



ISLAMIC UNITY: WHY IS THE UMMAH NOT UNITED AND HOW TO UNITED IT?

Ahmad Munirul Hakim

State Islamic University of Bandung, Indonesia

ARTICLE INFO

Keywords:

Islamic Unity,
Ummah,
Disunity in Islam,
Contemporary Muslim
Society

ABSTRACT

This study aims to examine in depth the issue of "Islamic Unity: Why Are the Ummah Not United and How to Unite Them?" through a library research approach by examining classical and contemporary literature related to socio-religious dynamics in Islam. The disunity of the ummah often stems from differences in schools of thought, political interests, group fanaticism, and a lack of understanding of the values of tolerance and Islamic brotherhood taught by the Qur'an and the Sunnah. This study analyzes historical factors that have influenced the fragmentation of the ummah since the time of the Khulafaur Rasyidin to the modern era, including the influence of colonialism and globalization in shaping the social structure of the Muslim community. This study also identifies the role of education, da'wah, and moderate religious literacy as strategic paths to building unity. Efforts for inter-group reconciliation can be achieved through constructive dialogue, strengthening the principle of wasathiyah, and revitalizing the teachings of Islamic brotherhood. The results of the study indicate that unity is not only a theological issue but also a sociological and political one that requires collaboration between ulama, government, and society. Taking into account the value of rahmatan lil 'alamin (mercy for the universe), this study concludes that communal synergy will be more easily achieved through an inclusive approach, effective communication, and strengthening a shared vision. These findings are expected to provide theoretical contributions to the development of the discourse on Islamic unity as well as practical solutions for implementation in various contexts of communal life.

Corresponding author. *State Islamic University of Bandung*

E-mail address: ahmadmhakim@uinsgd.ac.id

Introduction

Islam is both a religion and a state, a shari'a and a manhaj, a regulation and a practice. This fact is not only reinforced by divine revelations but also proven in the history of the Prophet Muhammad and the Caliph Rasydin. Even orientalist acknowledge this: Islam is not just a religion, but also a political system. Islam is both a religious and political teaching, because its 'founder' was a prophet, a politician, and a very wise nobleman." Thoman Arnold: "Besides being a religious leader, the Prophet Muhammad

was also a state leader at the same time (Yusnaldi et al., 2021).

Brotherhood or *ukhwah* is one of the teachings that receives important attention in Islam. The Koran mentions the word which means brotherhood 52 times which concerns various similarities of descent, family, society, nation and religion. (Sholihin, 2016). Islamic kinship can be divided into four types, namely: *first, ukhuwah 'ubudiyah* or brothers in common and submission to Allah. *Second, ukhuwah insyanyiah (basyariyah)*, in the sense that all human beings are brothers, because all come from the same father and mother: Adam and Eve. *Third, ukhuwah wathaniyah wannasab*, namely brotherhood in descent and nationality. *Fourth, Ukhuwwah fid din al-islam*, brotherhood among Muslims (Sainul, 2018).

Islamic history has documented the existence of sects within the Muslim community. This has been the case since the death of the Prophet Muhammad, specifically during the election of the leader (caliph) of the Muslim community in the first period after his death, and continues to this day. This has become an unchangeable historical fact for the Muslim community, and has even become a painful memory (Thohir et al., 2021). On the one hand, some are happy, on the other, some are not; on the other, some feel right or deserving, and on the other, the same is true. This is recorded in Islamic history books in both Arabic and Indonesian. The divisions within the Muslim community will only deepen if not quickly resolved, whether in politics, jurisprudence, or even faith (Khon, 2017).

At some point in the future, Muslims (the author believes this event is currently taking place) will only be left with the name Islam, but their deeds will be no different from non-Muslims. They give names such as the Prophet Ya'qub, Ismail, Daud and so on, but this does not directly reflect them as Muslims. There are also names associated with the name Allah SWT such as Abdul Aziz, Abdul Ghaffar, Abdullah and so on. But his actions and behavior do not in the least show the servant to the names of Allah. Likewise, other objects are also given Islamic names such as Islamic clothing, Islamic Higher Education Institutions, Islamic banking, Islamic architecture and so on (Tolchah, 2015).

