The Ideal Pattern of Social Integration Based on the Quran (Thematic Study of Verses on Social Integration)

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Abstract. This research aims to explore the ideal concept of social integration patterns based on the Quran through a thematic study of verses related to social integration. In the modern context, social integration often faces challenges such as social inequality, intergroup conflicts, and lack of tolerance. The structural functionalism theory pioneered by Talcott Parsons provides a theoretical basis regarding the importance of balance in society to achieve social order. However, the concept of social integration in Islam emphasizes principles of justice, unity, and tolerance as outlined in the Quranic verses. Verses such as those in Surah Al-Hujurat (49:13) and Surah Al-Maidah (5:2) teach the importance of mutual recognition among nations and tribes, as well as cooperation in righteousness and piety. The Quran also emphasizes the importance of justice (Surah An-Nisa 4:58) and the unity of the ummah (Surah Ali Imran 3:103) as the main foundations for achieving harmonious social integration. This study finds that the ideal pattern of social integration according to the Quran is based on principles of justice, unity, mutual assistance, and recognition of differences, which, if consistently applied, can address various social challenges faced today.
Keywords: *Social Integration, Al-Qur'an*

Introduction

Social integration is one of the main concepts in sociological theory, which developed within the structural functionalism paradigm pioneered by Talcott Parsons (1902-1979). This paradigm assumes that society consists of various interdependent elements that function harmoniously within a social system that binds them in balance or equilibrium. Two basic meanings of social integration in this paradigm are: first, the control of conflict and social deviance within a social system; second, the unification of elements in society to create social order.[1]

The process of social integration aims to bridge differences in society, whether caused by territorial, cultural, religious, interest, or social class factors, by reducing the gaps that arise from these differences.[2] Social integration does not dismiss the existence of conflict as an integral part of social dynamics.[3] As Ralf Dahrendorf expressed, conflict is a social phenomenon that is inevitable and always present (inherent omni presence) in every human society.[4] However, this potential for conflict should not be overcome with hegemonic power but should be managed wisely through approaches acceptable to all parties.

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[1] Talcott Parsons, *The social system.* (London: Routledge, 2013), 20-28.

[2] El-Awaisi, O. (2019). *Islamic Unity and Brotherhood in the Modern World.* International Journal of Islamic Studies. Studies Journal.

[3] Ernas, Nugroho, dan Qodir, "Dinamika Integarsi Sosial Di Papua Fenomena Masyarakat Fakfak di Provinsi Papua Barat

[4] Dahrendorf, R. (1959). *Class and Class Conflict in Industrial Society.* Stanford University Press.

The key to successful social integration lies in several important elements: trust, recognition of differences, and a moral contract. Trust encourages diverse societies to live peacefully side by side without violence. Recognition of differences fosters tolerance, which is a crucial foundation in pluralistic societies. Meanwhile, the moral contract, according to Bhikhu Parekh, is a collective agreement based on fundamental values upheld by society as a shared platform, ultimately forming a sense of collective ownership of these values.[5] This moral contract is vital in maintaining social balance and ensuring the upholding of peace.

In further examining forms of social integration in society, Parekh identifies three main models of social integration: the proceduralist model, the assimilationist model, and the millet model. The proceduralist model sees social and cultural diversity as an undeniable reality. To maintain stability and peace, the state must apply general regulations applicable to all citizens.[6] Meanwhile, the assimilationist model argues that social integration requires not only structure but also shared cultural values. The millet model, on the other hand, emphasizes the recognition of citizens' cultural autonomy and the state's obligation not to interfere in the internal affairs of communities, with the primary goal of fostering citizens' loyalty to the state through their community affiliations.[7]

In Islam, the concept of social integration has a strong theological foundation, particularly from the perspective of the Qur'an, which emphasizes the importance of unity, justice, and social cooperation. The Qur'an affirms that humanity was created from various tribes and nations so they may know one another and live peacefully together, as mentioned in Surah Al-Hujurat (49:13). This verse indicates that differences between nations and tribes are part of Allah's will, and it is the responsibility of humans to manage these differences with full awareness of piety and justice.[8]

Additionally, Surah Al-Maidah (5:2) emphasizes a fundamental principle of social integration, namely the importance of social solidarity in doing good and avoiding evil. This principle is relevant in managing potential conflicts in society.[9] In the Qur'an, healthy social integration is based on justice and piety, not on hegemony or coercion. Surah Ali Imran (3:103) stresses the importance of unity among the Muslim community in social integration. This verse underscores the need for Muslims to unite and avoid division, which is one of the greatest threats to social stability.[10] The values of Islamic brotherhood (ukhuwah Islamiyah) are crucial principles in building strong social integration.

