

THE CONCEPT OF CITIZENSHIP IN ISLAMIC POINT OF VIEW

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ABSTRACT:

The history of nations has witnessed how movements advocating separatism or religious extremism pose challenges to state security and unity, particularly in diverse societies. This issue remains a significant challenge for developing countries today. This study explores the concept of citizenship from an Islamic perspective, drawing from primary Islamic sources such as the Qur'an, the Sunnah of the Prophet Muhammad (peace be upon him), and historical precedents from his leadership. Employing qualitative library research, data was collected through textual analysis of Islamic scriptures and historical records. The study categorizes key aspects of Islamic citizenship and employs descriptive analysis to examine its moral, social, and political dimensions. Findings reveal that Islamic citizenship is centered on justice, social harmony, welfare, and state defense—offering a framework distinct from Western notions of citizenship. Rather than being confined to administrative rights, Islamic citizenship embodies active contributions to societal welfare, security, and global humanitarian efforts. Ultimately, this study concludes that the Islamic perspective on citizenship prioritizes collective welfare and national stability, transcending mere legal documentation and emphasizing broader moral and societal obligations.

Keywords: Citizenship, justice, social harmony, brotherhood, welfare

Introduction

The global resurgence of religion is often viewed as a potential threat to international and domestic peace, with concerns about the emergence of inter-religious conflicts. However, little attention is given to its impact on populations of the same religion, which often have ethnic diversity. The conflicts that arise often contradict the ideology of the secular-nationalist state, where religious movements are considered a threat to the main goal of nationalism, which is to create "Unity in Diversity" amidst a divided society. The Concept of Citizenship in Islamic



History in The Muslim community, and Islamic states, which has been in effect since the prophetic era, the era of the Rightly Guided Caliphs, and the Abbasid and Ottoman periods, is generally not accepted by non-Muslims.¹ This is because the origin of this identity is based on religious ideology, relying on the Qur'an and Sunnah. Nevertheless, scholars from various schools of thought agree that non-Muslims in a predominantly Muslim society are referred to in fiqh terminology as "Ahl al-Dhimmah" (People of Protection)—recognized as part of "Ahl al-Dar al-Islam" (inhabitants of the Islamic state).² They are accepted as part of the "inhabitants of the land" even though they do not belong to the "Ahl al-Millah." (umat beragama Islam).

In the contemporary context, citizenship in Islam is known by the term "Ahl al-Dar," meaning the owners of the house, and becoming part of the state. The word "dar" or "house" is interpreted as a country, and its inhabitants are recognized as "citizens," just like Muslims.³ Actually, the issue of citizenship can be resolved using Islamic law, without the need to adopt the Western model of citizenship, because this model is considered only capable of addressing minority issues, but it can create serious problems for the majority group, especially when it comes to matters of faith.

Islam teaches its followers to collaborate and live in harmony with anyone regardless of their religious and cultural background, whether they are in the majority or minority. This was exemplified by the Prophet Muhammad (peace be upon him) when he was in Najran as an immigrant under the authority of the Christian King Najashi and when he became a political leader in Medina, successfully uniting various religious and ethnic groups into a single entity as citizens of Medina under his authority.⁴

The Prophet Muhammad (peace be upon him) emphasized the importance of respecting the rights of non-Muslims in his saying:

"Whoever harms a dhimmi has harmed me." "Whoever harms a dhimmi (a non-Muslim who is at peace), has harmed me." (HR. Abu Dawud).

From the description above, the research question is "What is the essence of citizenship from an Islamic perspective in the context of modern life?"

Literature review

¹ Hefni, W. (2020). Moderasi Beragama dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri. *Jurnal Bimas Islam*, 13(1), 1–22.

<https://doi.org/10.37302/jbi.v13i1.182>

² Faiqah, N., & Pransiska, T. (2018). RADIKALISME ISLAM VS MODERASI ISLAM: UPAYA MEMBANGUN WAJAH ISLAM INDONESIA YANG DAMAI. *Al-Fikra : Jurnal Ilmiah Keislaman*, 17(1), 33. <https://doi.org/10.24014/af.v17i1.5212>

³ DOLFRIES JAKOP NEUNUNY. (2023). *PENDIDIKAN KEWARGANEGARAAN*. <https://doi.org/10.31219/osf.io/hbnex>

⁴ Al-Karboly, Ahmed. "The Impact of Evoking Models of Peaceful Coexistence in the History of Islam, Achieving Moderation and Building Peace." *Dirasat Human and Social Sciences* 50, no. 6 (December 30, 2023): 293–303.