It cannot be denied that the existence of this matter is important in today's situation and is recognized as providing benefits to Muslims, but what is always disputed is its implementation and their commitment to the above objects. Religion as a sacred guide to behavior directs its adherents to respect and honor each other, but often the reality shows the opposite, religious adherents are more interested in emotional aspects (Alamsyah, 2017). Religion can lose its substantive meaning in answering humanitarian questions, namely when religion no longer functions as a guide to life that is able to produce spiritual and objective comfort in all aspects of human life (Dimiyati et al., 2021). Thus, the unity of the people will remain a mere dream, a worldly promise to further the interests of one person or group. Otherwise, religion will become nothing more than an identity, even a meaningless symbol.

Method

This research method uses a library research approach that focuses on collecting and analyzing data from various literature sources such as books, journal articles, classical texts, previous research results, and digital references relevant to the topic "Islamic Unity: Why Are the People Not United and How to Unite Them?". The researcher explores the concept of unity in Islam through a study of verses from the Qur'an, Hadith, and the thoughts of scholars regarding the causes of division among the Muslim community, such as sectarian fanaticism, differences in understanding of Islamic jurisprudence, and political interests. The data obtained are then analyzed qualitatively using content analysis techniques to interpret meanings, compare views, and find common ground between references. The analysis process is carried out through the stages of identifying issues, classifying concepts, interpreting data, and concluding solutions offered by the literature. This research does not conduct field observations, but rather focuses on theories and normative ideas about ukhuwah and ummah reconciliation. Data validity is maintained by cross-checking between authoritative sources so that the information compiled is objective and accountable. The final results of this study are expected to provide a comprehensive view of the root causes of division among Muslims and unification strategies based on the principles of Islamic teachings. This approach allows researchers to gain in-depth understanding while offering theoretical recommendations to strengthen Islamic unity.

Funding and Discussion

Why People Are Not United

The implementation of arbitration or tahkim resulted in criticism from Ali's loyal followers, because Ali accepted the arbitration or tahkim proposed by Muawiyah. This was the beginning of the development of sects or groups within Islam, which led to disintegration, namely the Khawarij, Shi'a, and Sunni. Thus, it is clear that the history of the emergence of political groups in Islam began with the implementation of arbitration by providing different assessments or views on power or the caliphate (Rahmadi, 2021).

The characteristics of each era are the rolling of time and change, dynamism, life goes hand in hand with the rolling of time and era. (Atikurrahman, 2019) . Similarly, what happens in the Islamic world, if we open our eyes and reflect on the reality of the current state of Muslims and compare it with the splendor of the Muslim community in the past, we will find striking differences. The desire to live in peace is part of human nature; no human being does not want to live in peace. However, this nature is always polluted by humans themselves with conflict and bloodshed, whether caused by political, economic, ideological, or other interests. Because of this, many wars occur between the world's major nations, and many wars even involve adherents of the world's major religions. Basically, humans were created with two consequences: first, as figures in peace movements.

Second, as actors in conflict and as perpetrators of conflict.

In a pluralistic or multicultural society, and amidst advances in science and technology, the opportunity for wrongdoing against individuals, groups, or between religions is increasing. This can be done through social media, newspapers, and so on. Therefore, peace must be built to create a safe, prosperous, and respectful nation. Two terms (*ummah wahidah* and *ummah wasath*) which describe the period of Mecca and Medina as the center of change from a nomadic society to a civilized society.

First, *the united ummah* appears in the context of Makkiah, there are two character variants. For example, in the letter al-Zukhruf verse 33: meaning: "And if it were not for the sake of preventing mankind from becoming *one nation* (in disbelief), We would have made for the disbelievers to the Most Gracious (Allah) silver attics for their homes and silver stairs for them to climb". indicating the meaning of the unity of humanity religiously, namely the unity of a single belief. However, in the late Mecca period and the early Medina period, this unity was fragmented due to *the hardness of human hearts and behavior* (Wassil, 2009).