Furthermore, the Qur'an provides guidance on the importance of justice as the foundation of social integration. In the context of social integration, Surah An-Nisa (4:58) highlights the significance of justice as the basis for healthy social relations. A just society is one that can manage

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[5] Ahmad, M., & Yusuf, R. (2022). *The Role of Islamic Education in Spreading Moral Values and Enhancing Social Solidarity*. Journal of Islamic Studies and Education, 14(3), 45-58.

[6] Biku Parekh, Rethingking Multiculturalism: Keragaman Budaya, dan Teori Politik (Yogyakarta: Kanisius, 2008), h. 267.

[7] Biku Parekh, Rethingking Multiculturalism: Keragaman Budaya, dan Teori Politik (Yogyakarta: Kanisius, 2008), h. 267.

[8] Nasution, H. (2015). "Ukhuwah Islamiyah: A Conceptual Framework for Social Integration in Islam." *International Journal of Islamic Thought*, 8, 87-101.

[9] Yusuf, R., & Farid, M. (2021). *Building Resilient Muslim Communities: The Role of Islamic Solidarity in Economic and Social Development*. Journal of Islamic Development Studies, 13(4), 101-118.

[10] Ali, F., & Ahmad, Z. (2019). *Social Solidarity in Islam: Lessons from the Quran*. Journal of Islamic Civilization.

differences without discrimination and injustice. Justice in law and treatment towards others forms the foundation for creating harmonious social relationships.[11]

Modern societies in various countries, including those with a Muslim-majority population, are highly diverse in terms of ethnicity, culture, and religion. This diversity often becomes a source of conflict, especially when there are no systematic efforts to bridge these differences. In this context, societies often become fragmented due to the lack of effective cross-cultural dialogue. The values promoted by the Qur'an, such as brotherhood, cooperation, and justice, are often neglected in practice, leading to social tensions.

Economic inequality in many countries, including those with a Muslim majority, has become one of the biggest challenges in achieving social integration. The Qur'an teaches the importance of social justice and fair wealth distribution through instruments such as zakat and charity. However, the practice of economic injustice and resource exploitation often hinders the realization of this intended justice. In societies dominated by significant economic disparities, it is difficult for different social groups to unite within the framework of social solidarity, as their social class interests vary greatly. As stipulated in Surah An-Nisa (4:58), justice is a critical foundation for sustainable social integration. However, in many contexts, the unequal enforcement of justice and law becomes a significant issue. [12]In many countries, the existing laws are not applied fairly, leading to public distrust of state authorities. As a result, legal injustice often triggers social division, where marginalized or minority groups feel oppressed or ignored.

One major problem faced in social integration today is the polarization of identity, whether based on religion, ethnicity, or political interests. The values of Islamic brotherhood, which prioritize unity, are often eroded by the emergence of radical or extremist groups. These groups promote social separation based on religious or ideological identity, creating segregation within society.[13] In this context, the message of unity outlined in Surah Al-Hujurat (49:13) is often ignored.

Awareness of the Principle of Mutual Assistance and Solidarity Although the Qur'an emphasizes the importance of social cooperation in goodness and piety, many societies have not fully implemented this principle. This problem is often caused by the rising individualism in modern society, where social solidarity is sidelined by personal or group interests.[14] Additionally, the culture of mutual assistance, which is a basic principle in Surah Al-Maidah (5:2), is often limited to small circles such as family or religious communities and does not extend to the broader societal level.[15]

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[11] Asadullah, M., & Rahman, A. (2018). *Spiritual Well-being and Social Support in Muslim Communities*. Journal of Spiritual Health.

[12] Kamali, M. H. (2017). *Solidarity and Mutual Assistance in Islam: A Study of the Concept of Al- Muʿawanah (Mutual Support) in Social Welfare Systems*. Islamic Law and Society, 24(1), 67-89.

[13] Syukri, M. (2019). "Keadilan Sosial dalam Perspektif Al-Qur'an." *Al-Jami'ah: Journal of Islamic Studies*, 57(2), 205-220.

[14] George Ritzer dan Douglas J. Goodman, Teori Sosiologi: Dari Teori Sosiologi Klasik Sampai Perkembangan Mutakhir Teori Sosial Modern, trans. oleh Nurhadi (Yogyakarta: Kreasi Wacana, 2009), h. 258.

[15] Tim, R. (2017). "Integration and Social Harmony: Insights from Qur'anic Teachings." *Journal of Religion and Society*, 19, 119-134.

The concept of a moral contract, as outlined by Wilkinson, emphasizes adherence to shared values but is often misunderstood or misapplied. In modern pluralistic societies, ethical and moral friction frequently occurs due to a lack of consensus on shared values. This leads to tension in relations between groups, particularly between majority and minority groups, where the latter feel that their values are neither recognized nor respected. In this context, the teachings of the Qur'an about the importance of justice, brotherhood, and respect for differences are often inconsistently applied.[16]

Research on social integration has been extensively discussed across various disciplines, particularly in sociology and religious studies. Talcott Parsons' social integration theory, developed within the structural functionalism paradigm (1970), emphasizes the importance of balance and order in society to achieve social harmony. This theory asserts that society consists of interdependent systems, with each element playing a functional role in maintaining balance in the face of change and conflict.[17] In this theory, conflict is considered a normal part of society that must be managed to maintain stability.