The Concept of Citizenship in Islamic View

Historically, citizenship in Islam was not known as we understand it today, because the concept of the modern nation-state only developed after the emergence of nation-states in the Western world in the 19th and 20th centuries.⁵ However, Islam recognizes a broader concept known as *ummah*, which refers to the global Muslim community that transcends national and tribal boundaries. In the early history of Islam, after the Hijrah (the migration of Prophet Muhammad PBUH from Mecca to Medina), the first Islamic state was established in Medina, the State of Medina. In this state, citizenship for a Muslim meant "Dar al-Islam" with vast and unlimited territories.⁶ For every Muslim, it is an obligation to defend and protect Dar al-Islam from threats by others, and the status in the eyes of religion is the same as defending their homeland. The bond that unites Muslims around the world is known as "ummah," which is a brotherhood based on shared beliefs and faith {إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ} [Al-Hujurat: 10]. Threats from non-Muslims against the "ummat," even when carried out by close family members, are called enemies of Islam.⁷

This is emphasized in the Qur'an as follows:

“You (Muhammad) will not find a people who believe in Allah and the Last Day, loving those who oppose Allah and His Messenger, even if they are their fathers, sons, brothers, or family”. (al-mujadilah: 22)

Citizenship in Arabic (*al-Wataniyyah*) is defined as the rights and obligations of residents towards a country, where every individual is entitled to fair treatment without discrimination based on ethnic, racial, cultural, or religious differences.⁸ The term "*wataniyyah*" is not explicitly found in Islamic teaching texts, but its synonyms can be found, such as "al-Balad" (country), "*Bilad*" (countries), "*Baldah*" (city), and "*Diyaar*." (residence.⁹ In this case, citizenship is more understood as a moral and social bond between the individual and the country of residence. Al-Jurjani, in viewing the relationship between citizenship and citizens, divides them into two types of citizens: native residents, the place of birth and domicile of a person. urban residents, those who are not native inhabitants, but wish to live in a certain country for at least 15 days or more and do not want to reside permanently.¹⁰ In the Quran and Hadith, it is taught that citizenship is not just a legal or administrative status, but also encompasses social, moral, and spiritual dimensions. For example, the Qur'an reminds humanity of their unity of origin:

O mankind O people, indeed We have created you from a male And female, and made you into nations and tribes so that you may know one another. Indeed, the most noble of you

⁵ DOLFRIES JAKOP NEUNUNY. (2023). *PENDIDIKAN KEWARGANEGARAAN*. <https://doi.org/10.31219/osf.io/hbnex>

⁶ Muhamad Khooirul Umam. (2018). STRATEGI INTELEKTUALISASI PROGRESIFITAS MANHAJUL AL FIKR KADER AN-NAHDLIYAH. *INDIGO (University of Illinois at Chicago)*. <https://doi.org/10.31219/osf.io/mzdbv>

⁷ Yusuf SunnahQaradawi, and Kathur Suhardi. *Fiqh Daulah Dalam Perspektif Al-Quran Dan* . Jakarta Timur: Pustaka Al-Kautsar, 1997.

⁸ Huda, M. T., & Dina, U. (2019). Urgensi Toleransi Antar Agama dalam Perspektif Tafsir al-Syaârawi. *TARBIYA ISLAMIA : Jurnal Pendidikan Dan Keislaman*, 8(1), 44. <https://doi.org/10.36815/tarbiya.v8i1.344>

⁹ Taqiyudin, M., Supardi, S., & Huda, A. N. (2022). MAKNA DASAR DAN MAKNA RELASIONAL PADA KATA AL-BALAD DALAM AL-QUR'AN: KAJIAN SEMANTIK TOSHIHIKO IZUTSU. *Zawiyah: Jurnal Pemikiran Islam*, 8(2), 113. <https://doi.org/10.31332/zjpi.v8i2.5463>

¹⁰ Al-Jurjani. (1995). *Kitab al-Ta'rifat*. Darul Kutub al-Lubnaniyah,.

in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. Expert "O mankind, indeed We have created you from a male and a female and made you into nations and tribes that you may know one another."(QS. Al-Hujurat: 13).

Although Islamic countries are currently politically separated, they are still considered part of a larger ummah, bound by the common fundamental principles of Islam. Therefore, citizenship in Islam takes into account social relationships and a greater responsibility towards fellow human beings. Citizenship as an integral part of a person's social identity. Not only is citizenship a right and duty of individuals within the state, but in Islam, citizenship also serves as a link between individuals and the broader society known as ummah.¹¹ Citizenship contains the concept of solidarity that applies not only within a specific country but also at the global level, based on true brotherhood. (ukhuwah). Citizenship, ummah creates solidarity among members of society, whether they share the same religion or belong to different faiths. So, citizenship in Islam can be understood as the relationship between an individual and a territory or country, where a person has rights and obligations, both as a good citizen in a particular country and as part of the global Muslim community. (ummah).