Second, the term *ummah wasat* appears in the Madaniyyah context as stated in Surah al-Baqarah: 143: Meaning: "And so we have made you (Muslims) *a medieval people* so that you may be witnesses of human (deeds) and so that the Messenger (Muhammad) may be a witness of your (deeds). We have not made the qibla that you (formerly) turned to, but so that we know who follows the Messenger and who turns back. Indeed (transfer) Qibla) is very difficult except for those who have been guided by Allah. And Allah will not waste your faith. Indeed, Allah is Most Merciful, Most Merciful towards humans. The purpose of the middle position in this verse is not to embody the middle position itself. Rather, it serves another purpose: through this middle position, Muslims are expected to bear witness to the actions of humanity in general. According to Fazlur Rahman, this middle position is between the very strict Jews and the very lenient Christians, due to their overly spiritual and gentle ethics.

One reason for the low sense of unity and oneness among Muslims is the low appreciation of Islamic values. The concept of congregational prayer, which is inseparable from prayer, has been neglected in the context of social life. Individualism and materialism, products of Westernization, have become the choices of some Muslims. Prayer, fasting, and the pilgrimage are seen as mere ritual worship, while their spirit is not carried or colored the lives of the community. Therefore, Muslims still need further in-depth understanding of the essential values of their teachings, which emphasize the importance of unity and oneness as a social implication of siding with truth and goodness, harmony, and peace, as contained in the meaning of Islam itself (Dewantara, 2018).

Excessive Fanaticism of Sects and Groups

Every Muslim individual who has met the criteria to be amukallaf, is obliged to carry

out all of Allah's commands and avoid all of his prohibitions, as far as possible, as stipulated in religious texts and traditions (Al-Qur'an, Sunnah, etc.). And for Muslims who are unable to perform ijtihad or do not meet the requirements to become a mujtahid, the path they must choose as amukallaf is taqlid (Hairillah, 2015).

The importance of having a sect is so great, but it would be wrong if people were to absolute their devotion to a particular school of thought, either by absolutizing the truth of the school of thought that we follow or by absolutes their devotion to a particular school of thought. Because, in fact, in the history of Islam there have been (ever) the growth of many schools of thought and even in the schools of thought that have survived until now, there have been developments that have caused the views within a particular school of thought to no longer be uniform. The views of a teacher and a student or continuationist of a school of thought often differ. Even the imams of their own sects often relativize their own views. Let's examine the history and development of schools of thought in Islam (Tarantang, 2018).

This sectarian fanaticism will lead people to adopt disproportionate attitudes, a selfish desire to win, and an attitude that judges their own sect or group's opinions as the most correct while those of other sects or groups are wrong. Consequently, there will be no harmony in interactions, but instead, what will result is mutual insults, harassment, misguidance, elbowing, and ironically, denouncing all opinions that differ from their own (the opinions of their sect or group) as infidels (Thohir et al., 2021).

According to Muhammad Al-Ghazali, madhhab fanaticism contains many negative values. Followers of a school of thought who only focus on their own school of thought may find certain problems difficult, confusing, and can even cause harm. If this Ummah is always not united, then other people will see that Muslims are a people who are always divided. According to him, there are two important factors that cause sectarian fanaticism. First, a lack of knowledge and Islamic insight. Second, this ignorance gives rise to other traits, namely suspicion and other mental illnesses (Kasdi, 2014).

Thus, Muslims were divided because their teachings did not want to agree with the teachings of the Prophet and his companions. But each of them prioritizes the ego of their sect or group. They prioritize the opinions of their group or school of thought rather than prioritizing the teachings of the Prophet. That is the main reason for the division of Muslims today.

Shallow Understanding of Religion

In this era of globalization, when humans pursue many things in this world and the afterlife is put aside. This creates a mindset that understanding religious knowledge is an obligation for students and students at Islamic Universities. There is a great danger facing Muslims, if da'wah fails to raise the standard of Islamic knowledge for its recipients, especially young people. It goes without saying that one of the main causes of extremism is

a lack of knowledge and insight into the purpose, spirit and essence of *din* (Islamic teachings). Abu Ishaq Al-Syatibi regularly mentions in his book *Al-Itisam*, "lack of religious knowledge and arrogance are the roots of heresy and division of the Ummah, and can ultimately lead to internal strife and gradual division.

