



**THE BASIC PRINCIPLES OF THE IDEAL ISLAMIC SOCIETY (*KHAIR UMMAH*) IN MAINTAINING RELIGIOUS SOLIDARITY IN THE ISLAMIC WORLD.**

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Submission	Revision	Publication
Agustus, 10 <sup>th</sup> 2021	September, 14 <sup>th</sup> 2021	Oktober, 20 <sup>th</sup> 2021

***Abstract***

*Every Muslim is obliged to invite others to the good and forbid them from bad deeds. In the Qur'an, Allah SWT mentions the characteristics of khairu ummah. Khairu ummah can be a glorious achievement for Muslims as illustrated in the verse of Allah above if the characteristics of khairu ummah are fulfilled. There are at least three characteristics that must be fulfilled, namely amar ma'ruf, nahi mungkar, and faith in Allah. This research uses a qualitative research approach based on its characteristics with the category of library research.*

***Keywords:*** *Solidarity, ideal society, editorial search library.*

**Introduction**

As a unified, complete, harmonious, creative being in all its dimensions, man is revealed by Allah *Subhanahu Wata'ala* to be the caliph or representative of God on earth with the provision of the completeness that has been given. For a Muslim, carrying out the duties of the caliphate is believed to be a good and fruitful reward. Tegaknya amar ma'aruf nahi mungkar in the lives of its people. God says:

You have been a nation of people for the people of the world. And if it was safe, they would have been very grateful that they were rich.

You are the best people who have been born for mankind, enjoin the ma'aruf, and forbid what is wrong, and believe in Allah. If the People of the Book

had believed, it would have been better for them, and some of them would have believed, and most of them were disobedient.

The above verse does not necessarily make Muslims the best among other people if Muslims do not try their best to qualify' as the best people. Muslims should be challenged with conditions that are considered not by reality. Various deviant behavior such as heresy, belief schools, the emergence of people who claim to be Prophets, moral chrysanthemums both among teenagers, youth, and even the older generation, pornography, and so on are real in the midst of society. Such a situation is getting wilder coupled with current technological and information advances such as hoax information and so on.

Although Indonesia has the largest Muslim population in the world, it is not a guarantee. Of course, this becomes a matrix when a Muslim-majority country behaves does not reflect the values of its teachings. That is, the concept of *khaira ummah* today we need to dig back as a lesson to build a civilization that is by religious values.

The formation of Muslim society has begun since the presence of the Prophet Muhammad (PBUH) in Mecca, and increasingly determines its form in Medina. The society that which the Prophet (PBUH) built-in Medina reflected its primacy compared to the Arab peoples of that time. The main society that emphasizes the values of human equality (*musawah*), dwarfism (*'is*), and democracy (*syurd*) has provided a foundation for the social and political life of Muslims in the future. Even the Islamic society of the Era of the Prophet (SAW) is the ideal model that Muslims aspire to. The archetype of the people at that time was firmly enforced with the main foundation of *tawhid* or the belief in God's faithfulness. Almost all aspects of life are directly related to the basic value of this *tawhid*. Prophet Muhammad himself functioned as a religious and political leader at once, because in the view of *tawhid* there is no separation between religion and politics. However, in the post-Prophet, Muhammad SAW and al Khulafaur-rasyidin the unity of religion and politics incarnate well in the time of the Prophet SAW and relatively well in the time of al-Khulafaur-rasyidin not so in the era of the caliphate (the era of Islamic dynasties). The integrity of Islamic society based

on the brotherhood of faith began to be divided into narrow insights, both on tribal and religious views.<sup>12</sup>

The Qur'an is the holy book of Muslims, although it does not give direct instructions about a form of society that is aspired to in the future but provides clues about the characteristics and qualities of a good society. Therefore, understanding the ideal society requires further interpretation and development of thought on what the Qur'an has hinted at in some of its teachings. An ideal society is a terminology used by the Qur'an to emphasize a community that grows and develops the implementation of amar ma'ruf along with the enforcement of nahi munkar. At the same time indicating that there is a "nonideal society" with characteristics, such as the absence of amar makruf as well as the slowing of nahi munkar enforcement. (Hasan M. Noer and Musyafa Ullah, 2004, 167-168. )

Quraish Shihab, in *The Qur'anic Insight* (1998), states the word "ummah" is taken from the word "amma-yaummu" which means towards, able, and imitating. From the same word was born the word "um" which means mother and "imâm" which means leader, because both become role models, focus of views, and expectations of members of the community. A Qur'anic linguist named ar-Raghib al-Asfahani in *al-Mufradât fi Gahrîb al-Qur'ân* as quoted by Quraish Shibab defines ummah as a group of people gathered by something, such as religion, time, and the same place, both forced and willingly gathered.