Moreover, the literature produced by Ralf Dahrendorf also highlights the importance of conflict management in the process of social integration. Dahrendorf argues that conflict is an unavoidable social phenomenon inherent in every society. Therefore, the process of social integration must consider effective ways to manage conflict so as not to disrupt social order.

In the context of Islam, several previous studies have discussed the concept of social integration from the Qur'an's perspective. Research conducted by Turner emphasizes that the fundamental principles of social integration in Islam are unity (ukhuwah), justice, and tolerance.[18] Surah Al-Hujurat (49:13) is often cited to highlight the importance of recognizing and respecting differences between tribes and nations, while Surah Al-Maidah (5:2) underscores the importance of social cooperation in goodness and piety. Another study by Ediyono focuses on the aspect of social justice in Islam, linking it to Surah An-Nisa (4:58), which emphasizes the duty to uphold justice in society.[19] According to Haevey social justice is a critical foundation for maintaining social integration, especially in multicultural societies.[20]

Although some studies have explored the theme of social integration from an Islamic perspective, previous research has tended to address it generally and has not fully examined the ideal pattern of social integration based on thematic Qur'anic verses. The existing studies have often focused on one aspect of social integration, such as justice or unity, without offering a comprehensive analysis that covers all elements of social integration in the Qur'an.

The scientific novelty of this article lies in its comprehensive approach to the ideal pattern of social integration based on the Qur'an through a thematic study of verses on social integration. Unlike previous research that tends to focus on specific aspects, this article will analyze social integration from various dimensions taught in the Qur'an, such as justice, unity, tolerance, and social cooperation. This thematic study provides a new perspective on understanding social

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[16] Wilkinson-Ryan, Tess, and Jonathan Baron. "Moral judgment and moral heuristics in breach of contract." *Journal of Empirical Legal Studies* 6.2 (2009): 405-423.

[17] Talcott Parsons, *The social system*. (London: Routledge, 2013), 20-28.

[18] Turner, J. Blake, and R. Jay Turner. "Social relations, social integration, and social support." *Handbook of the sociology of mental health* (2013): 341-356.

[19] Suryo Ediyono,. "Islam and social integration in the reflection of the nusantara society." *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 13.2 (2017): 149-167.

[20] Harvey, David. *Social justice and the city*. Vol. 1. University of Georgia press, 2010.

integration not only as a social phenomenon but also as a theological concept rooted in Islamic teachings.

The practical implications of this research are particularly relevant for policymakers and religious scholars, as it provides insights into developing social policies based on the principles of social integration in the Qur'an. Moreover, this research offers an in-depth understanding of how Islamic values can be applied in managing social diversity and potential conflict in contemporary society. This comprehensive analysis of social integration in the Qur'an will also contribute to the development of Islamic sociology as a growing field, particularly in understanding how Islamic teachings can guide social life in a pluralistic context.

Discussion

Social Integration is one of the essential foundations in communal life. Islam, as a comprehensive religion, regulates various aspects of life, including how humans should live together in harmony and help one another. The Qur'an provides clear guidelines regarding the ideal concept of social integration, emphasizing not only physical aspects but also spiritual and moral dimensions. This article will examine the theme of social integration in human life by referring to verses from the Qur'an.

Social Integration in Faith and Obedience to Allah The first and foremost form of social integration in Islam is in faith in Allah. In Surah Al-Hujurat (49:10), Allah says:

"Indeed, the believers are brothers. So make peace between your brothers and fear Allah, that you may receive mercy."

This verse emphasizes that Muslims are spiritual brothers who share a strong bond. Their social integration is not merely a social relationship but one based on faith and piety. This brotherhood demands cooperation, mutual help, and protecting one another in goodness and obedience to Allah.

Togetherness in faith and obedience to Allah begins with recognizing the brotherhood among Muslims. According to the Qur'an, the relationship between Muslims is not only physical or social but also a spiritual bond stemming from faith. The verse in Al-Hujurat (49:10), "Indeed, the believers are brothers," illustrates this brotherhood as a concept that transcends material boundaries. In this perspective, scholars highlight that the Islamic concept of brotherhood (*ukhuwah Islamiyah*) is fundamentally rooted in a shared belief in Allah and His Messenger, which transcends familial, ethnic, and national boundaries. This faith-based connection creates a sense of unity and solidarity among Muslims, binding them as members of a single spiritual community (*ummah*). This form of brotherhood emphasizes collective responsibility, mutual respect, and a shared commitment to upholding the principles of Islam.