Undoubtedly, the Quran and Hadith contain numerous motivations for seeking knowledge or studying religion, both in the Naqli and Aqli sciences. If we trace back the history of Islam during the Abbasid Dynasty, many sciences emerged. These include hadith, tafsir, fiqh, morals and Sufism, medicine, chemistry, astronomy, history, and so on. Therefore, humans are encouraged to acquire a sound understanding of religion through formal education in religious schools or informal education in mosques, Islamic councils, and so on. However, recently, many people have been studying religion without teachers, such as reading translated books on their own, watching YouTube, and so on. This results in a shallow understanding of religion and arrogance. This shallow understanding leads to a feeling of being different from others, which can lead to division. Inevitably, a shallow understanding of religion is the cause of division and the emergence of hardline or radical Islamic groups. (van Bruinessen, 2004).

These differences in Islamic understanding also impact social interactions, creating barriers within the community's socio-religious interactions. They find themselves in a position of mutual blame, mutual defense, and mutual attack. This creates a clear distinction between one group and another, passed down to the next generation. This distinction is further accentuated by the presence of mosques and religious study groups as a form of group identity. Differences in religious understanding also influence the tensions between religious groups. (Mundiri & Nawiro, 2019).

The emergence of these hardline Islamic groups is inseparable from the shallowing of religion among Muslims themselves, especially the younger generation. This shallowing occurs because those influenced or involved in radical or hardline Islamic movements generally consist of those with educational backgrounds in the exact sciences and economics (Qodir, 1970). Such backgrounds cause their minds to be filled with rational mathematical and economic calculations and lack time to study Islam in depth. They content themselves with religious interpretations based on literal or textual understanding. Their reading or memorization of the holy verses of the Qur'an and Hadith in large numbers is indeed admirable. However, their understanding of the substance of Islamic teachings is weak because they do not study the various existing interpretations, the rules of *ushul fiqh* or the varying understandings of existing texts (Fahri, Mohammad, 2022).

Thus, these divisions and radical actions will diminish Islam's image as a peaceful religion and create stigmas against it, both within and outside Islam. This, in turn, will foster widespread Islamophobia. In general, we Muslims in Indonesia, young and old are Muslims. Meanwhile, the group whose unity is guaranteed is not the Muslim group, but the Mu'minin. Namely united in a bond of brotherhood. A sense of brotherhood that grows from belief in Allah and the Messenger. If this faith is lost or weakened among Muslims, or even among a portion of them, then the sense of brotherhood will be lost or weakened. It will be too weak to be a unifying bond for the Muslim community.

How to Unite the People

Today, the unrest among Muslims is the lack of unity. This is a well-known cause of the current division (lack of unity) among Muslims. In fact, the main identity that makes these Muslims attain a high level is their unity towards one principle, vision and mission in essential life, namely *Islamic Fitrah*. The Koran, which always guides, warns and tells us to always be united and forbids us from arguing or being divided. This is as Allah says as follows:

واعتصموا بحبل الله جميعا ولا تفرقوا

Meaning: "And hold all of you to the rope (religion) of Allah, and do not become divided." (QS. Ali Imran: 103).

The Al-Quran also provides real illustrations that exist in history throughout human life regarding the condition of the people before the arrival of the enlightening message of the Prophet Muhammad. There are those who argue, "to the rope of Allah" means to the promise of Allah as he says in the following verse: "they are covered in humiliation wherever they are, unless they adhere to the rope (religion) of Allah and the rope (agreement) with humans". (QS.Ali-'Imran: 112) namely with agreement and protection. There are those who argue that the rope of Allah means the Koran, as mentioned in the hadith narrated from al-Harits al-A'war from 'Ali as a hadith maru', regarding the nature of the Koran: The Koran is the strongest rope of Allah and its straight path." And Allah ordered them to unite in the congregation and forbade division.