Furthermore, Quraish Shihab said that "ummah" means dynamic motion, direction, time, clear path, style, and way of life (way of life). If the words "ummah" and "Islam" are combined, then it means a human set that is not united by the homeland (nationalism) or descendants (tribes) but rather united by beliefs, namely the religion of Islam. The meaning of Muslims is not only interpreted as something static, namely religious unity, but also dynamic. In a sense, make Islam a way of life, a way of achieving goals, and a purpose in life. From here then Iranian intellectual Ali Syariati deified the word "ummah" from the word "nation"

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<sup>1</sup> Andi Setyawan, "Analysis Framing Solidarity Action of Defense Rohingya in Detik.com and Republic Online" 9 (2018): 9.

<sup>2</sup> Muhammad Yakub, "ISLAM AND SOCIAL SOLIDARITY: THE DEVELOPMENT OF THE ISLAMIC SOCIETY OF THE MEDINA PERIOD," *Journal of Community Empowerment* 7, no. 1 (August 24, 2019): 31.

or qabilah (tribe). He defined the "ummah" as a human set whose members are together in one direction, shoulder to shoulder, and move dynamically under shared leadership.

Indonesian Muslims are very diverse with various colors of ideology (religious views) that exist. Therefore, in embracing plurality and fostering solidarity, good leadership is needed that also takes into account these dynamics. In addition to the need for good leadership, the aspect of accommodation that is positively oriented to the presence of physical changes is also an inevitability.<sup>3</sup>(Nurcholish Madjid, 2009, 193). Especially in the era of Covid-19 solidarity is needed to create a good life amid the nuances of plurality that already exist.<sup>4</sup>

Solidarity is an inevitability, which is needed by a person and a community group. Because, humans as social creatures, cannot be separated from other humans. Referring to a definition of Doyle Paul Johnson in his book, he said of solidarity he expressed: "Solidarity refers to a state of the relationship between individuals and or groups based on a shared moral state and beliefs reinforced by shared emotional experiences. This bond is more fundamental than the contractual relationship made by rational agreement because such relationships presuppose at least one degree of consensus on the moral principles on which the contract is based."<sup>5</sup>

## **Literature Review**

The above definition of solidarity is further clarified by Durkheim as follows: "Solidarity is a feeling of mutual trust between members in a group or community. If people trust each other then they will become one/ become friendships, become respectful, become driven to be responsible and show the interests of others."

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<sup>3</sup> M Abduh Lubis, "CULTURE AND SOCIAL SOLIDARITY IN RELIGIOUS HARMONY IN KARO LAND" 11, no. 2 (n.a.): 20.

<sup>4</sup> Jonathan Anggit Wicaksono, "CHURCH COMMUNICATION PATTERNS WITH COMMUNITIES AROUND IN MAINTAINING RELIGIOUS COMMUNITY TOLERANCE," n.a., 7.

<sup>5</sup> Elk Albartin Sapulette, "SOCIAL INTERACTION BETWEEN RELIGIOUS COMMUNITIES IN NANIA VILLAGE, AMBON CITY, MALUKU PROVINCE," *DIALECTICS* 12, no. 1 (June 8, 2019): 1, <https://doi.org/10.33477/dj.v12i1.786>.

Etymologically, solidarity has the meaning of solidarity or cohesiveness. In Islamic terms, solidarity means "tadhamun" or "takaful". More deeply, solidarity is part of the Islamic values that - to borrow the term Gus Mus i.e. - humanistic-transcendental. Like the author, the term seeks to invite us (as people and children of the nation) not to consider enough *hablumminallah* in the life of the nation and religion. But it must also be *hablumminannas*, - to borrow again the term Gus Mus - namely Shaleh ritual - Shaleh social. So in practice, solidarity coverage is very broad (does not stop at one point). The values that radiate in Islam regarding solidarity, is an urgency of the nature of humanity in humans themselves. In a sense, when the principles of humanity are no longer inherent in the brain, heart, and human behavior, then the urgency of us as fully human beings is very questionable.