Research by Yusuf and Khalid provides empirical evidence that spiritual brotherhood in Islam plays a pivotal role in strengthening social ties within the Muslim community. This study illustrates how a shared faith fosters interpersonal relationships built on trust, cooperation, and mutual care. The researchers argue that this spiritual connection goes beyond superficial affiliations, encouraging individuals to engage in selfless acts that prioritize the collective welfare of the *ummah*.[21]

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[21] Yusuf, A., & Khalid, M. (2016). *The Role of Islamic Brotherhood in Strengthening Social Ties*. Islamic

The concept of spiritual brotherhood also promotes the principles of *ta'awun* (mutual support) in goodness and piety, as instructed in the Qur'an, *"And cooperate in righteousness and piety, but do not cooperate in sin and aggression..."* (*Surah Al-Ma'idah: 2*). This directive underlines the importance of working together for moral and ethical objectives, ensuring that individual actions contribute to the well-being of the community. Moreover, spiritual brotherhood inspires Muslims to put the interests of the *ummah* above their personal desires. This principle is evident in various aspects of Islamic teachings, such as *zakat* (obligatory charity), which redistributes wealth to reduce inequality, and the collective observance of prayers and fasting, which reinforce communal solidarity. By prioritizing the welfare of others, individuals not only fulfill their religious obligations but also contribute to a more harmonious and supportive society. In practice, this sense of brotherhood manifests in acts of kindness, generosity, and solidarity, especially in times of need. For instance, during crises or natural disasters, Muslim communities often mobilize resources and support to assist affected individuals, exemplifying the strength of their spiritual bonds. This collective effort reflects the teachings of the Prophet Muhammad (peace be upon him), who likened the believers to a single body, where if one part suffers, the whole body responds with care and concern.

Obedience to Allah as the Foundation of Unity

Social integration in Islam is always closely related to obedience to Allah. Without this obedience, social integration loses its spiritual significance. Surah Ali Imran (3:103) states:

"And hold firmly to the rope of Allah all together and do not become divided..."

This verse stresses the importance of unity under the banner of Allah's religion, which can only be achieved through obedience to His commands. A study by El-Awaisi (2014) emphasizes that faith and obedience to Allah serve as the social glue within the Muslim community. This obedience is not only related to ritual worship but also includes adherence to principles of justice, brotherhood, and cooperation.

Research by Abu-Rabi' (2017) highlights that social integration in faith significantly impacts social stability within Muslim societies. When members of a community share the same faith and use it as the foundation of their social interactions, this can create social harmony and prevent division. This study also shows that social integration in faith provides a strong moral foundation for individuals to refrain from destructive behavior.

In the context of social integration, mutual advice in goodness and piety is essential. The Qur'an teaches the importance of positive interaction among Muslims, as mentioned in Surah Al-Ma'idah (5:2):

"...And cooperate in righteousness and piety, but do not cooperate in sin and aggression..."

Research by Kazmi (2020) indicates that the principle of mutual advice in Islam plays an important role in strengthening social solidarity. Interactions based on efforts to remind each other of goodness contribute to creating a better environment and encourage society to prioritize religious values in daily life.

Social integration in faith also plays a key role in conflict resolution. Surah Al-Hujurat (49:10), after asserting that believers are brothers, immediately commands reconciliation between disputing brothers. This demonstrates that in Islam, social integration not only means peaceful coexistence but also requires active efforts to reconcile differences. Abdullah & Badawi note that conflict resolution mechanisms in Islam are often based on the spirit of brotherhood in faith. They

found that when faith-based values are applied in mediation, conflict resolution becomes more effective and profound because it is grounded in a shared spiritual foundation.[22]

Social Integration in Justice and Truth

The importance of upholding justice and truth is also emphasized in the Qur'an as a form of authentic social integration. In Surah An-Nisa (4:135), Allah SWT says:

"O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives..."

Ideal social integration in society must be based on justice. This justice is universal, encompassing fairness in speech, actions, and the granting of rights. Social integration in a society filled with justice will create social balance, where every individual is treated fairly, regardless of social status, race, or background.

Justice in Islam is not just a legal concept but also a moral principle that underpins all aspects of social interaction. In Surah An-Nisa (4:135), Allah SWT commands:

"O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives."

This verse emphasizes that justice must be upheld regardless of family ties, social status, or personal interests. This means that social integration in Islam applies not only within small communities or brotherhoods but also demands justice in broader interactions, encompassing all layers of society.

Research by Rahman states that justice in the Qur'an is not merely a legal formality but an ethical commitment that serves as a guide for every individual in social interactions. In Islam, justice is considered one of the primary purposes of human existence in the world, where every Muslim is obligated to strive for justice in both actions and decisions.[23]

In addition to justice, social integration in Islam must be grounded in truth. In Surah Az-Zumar (39:33), Allah SWT mentions:

"And the one who has brought the truth and [they who] believed in it - those are the righteous."