There is no doubt that the Quran contains a universal, comprehensive, and integral message. This can be seen from three global aspects: *first*, information about Allah SWT as the "source" of all that exists. *Second*, humans as His servants and vicegerents. *Third*, the universe as a place of service. These three aspects cannot be separated from one another, even though the essence of the three entities is different. If it is understood that division is the main cause that leads a people to downfall and misery, then unity and unity is the only alternative to achieve victory and to take over again the reins of world leadership that we have once achieved. Unity on the basis of Islam is the dream of every Muslim, because Islam always reminds all its adherents that they are brothers.

The command to unite and the prohibition against division are highly recommended for Muslims. However, Muslims must still maintain unity among Muslims and with religions other than Islam. Furthermore, Muslims, especially religious leaders, must accommodate and respond wisely to all understandings of schools of thought or groups to understand each other within the framework of faith and Islam (the shahadah), thus realizing that our faith (all Muslims) remains the same: belief in the One Almighty God and the Prophet Muhammad, the messenger of God (Fatihin, 2017).

Besides being built on the foundation of religious similarity, KH. Hasyim Asy'ari

envisioned building a unity of the people based on awareness as a "community". KH. Hasyim Asy'ari tried to combine religious sentiments with geography in order to realize the unity of the Muslim community. The articulation of KH. Hasyim Asy'ari's thoughts emphasized that since its arrival and initial development in Indonesia, Islam, citing Azyumardi Azra, has not only been an important factor that unites the people of the archipelago religiously, but also provides a basis for strong bonds of socio-political solidarity.

To avoid divisions among Muslims and strengthen Islamic brotherhood, experts have established three concepts. First, the concept of *tanawwul al-'ibadah* (diversity of ways of worship). This concept acknowledges the diversity of religious experiences practiced by the Prophet, leading to the recognition of the truth of all religious practices as long as they refer to the Prophet. Diversity in worship is the result of interpretation, however, which gives rise to differences. Therefore, when facing these differences, we should address them by seeking references that, according to us or experts we trust, are closer to the true meaning. We cultivate respect and tolerance toward those with differing interpretations while maintaining close ties.

Second, the concept of *al mukhthiu fi al ijthadi lahu ajrun* (those who make mistakes in ijthad will also receive rewards). This concept implies that as long as someone follows the opinions of scholars, they will not sin and will still be rewarded by God, even if the results of their ijthad are erroneous. It should be noted here that the authority to determine right and wrong does not belong to humans, but to God Almighty, a knowledge we will only know on the Day of Judgment. However, it is also important to note that those who put forward ijthad and those whose opinions are followed must possess the authority to convey knowledge through ijthad. Differences in the products of ijthad are natural, and therefore should not compromise the Islamic brotherhood built on a foundation of shared faith.

Third, the concept of *la hukma lillah qabla ijthadi al mujtahid* (Allah has not determined a law before an ijthad effort is made by a mujtahid). This concept allows us to understand that for issues for which the law has not been definitively established, either in the Quran or the Sunnah of the Prophet, Allah has not yet established the law. Therefore, Muslims, especially mujtahids, are required to determine it through ijthad. The results of this ijthad constitute Allah's law for each mujtahid, even if the results of this ijthad vary.

The three concepts above provide an understanding that Islamic teachings tolerate differences in understanding and practice. The only absolute truth is God and His Words, while interpretation of those Words is relative, therefore it is very possible for hostility to arise. Here, the Islamic concept of *islah* is played to resolve conflicts that occur so that they do not give rise to hostility. And if hostility has occurred, *islah* plays a role in eliminating it and reuniting the conflicting individuals or groups. In a hadith explained, it

speaks of unity. In Sahih Muslim, it is narrated from Abu Musa, that the Prophet Muhammad (peace be upon him) stated: "Between one believer and another believer is like a building where each part strengthens the other."

This hadith explains the ideal form of unity and solidarity in the Muslim community. Muslims are like one body, governed by one heart, animated by one spirit, and each part feels what the others suffer. Here are some principles that play a crucial role in fostering unity and solidarity, including. First, the Islamic commitment of the people. The only way for us to regain true Islamic unity is to call on Muslims to commit to Islam, both in terms of creed, shari'ah, and life's manhaj.