From the above presentation, it is clear in this study that the formulation of the problem is how the Basic Principles of the Ideal Islamic Society (Khair Ummah) in Maintaining Religious Solidarity in the Islamic World. So that in this study later it is expected to benefit both theoretically and practically.<sup>6</sup>

## Research Methods

This research is a type of qualitative research based on its pattern, namely with the category of literature or library research. Data collection in this study was obtained through a search of books, books, journals, and others that have relationships and support this research. This research has a descriptive-comparative approach. A descriptive method is a method of examining an object, a thought, or a condition.

The qualitative method is considered appropriate to be the choice of approach for research on da'wah strategi and religious sociology. Qualitative research can describe the phenomenon that becomes the behavior of research materials research is descriptive data that describes *soladiritas* in society<sup>7</sup>.

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<sup>6</sup> Sjahidul Haq Chotib, "THE STUDY OF ISLAMIC EDUCATION OF NUSANTARA;," n.a., 20.

<sup>7</sup> Ika Fatmawati Faridah, "TOLERANCE BETWEEN RELIGIOUS COMMUNITIES OF RESIDENTIAL COMMUNITIES," *COMMUNITY: International Journal of Indonesian Society and Culture* 5, no. 1 (April 3, 2013): 16, <https://doi.org/10.15294/komunitas.v5i1.2368>.

## Results and Discussion

There are several terms used in Arabic to refer to society, only the most popular is the word Ummah so no less than 49 times the word Ummah is mentioned in the Qur'an. By referring to the explanation linguistically, it can be taken the meaning that what is meant by Ummah is a community of people who live regularly, have a common purpose and rules of the game to maintain its harmony and purpose (Markus. et. al, 2009: 12).

The majority of Muslim scholars refer to the conception of Islamic society in the form of Medina society in the time of the Prophet SAW; with the argument that the people of Medina is an ideal society that has existed in the history of mankind so that it is known as *khaira ummah*.<sup>8</sup> One of the opinions where the real Islamic community is when the main individuals, aware of its existence as Abdullah and its position as *khalifatullah*. On the other hand, the social and cultural systems and orders developed are conducive to the realization of a safe, just, and prosperous life, both materially and spiritually.

An opinion that specifically looks at the main characteristics of Islamic society is a society where the law of Allah applies and is upheld to be the source of all other laws that is has happened in the time of the Prophet SAW. interaction with each other (Zahrah, 2002).

Ahmad Salaby (in Natsir, 2010: 331-332) gives a comparison of how the virtues of Islamic society in the time of Rasulullah compared to the condition of society in the time of Jahiliyah. With such beautiful language, Salaby revealed that in the jahiliyyah period the condition of the community was happy to get drunk and eat carrion, happy to do adultery; where one woman can be in a row, society lives without law; Who is strong who can and wins, weak individuals are deceived, women are denigrated as second class, and society is very hard and bars because they like to fight between one tribe and another. The condition of such a broken society is different 180 degrees after the arrival of the Prophet where the

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<sup>8</sup> Faizal Efendi, "Jenang Suro's Tradition as a Binder of Social Solidarity: (Study In The Village Crackers Compose Mluwo District Kaliwates Jember County)," *POROS ONIM: Journal of Religious Social* 2, no. 1 (June 30, 2021): 37–48, <https://doi.org/10.53491/porosonim.v2i1.38>.

community is so civilized and orderly because it has undergone such radical changes; from the sword head to the path of peace, from the selfishness of power to the rule of law, from revenge to Qishas, from all-halal to holiness, from like-to-let to trust, from alienating to the self-confidence of conquering Persia and Rumawi, from idolatry to Tawhid, from looking down on women to glorifying them and from caste systems to equality.