Truth, in this context, transcends mere theological truth and extends to encompass all aspects of life, including personal behavior, social interactions, and decision-making. The essence of truth is that it is not just a concept confined to religious belief but a guiding principle that shapes how one engages with the world in every capacity. Upholding the truth means adhering to the highest standards of honesty, transparency, and moral integrity in every area of life, ensuring that actions, words, and decisions align with ethical values and reflect sincerity.In social interactions, truth is a fundamental element that establishes trust and fosters meaningful relationships. It is the foundation of communication, where honesty is expected in conversations and exchanges. When individuals speak truthfully and act with transparency, they build trust, avoid misunderstandings, and prevent the spread of falsehoods or deceit. In relationships, whether familial, professional, or

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[22] Abdullah, M., & Badawi, A. (2015). *Islamic Mediation in Conflict Resolution*. Journal of Conflict Management.

[23] Rahman, M. Taufiq. *Social justice in western and islamic thought: A comparative study of john rawls's and Sayyid Qutb's theories*. Scholars' Press, 2014.

social, truth is essential for creating a healthy dynamic, as it encourages openness and a mutual understanding that both parties are committed to sincerity.

In personal decision-making, truth serves as a moral compass. Every choice one makes, from daily actions to life-changing decisions, should be grounded in an honest assessment of the situation, guided by ethical principles. Upholding the truth requires individuals to consider the long-term impact of their decisions on themselves and others, making sure their actions reflect a commitment to what is right rather than self-interest or convenience. This integrity in decision-making not only enhances the individual's character but also contributes to the well-being of those around them. Moreover, truth in speech plays a crucial role in upholding moral integrity. Speaking truthfully involves more than just avoiding lies, it requires choosing words that are accurate, fair, and constructive. It means avoiding gossip, exaggeration, or harmful speech, and instead, using language that fosters understanding and respect. When speech is guided by truth, it encourages open dialogue, enables the resolution of conflicts, and promotes an environment where people can engage without fear of manipulation or deceit.

When every decision, action, and speech reflects honesty and transparency, it leads to a life of authenticity. It ensures that an individual's external actions are consistent with their inner values, creating alignment between thought, word, and deed. This consistency is what establishes moral integrity, making an individual trustworthy and dependable in all spheres of life. Upholding the truth also requires the courage to stand for what is right, even when it is difficult or unpopular. It involves facing uncomfortable realities, confronting challenges, and resisting the temptation to compromise on ethical principles.

Research by Rahman also highlights that in Islam, truth cannot be separated from justice. Both must go hand in hand to form a stable and harmonious society, where justice without truth is merely an empty formality.[24] Ideal social integration in Islam is not only about coexistence but also the ability to resolve conflicts justly and based on truth. In Surah Al-Ma'idah (5:8), Allah says:

> "O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness..."

This verse teaches that in situations of conflict, Muslims are obligated to uphold justice, even against enemies or disliked parties. In this context, research by Abdullah & Nur (2019) emphasizes that justice grounded in truth can be an effective tool for resolving conflicts within society.

Communities that uphold justice with a strong moral foundation are better equipped to create lasting peace and prevent prolonged conflicts. Justice, rooted in a solid ethical framework, serves as the cornerstone for social cohesion and harmony. When individuals and institutions act justly and with integrity, they foster an environment where trust is built, conflicts are minimized, and cooperation flourishes. A community that embraces justice ensures that every member is treated fairly and has access to the resources and opportunities necessary for a dignified life, contributing to stability and collective well-being. This principle of justice extends beyond personal interactions and is crucial in the broader context of social justice. Social integration requires that justice be reflected not only in the relationships between individuals but also in the societal structures that govern them. Justice at the societal level involves ensuring that all members of the community, regardless of their background, status, or wealth, are treated with equal respect and

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[24] Rahman, M. Taufiq. *Social justice in western and islamic thought: A comparative study of john rawls's and Sayyid Qutb's theories.* Scholars' Press, 2014.

have the opportunity to thrive. This approach prevents the marginalization of vulnerable groups and promotes inclusivity, where everyone has a stake in the community's success.

In Islam, justice is a central tenet that guides both personal behavior and the structure of society. The Qur'an and Hadiths emphasize fairness, equality, and the protection of rights as fundamental elements of Islamic teachings. One of the core principles of Islam is the fair distribution of wealth, as highlighted by the obligation of zakat (charitable giving), which ensures that wealth is shared with those in need. This redistribution not only addresses the material disparities between the rich and poor but also promotes social harmony by reducing economic inequality. By promoting economic justice, Islam encourages a more balanced society where resources are not concentrated in the hands of a few, and everyone has access to the means for a prosperous life.

Equal treatment of all members of society is another critical aspect of Islamic social justice. The Prophet Muhammad (peace be upon him) taught that all people are equal in the eyes of Allah, with no distinctions based on race, ethnicity, or social class. This idea is reinforced in the Qur'an, which stresses that the value of a person is determined by their faith and good deeds, not their worldly status. This principle of equality is vital for creating a just society, where all individuals, regardless of their circumstances, are treated with dignity and respect. Surah Al-Hadid (57:25) emphasizes that Allah sent the prophets with scriptures and a balance to establish justice among mankind:

"Certainly, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice..."