Second, taking one source of Guidance. The second principle is the attitude of taking only one source of guidance. The only source of guidance and guidance for us is the Al-Qur'an and Al-Hadith. Meanwhile, following the instructions of Jews, Christians, and people who follow other religions and beliefs, will only make us lost and infidels, miserable in this world and the hereafter.

Third, Unity of Faith. It is impossible for Muslims to unite unless they are united by a single creed. Is there a creed that can be used to unite the community and guarantee salvation in this world and the hereafter? The answer is the Islamic creed, as outlined in the Qur'an and Hadith, allowing us to return all principles to their origins (namely the Qur'an and Hadith), and likewise, we return the parts of those principles to them.

Fourth, the Qur'an and Hadith as sources of knowledge and law. The existence of the Qur'an and Hadith as sources of knowledge and law must be maintained and protected, and must serve as a central reference system in all matters. This place must not be removed for any reason, for example, on the grounds that fiqh books compiled by previous scholars have accommodated all of these, so they can replace the Qur'an and Hadith (Al-Rumkhani et al., 2016).

In calling for and calling for strong and unbreakable Islamic unity, we must always remember that we do not desire a unity without solid foundations and pillars. We do not want to form a unity that merely gathers together conflicting and hostile individuals, with differing views. The unity we desire is one that truly rests on a solid foundation.

Conclusions

The conclusion of the study on "Islamic Unity: Why the Ummah is Ununited and How to Unite It?" shows that divisions within the Muslim community are largely influenced by internal factors such as differences in sects, group interests, a lack of in-depth understanding of religious teachings, and weak communication between communities. Furthermore, external factors such as global politics, media hegemony, and foreign cultural influences contribute to widening the existing gap. This causes the community to focus more on differences than on similarities, which should be the point of meeting. Unpreparedness to accept diversity leads to prolonged horizontal conflict.

Therefore, it is crucial to build a collective awareness that Islam has the principle of brotherhood as a guideline for unity. Without a shared commitment, unity will remain merely discourse. Efforts to unite the Muslim community can be achieved through strengthening inclusive Islamic education, intergroup dialogue, and increasing moderate religious literacy. Collaboration across organizations and Islamic missionary institutions must also be optimized as a means of unifying the vision and mission of Islamic missionary work. Religious leaders and ulama (Islamic scholars) play a strategic role in spreading a narrative of unity, not division. Social media should be utilized as a peaceful and productive space for Islamic missionary work. Furthermore, strengthening the value of tolerance should be instilled from an early age so that future generations grow into wise people. By prioritizing the interests of the Muslim community over group egos, Islamic unity can be truly realized. Unity is not just a goal, but a process that must be continuously pursued.

Conflict of Interest

The manuscript author has absolutely no financial or non-financial conflict of interest regarding the subject matter or material discussed in this manuscript.

References

- Al-Rumkhani, A., Al-Razgan, M., & Al-Faris, A. (2016). TibbOnto: Knowledge Representation of Prophet Medicine (Tibb Al-Nabawi). *Procedia Computer Science*, 82(March), 138–142. <https://doi.org/10.1016/j.procs.2016.04.021>
- Alamsyah, Y. A. (2017). Membumikan Sifat Rasulullah dalam Kepemimpinan Pendidikan: Memosisikan Nabi Muhammad SAW sebagai Panutan dalam Kepemimpinan Pendidikan. *Al-Idarah: Jurnal Kepemimpinan Islam*, 7(2), 120–141. <http://ejournal.radenintan.ac.id/index.php/idaroh>
- Atikurrahman, M. (2019). Mencari Tuhan di zaman modern: neosufisme, sastra profetik, dan Kuntowijoyo. In *Kebertuhanan Dalam Kebudayaan Nusantara* (pp. 503–524). BWCF Society.
- Dewantara, A. W. (2018). Pancasila sebagai Pondasi Pendidikan Agama di Indonesia. *Jurnal Ilmiah CIVIS*, V(1), 640–653. <https://doi.org/10.31227/osf.io/5cxbm>
- Dimiyati, K., Nashir, H., Elviandri, E., Absori, A., Wardiono, K., & Budiono, A. (2021). Indonesia as a legal welfare state: A prophetic-transcendental basis. *Heliyon*, 7(8), e07865. <https://doi.org/10.1016/j.heliyon.2021.e07865>
- Fahri, mohammad, A. zainuri. (2022). Moderasi Beragama di Indonesia Mohamad. *Religions*, 13(5), 451.
- Fatihin, R. (2017). Keadilan Sosial dalam Perspektif Al-Qur'an Dan Pancasila. *Panangkaran: Jurnal Penelitian Agama Dan Masyarakat*, 1(2), 293. <https://doi.org/10.14421/panangkaran.2017.0102-06>