While some other Muslim scholars give other terminology about the real Islamic society by referring to the word *Baldatun Thayyibatun Wa Rabbun Ghafur* contained in Surat Saba verse 15 as an illustration of the welfare of the population and fertility of Negri Saba in the past. From the conception of *Baldatun Tayyibatun*, the criteria are stated that the real Islamic society is a society that is in a country whose population has a pattern of harmonious relations so that unity and unity between fellow residents can be maintained properly. Even if it does not rule out the possibility of its inhabitants committing sins and iniquities, but immediately contemplate to then ask God for forgiveness, and God immediately makes his mistakes. The order of nature occurs, damage does not occur, because man is willing and willing to punish by the law of God because with the rules and laws of God, man will undoubtedly find his security and well-being (Mark, et.al., 2009: 32-33).

Quraish Shihab, in *The Qur'anic Insight* (1998), states the word "ummah" is taken from the word "amma-yaummu" which means towards, able, and imitating. From the same word was born the word "um" which means mother and "imâm" which means leader, because both become role models, focus of views, and expectations of members of the community. A Qur'anic linguist named ar-Raghib al-Asfahani in *al-Mufradât fi Gahrîb al-Qur'ân* as quoted by Quraish Shibab defines ummah as a group of people gathered by something, such as religion, time, and the same place, both forced and willingly gathered.

Khaira ummah is a privilege obtained by Muslims among the many people in this world. Allah makes Muslims khaira ummah because Muslims have done the three conditions that have been described above. The meaning of khaira ummah is addressed directly to Muslims from ancient times to the present, although M Quraish Shihab has the assumption that only Allah knows exactly

when the *khaira ummah* occurs. Meanwhile, M Quraish Shihab has a strong tendency that *khaira ummah* once occurred in the time of the Prophet, what about the generation after him and the current generation? So M. Quraish Shihab is of the view that it may be that the situation of the next generation and now is worse and maybe better.

Furthermore, Quraish Shihab said that "ummah" means dynamic motion, direction, time, clear path, style, and way of life (way of life). If the words "ummah" and "Islam" are combined, then it means a human set that is not united by the homeland (nationalism) or descendants (tribes) but rather united by beliefs, namely the religion of Islam. The meaning of Muslims is not only interpreted as something static, namely religious unity, but also dynamic. In a sense, make Islam a way of life, a way of achieving goals, and a purpose in life. From here then Iranian intellectual Ali Syariati deified the word "ummah" from the word "nation" or *qabilah* (tribe). He defined the "ummah" as a human set whose members are together in one direction, shoulder to shoulder, and move dynamically under shared leadership. *Khairu ummah* can be a glorious achievement for Muslims as illustrated in the verse of Allah above if the characteristics of *khairu ummah* are fulfilled. There are at least three characteristics that must be fulfilled, namely *amar ma'ruf, nahi mungkar*, and faith in Allah.

The concept of *khaira ummah* according to M Quraish Shihab is the best people issued or realized for humans since the prophet Adam until the end times and becomes a privilege for Muslims because Muslims never get tired of continuing to do the *makruf*, prevent the *munkar*, and believe in Allah with the right faith and unite and hold fast to the ropes of Allah and not scattered. According to M Quraish Shihab, the opportunity to become *khaira ummah* is owned by Muslims from a long time ago who worked on three requirements and also owned by *Āhli kitāb* if they have the same faith as the faith of Muslims. (Quraish Shihab. 2007)

To become *khaira ummah* certainly has requirements that must be carried out, the requirement is born from the fact that Muslims are the best people born to the face of the earth: After explaining the obligation of preaching to Muslims, in verse 104, their unity and unity are demanded now stated that the obligations and



demands are born from the position of this ummah as the best of the ummah. This is what distinguishes them from *Āhli Kitāb* who takes the opposite attitude to it.

As for the Three Requirements: First is to Tell the Makruf, M. Quraish Shihab interprets telling the makruf as something that is considered good for society as long as it does not conflict with divine values. Telling the makruf also leads us to uphold the *rābbaniyyah* qualities as the radiance of divine values so that they can be reflected in noble human qualities through relations with others, which later the presence of man can make grace to all nature and transcend the barriers of identity.

