah suci kedua umat Islam. Pada Zaman Nabi Muhammad SAW dan al-Khulafa' al-Rasyidun empat Khalifah pengganti Nabi Saw, kota itu menjadi pusat dakwah, pusat pengajaran dan pemerintahan Islam. Dari kota itulah Islam memancar ke seluruh penjuru Semenanjung Arab dan kemudian keseluruh dunia. {*Ensiklopedi Islam*, Jakarta: Ichtiar Baru Van Hoeve, 2002, Cet. Ke-10, Jilid, 3, h. 101}.

¹⁵Kontribusi masyarakat Madani terhadap proses demokrasi adalah {1} ia menyediakan wahana sumber daya politik, ekonomi, kebudayaan dan moral untuk mengawasi dan menjaga keseimbangan pejabat negara; {2} pluralisme dalam masyarakat madani, bila diorganisir akan menjadi dasar yang penting bagi persaingan demokratis; {3} memperkaya partisipasi politik dan meningkatkan kesadaran kewarganegaraan; {4} ikut menjaga stabilitas negara; {5} tempat menggembleng pimpinan politik; dan {6} menghalangi dominasi rezim otoriter dan mempercepat runtuhnya rezim. {Larry Diamond, dalam Dede Rosyada et.al., *Demokrasi, Hak Asasi Manusia dan Masyarakat Madani*, Jakarta: ICCE UIN Syarif Hidayatullah, 2003, Cet. Ke-2, h. 253}. Lebih jauh Diamond menegaskan bahwa suatu organisasi betapapun otonomnya, jika ia menginjak-injak prosedur demokrasi-seperti toleransi, kerjasama, tanggung jawab, keterbukaan dan saling percaya-maka organisasi tersebut tidak akan mungkin menjadi sarana demokrasi. *Ibid*.

¹⁶ Ahmad Hasan, "Landasan Ketuhanan dalam Pembentukan Masyarakat Madani". *Jurnal Studi Agama dan Masyarakat*, Volume 10, Nomor 2, Tahun 2022, h, 45-67

will be detached from its original creativity as the creator of civilization. Through belief in the One and Only God, every form of regulation of human social life gives rise to absolute power that contradicts the spirit of the One and Only God in question. A life system that produces various forms of arrangements for individual and social life by creating the absoluteness of human beings is inherently unjust and uncivilized. This means that humans have created tyranny {taghut} in their own order of life. In simple terms, the tyrant created in this context has theologically transformed into a rival of God or false gods. In this context, the awareness of God as the basis for the formation of a civil society will create an open and democratic social order. Because each member of society has placed absoluteness only in Allah alone¹⁷, not in anyone else.

The Islamic Community as Khoirul Ummah and the Essence of Religious Solidarity

Indonesia is known as a pluralistic society, consisting of approximately five hundred ethnic groups. Each ethnic group maintains its ethnic and cultural identity, claiming its own territorial area. Currently, almost all regions of Indonesia are ethnically heterogeneous, with migrants from different ethnic groups living alongside local ethnic communities, not only in cities or urban centers but also in villages and remote areas.¹⁸

Indonesian society is recognized as one of the highly pluralistic societies, comprising diverse ethnic groups. Each ethnic group has unique cultural characteristics and identities. They often claim their own ethnic territorial areas as an integral part of their identity. This ethnic diversity is reflected throughout Indonesia, including rural and inland areas, showcasing the complexity and heterogeneity of Indonesian society in terms of ethnicity and culture.¹⁹

Amidst the ethnic diversity characterizing Indonesia, the Islamic community plays a crucial role in maintaining religious solidarity. Islam, as one of the major religions in Indonesia, serves as a unifying factor for a diverse population with various ethnic and cultural backgrounds.²⁰ Universal principles in Islam, such as brotherhood, justice, and tolerance, have strengthened inter-ethnic and inter-religious relationships in Indonesian society.²¹

The Islamic community in Indonesia embraces the concept of "Khoirul Ummah," depicting them as the best community and setting an example in behavior and morality. This concept encourages Muslim community members to be role models in their daily lives, both in interacting with fellow Muslims and individuals from different religions and

¹⁷ Fatimah Rahmat, "Peran Kesadaran Ketuhanan dalam Membentuk Tatahan Sosial yang Adil dan Demokratis". *Konferensi Internasional Etika Sosial dan Kemanusiaan, Prosiding*, 2022, h. 33-45

¹⁸ Abdullah, T. Multikulturalisme di Indonesia: Antara Realitas dan Idealitas. *Jurnal Pendidikan Islam*, 5(2), 2016, h. 227-242.