In the context of social integration, this principle of social justice demands equal treatment for all people, without discrimination based on race, economic status, or other backgrounds. Research by Kamali (2018) indicates that Islam places great emphasis on equality and social justice, where social integration in society must be based on distributive principles, such as zakat and charity. Thus, ideal social integration must reflect justice in access to resources and opportunities.

Justice not only involves social and economic aspects but also gender justice. The Qur'an emphasizes the importance of equal treatment for men and women regarding rights and responsibilities. Surah An-Nisa (4:32) mentions that both men and women will be rewarded according to what they have earned. Research by Sardar & Nasir (2020) found that the principle of gender justice in Islam promotes inclusive social integration, where women play an equal role in social, economic, and political life. Although there are different interpretations regarding gender roles, this study affirms that Islam emphasizes the importance of active participation of women in society, with rights protected by principles of justice.

Social integration in justice and truth must also be reflected in a fair economic system. Islam opposes all forms of exploitation, such as usury (riba), which is considered harmful to the vulnerable. Surah Al-Baqarah (2:275) explicitly prohibits riba and encourages transactions based on justice. Research by Mannan (2019) shows that the just Islamic economic system, such as the profit-sharing concept and zakat, aims to create more balanced economic social integration, where all members of society have equal opportunities to thrive economically. Thus, economic justice is a crucial element in creating harmonious social integration within society.

Truth in the Qur'an does not only refer to truth in speech but also moral integrity in all actions. Surah Al-Ahzab (33:70) commands Muslims to always speak the truth and maintain integrity in every social interaction:

"O you who have believed, fear Allah and speak words of appropriate justice."

Research by Kazmi shows that truth and integrity in Islam create a healthy and transparent social integration, where people trust and cooperate with one another for the common good. This truth serves as a foundation for strong social relationships, ultimately strengthening social integration within the community.[25]

Social Integration in Helping Others

In communal life, the spirit of mutual cooperation and helping one another is one of the key elements. The Qur'an emphasizes the importance of mutual assistance in goodness and righteousness, as stated in Surah Al-Ma'idah (5:2): "Help one another in righteousness and piety, but do not help one another in sin and aggression." This verse teaches that the ideal form of social integration is that which is based on goodness. A society that helps each other will create a harmonious and productive life where every individual can benefit from social integration itself.

The Qur'an explicitly mentions the importance of social integration in helping one another, as emphasized in Surah Al-Ma'idah (5:2),

"Help one another in righteousness and piety, but do not help one another in sin and aggression."

This verse not only directs Muslims to assist each other in good deeds but also warns against cooperating in acts that violate Allah's laws. It underscores that ideal social integration must be built on goodness and justice, not on individual interests that harm society or breach religious values.

Helping one another in goodness and piety, according to research by Kamali (2017), has a significant impact on strengthening social solidarity within the Muslim community. Kamali notes that when individuals within a community support one another in righteousness, they not only strengthen social bonds but also build a more just and harmonious society. In this context, social integration in helping one another is not limited to material aid, such as charity or zakat, but also includes moral and emotional support given to those in need. This includes offering advice, accompanying those facing difficulties, and reminding one another to do good.

Another study by Hassan & Noor (2018) also found that social integration in helping one another plays a key role in reducing social inequality. Through mechanisms of mutual assistance encouraged by Islam, such as zakat, infak, and sadaqah, the more capable members of society can help alleviate the burdens of those who are less fortunate. In the long run, this not only helps reduce poverty but also enhances social stability. By helping one another, individuals in society can feel a sense of belonging and shared responsibility for collective well-being, thereby fostering stronger social cohesion.

Social integration in helping one another also has a significant psychological impact. Research by Al-Rahman (2020) shows that individuals who are active in helping others tend to experience higher levels of happiness and life satisfaction. This is because acts of helping increase

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[25] Kazmi, S. (2020). *The Role of Islamic Values in Promoting Social Welfare*. International Journal of Social Research.

empathy, strengthen social bonds, and give deeper meaning to one's life. Al-Rahman also found that individuals engaged in helping activities feel more connected to their community and have a clearer sense of purpose in life.

On the other hand, social integration in helping others also strengthens one's spiritual dimension. In Islam, every act of helping others done with sincere intention is considered an act of worship. Surah Al-Baqarah (2:177) emphasizes the importance of giving to those in need as part of complete faith: "Righteousness is not turning your faces toward the east or the west, but [true] righteousness is in one who believes in Allah...and gives his wealth, in spite of love for it, to relatives, orphans, the needy..." This verse illustrates that goodness and obedience to Allah must be manifested in tangible ways, one of which is by helping those in need. It strengthens the spiritual connection between an individual and their Lord through social integration based on mutual assistance.