The second is Preventing On The Munkar. M Quraish Shihab interprets preventing from being munkar as anything contrary to noble values. a caliph chosen by society must not exercise his arbitrariness because it is contrary to divine values, a development that removes a sense of security for every society, the relationship between man and nature, man and his fellow man who has an oppressive structure of power is also contrary to divine values. The Qur'an also speaks of the destruction of a society caused by themselves. In addition, the Qur'an also speaks of the death of the community when the whole country has reached the peak of depravity by destroying it. M Quraish Shihab is also of the view that it could be that the destruction of a country does not turn off everything but the fall of the seat of power held and the loss of wisdom of a country.

The third is Faith in Allah M. Quraish Shihab interprets faith in Allah is by the truth of faith. It is based on faith that we practice His guidance and the guidance of His Apostle, on the other hand, M. Quraish Shihab quotes another mufassir opinion, *Tabātabā'I*, which means faith in Allah as united and clinging to God's ropes and not scattered. (Quraish Shihab. 2007)

From those conceptions, both by referring to the words *Khaira Ummat* and *Baldatun Tayyibatu Wa Rabbun Ghafur* can be taken as an operational conception of the Real Islamic Society; were individual, individual by individual, Islamic society that has the characteristics of the godhead, worship and only submits and obeys Allah; his struggles and steps are only to the teachings of God; building and doing activities in every field only follow the path that God has taken, and uphold the law of God above any law. While communally, the real Islamic society has a

characteristic; living in good welfare based on state guarantees, generosity, availability of nature or the fruit of the spirit at work; a democratic society because it prioritizes consultativeness in every policy making regarding common affairs; a society that is consequential because of the law of God which is the foundation and foothold in communal interaction; and be just, each other respect each other and equal (Mark, et.al., 2009: 35-37).

The real Islamic society by referring to the equivalent of the words *khaira ummah* and *Baladatun Tayyibatun* is in line with what was stated by Philip K. Hitti (2013; 154-163) which suggests that the achievement of civilization that was built by Muhammad SAW is a civilization that has never been achieved by previous human civilizations; Were the Arabs who had not been part of the conversation of the world's great civilizations were able to develop into the Great Empire by successfully conquering the fertile regions of Mesopotamia and the valleys of the Nile as the fruit of the conquests carried out against the Byzantine and Persian Empires. Whereas genealogically the Arab people are not conquerors; It does not have an established culture like other nations. All of that cannot be separated from the community buildings built by the Prophet in the city of Medina; where individu the people of Medina have such a strong faith and surrender to Allah SWT which with that faith makes him have no fear to face anyone except that fear is only against Allah; so they sit equal to each other because faith teaches the kingdom between fellow human beings there is no superior to other humans. The individuals of the people of Medina also have such a strong submission to the commandments of Allah contained in the Pillars of Islam, so that with its submission it can give birth to resilient individuals. While communally the community has such a strong conductivity; because the law is put forward to replace the superiority system that prevailed in the period of *jahiliyyah*; The law is very difficult and able to be a lesson for others.

Another specific characteristic according to Philip K. Hitti (2013) of the people in the time of the Prophet was his deep love of science; Philil K. Hiiti (2013) even concluded that according to him, Arab society was actually in the *jahiliyyah* period was a society that had no civilization except Arabic literature. But how can a society that does not have a well-established scientific tradition

later develop Greek philosophy that is scattered into compiled so that it becomes certain disciplines (Madjid, 2009)? Likewise with medical science taken quickly from the traditions of Persian, Indian, and Chinese medicine; Architecture of byzantine relics in Sham; agriculture and irrigation of relics of Mesopotamian civilization in the Tigris and Euphrates river valleys; and the administration of the administrative system of the Persian empire (Hitti, 2013).