Methodology

This study employs a qualitative approach, utilizing a textual and content analysis method¹² to examine the concept of citizenship from an Islamic perspective. The research draws on primary Islamic sources, including the Qur'an, Hadith, and Islamic jurisprudence (fiqh), alongside historical examples from the life of the Prophet Muhammad (peace be upon him) and the governance systems of early Islamic states. These sources are analyzed to uncover the foundational principles of Islamic citizenship, including justice, social harmony, welfare, and defense of the state. Additionally, the study incorporates secondary sources, such as scholarly articles and books, to contextualize the Islamic understanding of citizenship in contemporary settings, particularly in multi-religious and multicultural societies.

Findings and Discussion

After the researcher obtained data from various sources related to the research theme, and it was then identified and classified into some themes, and subsequently a descriptive analysis was conducted, finding some themes as below:

Citizenship in Islam is not only related to administrative rights such as voting in elections or the right to state protection, but also includes moral and social obligations towards the state and fellow citizens. Therefore, defending the country is no different from defending the religion in the perspective of Islamic law. Several important aspects regarding citizenship in Islam include:

1. Upholding Social Justice

Islam teaches that justice is the main principle in the relationship between humans and the state. Citizenship in Islam demands that every individual actively participate in creating a

¹¹ Rosyada, Dede. *Madrasah Dan Profesionalisme Guru Dalam Arus Dinamika Pendidikan Islam Di Era Otonomi Daerah*. Tapos, Cimanggis, Depok: Kencana, 2017.

¹² Ibid, *Penelitian Kualitatif Untuk Ilmu Pendidikan*. Prenada Media, 2020.

just society, where the basic rights of every citizen must be fulfilled without discrimination.¹³ The Qur'an emphasizes the importance of justice:

Indeed, Allah commands you to be just, to do good, and to give to relatives. He forbids immorality, wrongdoing, and oppression. He advises you so that you may be reminded. "Indeed, Allah commands you to be just, to do good, and to give to relatives." (QS. An-Nahl: 90).

From the verse above, it explains that the enforcement of justice is the main foundation in all dimensions of life, and even justice must be upheld towards one's own family, and applied equally in law enforcement.

2. Maintaining Social Harmony and Community Life

Islam teaches brotherhood (ukhuwah) not only among Muslims but also towards all of humanity. This concept is important in maintaining social harmony in a diverse society. The Prophet Muhammad (peace be upon him) taught:

"Whoever believes in Allah and the Last Day, let him speak good or remain silent." "Whoever believes in Allah and the Last Day, let him speak good or remain silent." (HR. Bukhari dan Muslim).

Islam acknowledges and values the existence of ukhuwah wathoniyah wa insamiyah (national and human brotherhood) as a reality of diversity. *Ukhuwah Wathoniyah is often meant as a relationship based on the common birthplace of the nation's community.*¹⁴ *This relationship is caused by the similarity in citizenship despite differences in ethnicity, religion, and culture. The state here functions as a binding force of their brotherhood within a framework of certain ideologies and philosophies that have become a mutual agreement. Having similarities and living together in a nation will automatically form a sense of brotherhood among the people.*¹⁵ *A country that fosters brotherhood among its inhabitants, and each of them must give up their rights to build solidarity, togetherness, and mutual assistance, as an obligation as brothers. As rational living beings, it is very natural for humans to have an instinctive love for their nation and country as their homeland.*

3. Realizing Welfare and Sustainable Development

Islam views citizenship as part of the responsibility to achieve collective welfare. The state must provide basic needs for its citizens, such as food, clothing, shelter, education, and health care. In addition, citizenship requires every individual to contribute to the development of the country.

¹³ Hadi, A., Anim, S., & Yasin, H. (2024). Integration of Islamic Principles and Modern Educational Theories in Islamic Education. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 16(2), 1385-1398.

<https://doi.org/10.37680/qalamuna.v16i2.6105>

¹⁴ Amal, M. Khusna. "Counter-Radicalism and Moderate Muslim in Jember." *Al-Ulum* 16, no. 2 (December 1, 2016): 311.

¹⁵ Ms. Sharon Sassler, and Amanda Miller. *Cohabitation Nation*. Univ of California Press, 2017.

And They ask you about what they should spend." Say: 'What is beyond sufficiency.'"(QS. Al-Baqarah: 219).

The government together with the residents must work hard for the welfare of its people, because their welfare is the main foundation of a nation's progress, and if a country has a majority of its population suffering from poverty, it will certainly be categorized as a poor country.

4. Maintaining the Security and Sovereignty of the State

Citizenship in Islam also includes the obligation to maintain the security and sovereignty of the state. Every individual has the obligation to defend the country from any threat, whether from within or outside.¹⁶ This is in line with Islamic teachings that prioritize peace and security.

Allah does not forbid you from those They did not fight you in the religion and did not expel you from your homes. To be kind to them and act justly towards them. Indeed, Allah loves those who are just. Allah does not forbid you from being good and just towards those who do not fight you because of religion and do not expel you from your homes. Indeed, Allah loves those who act justly.