¹⁹ Setiawan, A., & Herdiansyah, H. Pluralisme Agama dan Kehidupan Beragama di Indonesia. *Prosiding Seminar Nasional Kebudayaan*, 2020, h. 30-37.

²⁰ Nasution, H. Peran Agama Islam dalam Membangun Solidaritas Sosial di Masyarakat Multikultural Indonesia. *Jurnal Sosial Budaya Syar-i*, 6(2), 2018, h. 217-226.

²¹ Madjid, N. Keberagaman dan Toleransi Agama di Indonesia: Sebuah Telaah Historis. *Jurnal Pengembangan Masyarakat Islam*, 2(1), 2017, h. 1-14.

ethnicities. It also forms the basis for strong religious solidarity among Muslims and with the broader society.²²

Religious solidarity in Indonesia extends beyond the Muslim community to include positive relationships with non-Muslim communities. Concepts of brotherhood among religious communities, as reflected in the inspired Medina Charter by Prophet Muhammad SAW, have become an integral part of Indonesia's culture of tolerance. This fosters harmony among religious communities and promotes peaceful coexistence in daily life.²³

In the context of Indonesia's diversity, the Islamic community has a significant responsibility to preserve and strengthen religious solidarity. They are not only an essential part of this pluralistic society but can also serve as examples and pioneers in promoting tolerance, coexistence, and harmony among religious communities.²⁴

Conclusion

The ideal Islamic society, known as *Khair Ummah*, embodies fundamental principles that encompass justice, equality, and well-being. The principle of justice emphasizes the importance of fairness in all aspects of life, while the principle of equality asserts that all individuals have equal rights and responsibilities regardless of their race, ethnicity, or social status. The principle of well-being establishes the foundation for a fair wealth distribution through the practice of *zakat* and social charity.

Characteristics of the ideal Islamic society, or civil society, include self-sufficiency, tolerance, willingness to help others, and respect for shared norms and ethics. Civil society is also democratic, pluralistic, and prioritizes social justice. It is a society that is faithful and pious, respects human rights, is legally aware, creative, and has a competitive spirit in a cooperative atmosphere. The philosophical and theological principles of *Khair Ummah* emphasize the importance of piety towards Allah as the primary foundation, bringing human values and justice into social institutions. Civil society must be built on a strong moral foundation based on transcendent values of divinity to ensure that developmental reforms are on the right path.

Religious solidarity in the Islamic world requires understanding, tolerance, and appreciation for differences in religious beliefs. Communities must foster a spirit of interfaith harmony, avoid conflicts, and recognize that major religions can contribute to the ethos of work and social ethics.

In the context of Indonesia, a pluralistic society, unity can be achieved through the acceptance of Pancasila and the 1945 Constitution by all religious adherents. The shared historical and socio-cultural background between Indonesian society and the Medina

²² Mahfudh, R. A. Konsep "Khoirul Ummah" dalam Perspektif Tasawuf: Mewujudkan Masyarakat Berkemajemukan yang Berkualitas. *Jurnal Ilmiah Ijtihad*, 19(1), 2019, h. 71-87.

²³ Huda, N., & Ma'ruf, A. G. Toleransi Beragama dalam Perspektif Islam di Indonesia: Studi Kasus Pesantren Darussalam Gontor. *Jurnal Ilmiah Al-Mustashfa: Media Publikasi Ilmiah Keagamaan*, 4(2), 2020, h. 181-200.

²⁴ Wahyuni, D. Peran Pemimpin Agama Islam dalam Mempertahankan Harmoni Sosial di Masyarakat Multikultural. *Jurnal Studi Agama dan Masyarakat*, 2(1), 2019, h. 40-54

community underscores the importance of uniting diverse religious communities in social and political life.

By understanding and implementing these principles in their daily lives, Islamic communities can create a just, harmonious, and prosperous society in line with Islamic teachings.

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