Therefore Nurcholis Madjid (2008: 234) said that wisdom belongs to Muslims, wherever it is it must be taken openly; That is the meaning of the idea of progress, namely attitudes and mentalities that are open to accepting and taking worldly values from anywhere, as long as they contain truth. Even later in the future, the Muslims were able to build a distinctive discipline as the original product of Islamic science, namely the science of Usul Fiqih; almost certainly every civilization has its distinctive scientific products; as Greece with its Philosophy; so did Islamic civilization with its Ushul Fiqh; Where Ushul Fiqih was born as a necessity for the existence of al Qaeda-Qaeda which can be a guide to draw legal conclusions from Nash to be contextualized with the flow of societal change in a particular region or condition. Apart from Ushul Fiqih, another science born from Islamic scientific traditions that have never been born from other civilizations is the science of hadith narration; as a method, technique, and process of narration; The following science *mustholahulnya* as a method to study the degree of validity of hadith (Suharto, 2004: 74). With the Science of Hadith Narration is the authenticity of Qauliyah, Philiyyah, and Takririyyah Prophet Muhammad SAW can be sure of his legitimacy to negate anything that does not come from him.

Muslims as the main society referred to as *khairu ummah* are often portrayed as *ummah* who legitimize acts of violence. In many places Muslims are cornered as intolerant, radical, exclusive, and so on, which according to the author's frugality is precisely contrary to the essence of *khairu ummah*. However, this is not the case, many religious texts, especially in the Qur'an, recommend that Muslims become people who uphold the values of justice, promote dialogue to overcome differences, and more importantly that the values contained in an ideal

society are to form a society colored by high social solidarity, and a solid sense of brotherhood between people based on the Qur'an and Hadith.

About the ideal society formed based on certain qualities, it is necessary to know how the existence of the ideal society. After knowing its existence, it is necessary to know some characteristics in terms of realizing an idealized society. To make it easier to conduct research, the author uses a series of research methods. The ones used in this study are as follows: first, the method of data collection consisting of primary data sources is al-Mizan fi Tafsir al-Qur'an and sourced secondary data are journals, articles, and other books. Second, the data processing method consists of interpretation, description, and analysis. From the results of research that has been done, Tabataba'i gives an idea that the ideal society is the unity of Muslim groups related to the religious ropes by meeting several conditions to achieve the best position of the ummah.

The first characteristic of the ideal society is faith, namely faith about the invitation to the whole group to maintain or hold on to hablullah. Second, brotherhood is based on religion. Third, deliberations aimed at general and fourth provisions are justice, namely doing justice as described in the witness and not doing dholim against others whose purpose is to uphold the commandments of Allah SWT. Islam commands man to hold fast and practice a set of noble values, calls for whatever actions are right and most beneficial to man, and makes them the foundation of his teachings. Intolerance has the potential in the wider digital space<sup>9</sup>.

Ideal community characteristics should be embedded in each community so that solidarity / ukhuwah Muslims, especially in the pandemic era, it is necessary to maintain solidarity so that there is no division, especially efforts to carry out activities and face-to-face between communities and individuals run less well and limited. The existence of the Covid-19 pandemic experienced a significant dynamic, how the absence of public spaces that became shared spaces as a place to share opinions became limited, away from Covid-19 aberration away from the crowd. Public spaces that are present around can be found in mosques, parks,

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<sup>9</sup> Reiza Praselanova, "Communication on Resolution of Religious Intolerance on Social Media," *Wasilatuna: Journal of Islamic Communication and Broadcasting* 3, no. 1 (2020): 76–95, <https://doi.org/10.38073/wasilatuna.v3i1.360>.

coffee shops, and cafes, the presence of public spaces is important to channel opinions and deliberations together, communication is a process of exchanging messages carried out by one individual to another individual or group. Communication according to the Islamic perspective can be done with anyone to provide benefits behind the message to be conveyed. Communication has an important role to control social life. Different backgrounds present cultural differences and beliefs, but amid the pandemic, a new culture emerged, namely stereotypes between individuals, suspecting each other about the transmission of Covid 19. Even the impact is also large can be excluded from the association, forcing the individual to find alternatives for the sake of health. Covid 19 triggered an increasing culture of individualism and slowly erased the culture of togetherness.