5. Global Responsibility towards Humanity

Citizenship in Islam also teaches the importance of playing a role in creating a better world for all of humanity. Islam teaches that a person should do good not only to fellow humans but also to all of humanity, including those outside their country or community. For that reason,

We decreed upon the Children of Israel that it is... Whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves a life As if he had given life to all mankind. And indeed, Our messengers came to them with clear signs, but many of them, even after that, continued to transgress in the land.. But then many of them exceeded the limits on earth.(QS. Al-Maidah: 32).

Islam teaches that relationships among humans should be built on the principles of mutual respect and understanding, and living together peacefully. Universal Brotherhood (Ukhuwah Insaniyah): This principle emphasizes that although Muslims have a strong religious bond, they are still required to maintain good relations.¹⁷ Humanity can be a point of convergence and a bond for people all over the world, despite differences in religion, politics, culture, ethnicity, and other aspects. Human awareness as brothers and sisters, as servants of Allah from the father of humanity, Prophet Adam AS, along with his wife Siti Hawa, can prevent the conflicts that occur today. Humans have the potential for both good and evil, capable of becoming like Angels and even worse than Devils, but essentially, in their

¹⁶ Hadi, A., Syairozi, I., & Oktapiani, M. (2024). Revitalizing Pesantren Education to Foster Religious Moderation in Indonesia. *At-Ta'dib*, 19(2), 241–350. <https://doi.org/10.21111/attadib.v19i2.12858>

¹⁷ Yamamah, Ansari. "Discourse on Universal Religious Values: A Contemporary Paradigm from an Islamic Transitive Perspective." *Journal of Al-Tamaddun* 17, no. 2(December 21, 2022): 99–112.

subconscious, they both have a longing for peace, justice, and prosperity, appreciation, and love.

6. Formation of Responsible Citizens

Islam places great emphasis on the importance of character education for responsible individuals. The formation of character through education is expected to shape citizens who are intellectually smart, possess noble morals, and have high social awareness, which will positively contribute to the development of the country and society.

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

"Each of you is a shepherd and each of you is responsible for his flock." "Each of you is a leader (ra'i) and each of you will be held accountable for your leadership." (HR. Bukhari dan Muslim)

As a Muslim and citizen, one should be responsible for the progress of their country, thus requiring a strong work ethic and accountability towards the trust they receive.

7. Pluralism and Religious Coexistence

Islamic history demonstrates that non-Muslims have been granted protection and religious freedoms under Islamic governance. The concept of "Ahl al-Dhimma" historically provided non-Muslims with rights and security within an Islamic state, ensuring their ability to practice their faith and engage in trade and governance. This demonstrates that Islamic citizenship accommodates pluralism and fosters mutual respect among different religious communities.

8. Civic Engagement and Responsibility

Islamic teachings encourage civic participation, including active involvement in governance, education, and community service. Every citizen has a role in maintaining social harmony and contributing to national development. The Islamic model of leadership emphasizes consultation (shura) and accountability, ensuring that rulers and citizens alike adhere to ethical governance.

By analyzing these dimensions, this study underscores the comprehensive nature of Islamic citizenship, integrating legal, moral, and social obligations to establish a just and harmonious society.

Conclusion

The concept of citizenship in Islam extends beyond legal and administrative aspects, emphasizing moral, social, and political responsibilities. Islamic teachings advocate for justice, social cohesion, and the well-being of all citizens, regardless of religious or ethnic background. Unlike Western models that primarily focus on legal rights and state-defined obligations, Islamic citizenship encompasses active participation in societal development, state security, and humanitarian contributions. This study underscores that the Islamic perspective on

citizenship fosters national unity and global responsibility, offering a comprehensive framework for harmonious coexistence in multi-religious and multicultural societies.

Recommendations

1. Policy Implementation: Governments in Muslim-majority nations should integrate Islamic values of justice and social harmony into national policies, ensuring equal rights and responsibilities for all citizens.
2. Interfaith and Intercultural Dialogue: Religious leaders and policymakers should promote interfaith dialogue to enhance mutual respect and reduce sectarian conflicts within diverse communities.
3. Educational Reforms: Islamic educational institutions should emphasize the broader concept of citizenship, instilling values of social responsibility, nation-building, and peaceful coexistence.
4. Legislative Considerations: Lawmakers should consider the ethical and moral aspects of Islamic citizenship when formulating policies, ensuring that legal frameworks reflect both national unity and religious principles.
5. Community Engagement: Muslim communities should actively participate in national and global humanitarian efforts, reinforcing Islam's emphasis on collective welfare and social justice.

By adopting these recommendations, policymakers, scholars, and religious leaders can contribute to the development of an inclusive and just society rooted in the Islamic concept of citizenship.

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