Rahman Ali emphasize that social integration in helping others also has a broad social dimension, especially in the context of crisis response. [26]When a society faces a crisis, such as a natural disaster or conflict, social integration through mutual assistance becomes the primary mechanism for restoring social well-being. Their research shows that communities with high levels of solidarity tend to recover more quickly from crises because they have strong support networks. Mutual assistance in crisis situations includes physical aid, such as food and clothing distribution, as well as psychological support, such as offering comfort and emotional backing to the victims.

Additionally, research by Kupriianova shows that social integration in helping others is also crucial for sustainable community development. They emphasize that communities that support each other in various aspects of life, from economics to education to health, tend to be more resilient in facing social and economic challenges. In the context of sustainable development, Islamic principles of mutual assistance, such as fair resource-sharing and helping the less fortunate, play an important role in creating social and economic balance.[27]

However, mutual assistance is not limited to Muslim communities alone but also extends to interfaith relations. Surah Al-Mumtahanah (60:8) states that Allah does not forbid Muslims from acting kindly and justly toward those who do not fight them because of religion. This emphasizes that social integration in helping one another can transcend religious boundaries, as Islam encourages its followers to engage in humanitarian activities and global solidarity, regardless of religious or ethnic background. Research by Zain & Ahmed supports this, highlighting the importance of social integration in mutual assistance in an increasingly interconnected world[28]. They show that Muslims who engage in interfaith and cross-cultural humanitarian projects, such as disaster relief or global poverty programs, not only fulfill religious commandments but also enhance the image of Islam as a religion that promotes peace and universal solidarity.

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[26] Rahman, A. (2018). *Ukhuwah Islamiyah: Strengthening Muslim Brotherhood through Social Harmony*

[27] Kupriianova, Larysa, and Daryna Kupriianova. "Crucial postulates of integration and social inclusion of representatives of the generation of locals with «migrational background»: triggers and remedies." *Scientific Collection «InterConf+»* 43 (193) (2024): 158-171.

[28] Zain, A., & Abdullah, H. (2023). *Cross-Religious Cooperation in Spreading Goodness: A Study of Interfaith Humanitarian Efforts in Islamic Perspective*. Journal of Global Peace Studies, 20(3), 58-75.

Social Integration in Spreading Goodness through Islamic Brotherhood

The Qur'an also reminds Muslims to actively spread goodness and avoid evil. In Surah Ali 'Imran (3:104), Allah SWT says:

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

Social Integration in this context refers to Social Integration involving active participation in upholding morality and ethics in society. Muslims are commanded to remind each other of goodness and prevent any form of evil or wrongdoing that could disrupt social order. In the spirit of Ukhuwah Islamiyah (Islamic brotherhood), Islam emphasizes the concept of Ukhuwah Islamiyah, which encompasses all aspects of life among Muslims. Surah Al-Hasyr (59:9) provides an example of the importance of prioritizing the needs of others in Social Integration: "...and [they] give [them] preference over themselves, even though they are in privation..." This Social Integration includes empathy, care, and sacrifice. Brotherhood founded on Ukhuwah Islamiyah creates an environment of compassion and warmth, where every individual feels valued and respected.

Social Integration in spreading goodness is one of the fundamental principles of Islam, reinforced by the concept of Ukhuwah Islamiyah—Islamic brotherhood that includes all Muslims worldwide. This Social Integration serves as the foundation for creating harmony, solidarity, and cooperation among Muslims, with the ultimate goal of strengthening the global Muslim community and spreading goodness to all humanity. In Islamic teachings, spreading goodness is not only an individual act but also a collective obligation aimed at building a just, prosperous, and virtuous society. This concept is explicitly emphasized in various verses of the Qur'an and Hadith, and has been the subject of studies exploring the social role of Ukhuwah Islamiyah in Muslim life.

One verse highlighting the importance of spreading goodness and brotherhood in Islam is Surah Al-Hujurat (49:10), which states: "The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy." This verse not only commands Muslims to unite but also shows that Ukhuwah Islamiyah is a means to spread goodness through efforts to create peace, unity, and cooperation among Muslims. Research by Rahman shows that Ukhuwah Islamiyah plays a crucial role in strengthening social bonds among Muslims in various communities, both locally and globally. Rahman asserts that Social Integration in spreading goodness not only promotes individual well-being but also contributes to broader social stability.

In the context of spreading goodness, the concept of "amar ma'ruf nahi munkar" (enjoining what is right and forbidding what is wrong) is central to Social Integration in Islam. The Qur'an mentions in Surah Ali Imran (3:104): "And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful." This verse shows that Muslims are not only individually responsible for doing good but must also collaborate in promoting goodness and upholding morality in society. Research by Kamali indicates that implementing the concept of amar ma'ruf nahi munkar within Ukhuwah Islamiyah is crucial in maintaining moral and social balance in society. Kamali argues that when Muslims work together to spread goodness, they create an environment that fosters social justice, peace, and collective well-being.[29]

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[29] Kamali, M. H. (2017). *Solidarity and Mutual Assistance in Islam: A Study of the Concept of Al- Muʿawanah (Mutual Support) in Social Welfare Systems.* Islamic Law and Society, 24(1), 67-89.