The Covid-19 outbreak has shifted in public spaces in a virtual dimension, glancing at the new pattern of public space development according to Habermas it is clear that intercultural communication<sup>10</sup>. Hadir indirectly, which is generally in one public space is attended by many people who come from different groups, layers, and groups. <sup>11</sup>Solidarity needs to be fostered from a small group<sup>12</sup>. But now merging into one public space (virtually) literates iteraksi and solves issues related to mutual benefit. (Andri Kurniawan, 2020: 36)

The suspicions of mutual suspicion that appeared could not be avoided<sup>13</sup>. Such changes cannot be planned and are not desired by the community. However, to maintain health likes not to be carried out, Covid-19 is a disaster that cannot be estimated when it ends and the extent of its reach in the joints of human life. Because it occurs outside the community, these changes often bring chaos and constraints to society. Therefore, unwanted changes are very difficult to guess whether they occur. Changes caused by Covid-19 can be said to have a big effect (macro) because it causes changes in the community order, work relations,

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<sup>10</sup> Adam Satria Gumilang, "Communication Science Study Program," n.a., 16.

<sup>11</sup> Nur Hidayatul Muna and Agus Setyawan, "Building Solidarity of IPNU and IPPNU Cadres Mangunsuman Ponorogo Through Genius Tutoring Guidance Learning," *Journal of Community Development and Disaster Management* 1, no. 1 (January 27, 2019): 13–23, <https://doi.org/10.37680/jcd.v1i1.718>.

<sup>12</sup> Siti Munifah, "SOLIDARITY OF MINORITY GROUPS IN SOCIETY" 11, no. 1 (n.a.): 10.

<sup>13</sup> Dyah Emarikhatul Purnamasari, "MECHANICAL SOLIDARITY OF ISLAMIC AND CHRISTIAN COMMUNITIES IN KAMIJORO VILLAGE, BENER DISTRICT, PURWOREJO REGENCY" 42, no. 2 (2015): 16.

livelihood system as evidenced by the many mass layoffs and leave that are not clear when to enter. According to Selo Soemardjan, social change is a change that occurs in the institutions of society that affects the social system. (Imam Bonjol Jauhari, 2014: 43). M Quraish Shihab explained to become *Khaira Ummah* that is to prevent On Yang Munkar. interprets preventing from being munkar as anything contrary to noble values. People should not suspect each other, with the community should help each other and maintain environmental health in the pandemic era<sup>14</sup>.

Covid-19 has played a role in changing community institutions, many social changes that occur, even affecting how opinions and attitudes are taken by the community in reading the reality in the field. Understanding the social processes carried out by the community in the era of the Covid-19 virus pandemic needs to be approached in sociological studies, such as social intervention by conducting community social services to understand how the situation occurs besides that this activity is important to minimize stereotypes that occur in the community body. As well as balancing socially and interacting adequately without having to do excessive things that result in inequality in the process of social interaction. However, there is a unique phenomenon in the countryside in general, where they have started doing activities in general without any worries about Covid-19, most do not use and do not keep their distance. This situation is caused by the widening of existing social stratification, with economic turmoil, loss of income sources, and widening poverty. <sup>15</sup>(Siti Rahma Harahap, 2020: 50)

The plurality that exists in Indonesia is like a double-edged knife one aspect brings blessings, on the other hand, brings disaster. Covid-19 has spread throughout Indonesia, automatically all mobility is limited and freedom is reduced, in addition, even though it has pocketed the results of rapid tests or Swabs there are still groups that often stigmatize negative and more difficult to isolate to present a large psychological impact. Especially for those who have been positively affected by Covid 19, it will certainly be greater even their

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<sup>14</sup> Purnamasari.

<sup>15</sup> M. Rusdi and to the., "Social Solidarity of Peasant Communities in the Village Wanareja Buru County," *Mandala Scientific Journal Education* 6, no. 2 (October 1, 2020), <https://doi.org/10.36312/jime.v6i2.1331>.

families do not escape the target of discrimination, therefore it must be done annually with optimal health literacy from various parties. support of all parties to educate the community<sup>16</sup> including leaders, key religious leaders<sup>17</sup>. Demi minimizes negative stigma including for people with Covid-19, as well as paying attention to a healthy lifestyle and consuming vitamins C and E, and following the advice of the government and the Ministry of Health. (Ramly Abudi, Yasir Mokodompis, and Allika Nurfadiah Magulili, 2020: 82)