- Hairillah, H. (2015). Sunnah of the Prophet Muhammad that had been understood by the majority of Muslims as role models; in the form of words, deeds / actions and the approval of the actions of others by the Prophet must always be understood in a dynamic and lively way. *When S. Mazahib, Vol. XIV, No. 2 (Desember 2015), Vol. XIV, 196–197.*
- Kasdi, A. (2014). Metode Ijtihad dan Karakteristik Fiqih Abu Hanifah. *Yudisia, 5(2), 216–235.*
- Khon, A. M. (2017). Paham Ingkar Sunah Di Indonesia (Studi Tentang Pemikirannya). *Jurnal THEOLOGIA, 23(1), 57–74.* <https://doi.org/10.21580/teo.2012.23.1.1759>
- Mundiri, A., & Nawiro, I. (2019). Ortodoksi Dan Heterodoksi Nilai-Nilai Di Pesantren: Studi Kasus Pada Perubahan Perilaku Santri Di Era Teknologi Digital. *Jurnal Tatsqif, 17(1), 1–18.* <https://doi.org/10.20414/jtq.v17i1.527>
- Qodir, Z. (1970). Deradikalisasi Islam dalam perspektif pendidikan agama. *Jurnal Pendidikan Islam, 2(1), 85.* <https://doi.org/10.14421/jpi.2013.21.85-107>
- Rahmadi, T. (IAIN P. R. (2021). Sejarah Pemikiran Ekonomi Islam (Periode Khalifah 'Utsman Bin Affan dan Periode Ali Bin Abi Thalib). *Pincis (Palangka Raya International and National Conference on Islamic Studies), 1(1), 63–76.*
- Sainul, A. (2018). Konsep Keluarga Harmonis Dalam Islam. *Jurnal Al-Maqasid, 4(1), 86–98.*
- Sholihin, R. (2016). *Nilai-Nilai Pendidikan Dalam Kisah Keluarga Rasul Versi Al-Quran (Studi Kisah Nabi Nuh as, Nabi Ibrahim as dan Nabi Luth as).* IAIN Antasari Banjarmasin.
- Tarantang, J. (2018). Teori dan aplikasi pemikiran kontemporer dalam pembaharuan hukum keluarga islam. *JURNAL TRANSFORMATIF, 2(1), 27–46.*
- Thohir, A., Supriadi, D., Mulyana, Arifin, F., & Septiadi, M. A. (2021). The Struggle Of Freemasonry And Islamic Ideology In The Twentieth Century During Colonialization In Indonesia. *Heliyon, 7(10).* <https://doi.org/10.1016/j.heliyon.2021.e08237>
- Tolchah, M. (2015). Filsafat Pendidikan Islam: Konstruksi Tipologis dalam Pengembangan Kurikulum. *Tsaqafah, 11(2), 381.* <https://doi.org/10.21111/tsaqafah.v11i2.274>
- van Bruinessen, M. (2004). “Traditionalist” and “Islamist” pesantrens in Indonesia. *ISIM, May, 24–25.* <https://dspace.library.uu.nl/handle/1874/20757>
- Wassil, J. A. (2009). *Tafsir Qur'an Ulul Albab.* Madania Prima.
- Yusnaldi, E., Yusrizal, Fatmawati, Yusuf, M., & Iskandar, W. (2021). Hubungan Pancasila Dan Al-Qur'an Dalam Tipologi Filsafat Matematika. *Jurnal Civic Education: Media Kajian Pancasila Dan Kewarganegaraan, 5(2), 87–99.*