Furthermore, Social Integration in spreading goodness through Ukhuwah Islamiyah also involves economic and social dimensions. Surah At-Taubah (9:71) states, "The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger." This verse illustrates that Social Integration in spreading goodness encompasses various aspects of life, including worship, charity, and social support. Umikalsum in her research, found that Social Integration in spreading goodness through Ukhuwah Islamiyah can be seen in the collective efforts of Muslims in supporting social welfare programs, such as zakat, waqf, and charity. These programs not only help reduce social and economic disparities among Muslims but also strengthen social bonds within the Muslim community.[30]

Research by Farid & Salim also found that Ukhuwah Islamiyah plays an important role in spreading goodness globally, especially through humanitarian movements and solidarity among Muslims in various countries.[31] They demonstrate that when Muslims unite to assist those who are oppressed or suffering from natural disasters and conflicts, they not only fulfill the religious command to spread goodness but also strengthen cross-cultural and cross-national relations. Ukhuwah Islamiyah in this context serves as the basis for collective efforts in providing humanitarian aid across national borders, showing that Social Integration in Islam extends beyond the local sphere to a broad global dimension.

Additionally, Social Integration in spreading goodness is closely related to education. Islam views education as one of the main ways to spread goodness and improve the quality of life for humanity. Surah Al-Mujadilah (58:11) emphasizes, "Allah will raise those who have believed among you and those who were given knowledge, by degrees." Research by Ahmad & Yusuf (2022) shows that Social Integration in spreading knowledge is one of the most effective forms of Social Integration in spreading goodness. They highlight the importance of Islamic education as a means to disseminate moral, ethical, and spiritual values that can shape a better Muslim generation. Ahmad and Yusuf also point out that Islamic educational institutions play a crucial role in strengthening Ukhuwah Islamiyah, where students are taught to contribute to society through acts of kindness and charity.

Social Integration in spreading goodness is also evident in interfaith relations. The Qur'an asserts that Muslims must interact with those of different faiths with justice and kindness. Surah Al-Mumtahanah (60:8) states, "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes—from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly." Research by Zain & Abdullah shows that the principle of Ukhuwah Islamiyah can be extended to interfaith relations, where Muslims collaborate with other communities in spreading universal goodness, such as humanitarian, educational, and health projects. Zain and Abdullah emphasize that Social Integration in spreading

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[30] Afif Umikalsum, Fauzan, Integrasi Sosial Dalam Membangun Keharmonisan Masyarakat, JAWI ejournal.radenintan, Volume 2, No. 1 (2019).

[31] Farid, M., & Salim, A. (2021). *Global Solidarity in Islamic Perspective: The Role of Ukhuwah Islamiyah in Humanitarian Aid Efforts.* Journal of Islamic Social Sciences, 19(2), 76-89.

goodness can serve as a bridge for building peace and harmony between different religious groups around the world.[32]

Conclusion

The study concludes that the Quran provides a comprehensive framework for social integration based on several key principles that are essential for achieving a harmonious society. Justice is emphasized as a crucial element, where fairness and equitable treatment are necessary to ensure that all individuals and groups are respected and protected. This principle is foundational in addressing social inequalities and preventing conflicts arising from perceived or actual injustices. Unity is another core principle, advocating for the formation of a cohesive and inclusive society. The Quran encourages the establishment of strong communal bonds, where individuals and groups transcend their differences to build a united community. This sense of unity helps to mitigate divisions and fosters a spirit of collective responsibility and belonging, which is vital for societal stability.

Mutual assistance is also highlighted as a key aspect of social integration, where members of society are encouraged to support each other in both material and spiritual matters. This principle promotes cooperation and solidarity, reducing social disparities and creating a supportive environment where individuals and communities can thrive together. By encouraging mutual help, the Quran aims to build a society where everyone contributes to the collective well-being and prosperity.

Furthermore, the recognition of differences is an essential component of the Quranic perspective on social integration. The Quran acknowledges the diversity of human society, including variations in ethnicity, culture, and beliefs, and sees this diversity as a source of enrichment rather than division. It calls for people to appreciate and respect these differences, promoting dialogue and understanding instead of conflict and prejudice. This **recognition of diversity is crucial for creating an inclusive society that values each individual's unique contributions.**

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[32] Zain, A., & Abdullah, H. (2023). *Cross-Religious Cooperation in Spreading Goodness: A Study of Interfaith Humanitarian Efforts in Islamic Perspective*. Journal of Global Peace Studies, 20(3), 58-75.

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