## Conclusion

Covid-19 has opened up the concern of all Islamic elements in Indonesia, the discourse of Indonesian Islamic solidarity has increased during the pandemic as evidenced by the presence of social assistance, and volunteer activities carried out by Muslims both from major Islamic organizations in Indonesia and other Islamic agencies. <sup>18</sup>The people support each other and give concrete action in support of the concept of solidarity and plurality for the sake of mutual benefit.<sup>19</sup>

Most Islamist groups are trying to find a solution to the *ijtihad ushul fiqh* proposition. Then look for arguments in the Qur'an and Hadith on how to worship at home due to the disaster situation or the Covid-19 pandemic. This effort is not easy, because, for some, there is an overly persistent view that even in emergencies, religion and worship must be fully in the mosque. Although useful *fiqh* continues to be transmitted, it is not automatically connected to them. He said, "There is even a response that says that there is no need to be afraid of Covid-19, but to be afraid of Allah SWT. It seems that praising God but being

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<sup>16</sup> Herman Jamaluddin, Rina R, and Nur Aisyah, "The Value of Da'wah in Tradition Adodoro (Making Dodol) In Loud Village, Subdistrict Polongbangkeng South, Takalar Regency," *Journal of Islamic Management* 2, no. 1 (January 10, 2022): 203–11, <https://doi.org/10.15642/jim.v2i1.623>.

<sup>17</sup> Arif Nurjaman, "Kyai Communication Pattern in Maintaining Pilgrim Solidarity," n.a., 26.

<sup>18</sup> Dzikri Proud Rizqillah and Dedi Kurnia Syah Putra, "Group Communication Patterns in the Community Sakamichi Squad Bandung In Establishing Group Solidarity," *eProceedings of Management* 8, no. 3 (June 1, 2021),

<https://openlibrarypublications.telkomuniversity.ac.id/index.php/management/article/view/15009>.

<sup>19</sup> Harisan Boni Firmando, "ORIENTATION OF CULTURAL VALUES BATAK TOBA, ANGKOLA AND MANDAILING IN FOSTERING SOCIAL INTERACTION AND SOLIDARITY BETWEEN RELIGIOUS PEOPLE IN NORTH TAPANULI (SOCIOLOGICAL ANALYSIS)," *Studies Double Religion* 3, no. 2 (February 22, 2021), <https://doi.org/10.51900/ssr.v3i2.8879>.

careful like this may be wrong." In the attitude of diversity, it turns out that the concept of tawhid has not been truly inclusive, and goes beyond the often buzzed-about background of Lil Alamin grace. Not only that, in adapting to this disaster, knowledge-based patience, trust and rationality are not easy. This is where Muslims need wisdom.<sup>20</sup>

As M. Quraish Shihab said about *Khaira Ummah*, which is to tell the Makruf, interpret telling the makruf as something that is considered good for society as long as it does not conflict with divine values. Judging from Emil Durkheim's theory of solidarity which is divided into two, organic and mechanical solidarity. Mechanical solidarity is supported by individual equality. Generally, mechanical solidarity exists in a very simple, unpretentious, primitive system even called not identical to each other and the system of division of labor has not been classified. (Kamiruddin, 2006: 73) In contrast to organizational solidarity, in the order of organizational solidarity, the system of division of labor has been classified and organized and the pattern of society has been heterogeneous.<sup>21</sup>

Solidarity interaction is more close between people who have something in common. Differences that can be tolerated then unite differences. Life goes side by side even though it is different. The attitude of solidarity between religious people is displayed by the community from joint religious activities.

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<sup>20</sup> Achmad Syahrul Zaini, "COMMUNITY COMMUNICATION PATTERNS IN MAINTAINING MEMBER SOLIDARITY (QUALITATIVE DESCRIPTIVE STUDY AT EAST NUSA TENGGARA TIGER CLUB COMMUNITY)," *Journal Communio : Journal of the Department of Communication Science* 7, no. 1 (January 8, 2018): 1164–1164, <https://doi.org/10.35508/jikom.v7i1.2020>.

<sup>21</sup> Sumitro Sumitro and Edy Kurniawansyah, "Strengthening Social Solidarity of Onion Farming Communities in the Village Serading Moyo Hilir Subdistrict," *JISIP (Journal of Social And Educational Sciences)* 4, no. 3 (July 26, 2020), <https://doi.org/10.36312/jisip.v4i3.1203>.



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