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USTAD ABDUL SOMAD'S THOUGHTS ON THE ISLAMIC BROTHERHOOD TRILOGY

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ABSTRACT

The purpose of this research is to explore Ustadz Abdul Somad's views on strengthening the Islamic brotherhood trilogy. This research method uses qualitative methods in the form of media observation studies using a content analysis approach. The results of the study concluded that in Ustad Abdul Somad's view, strengthening the Islamic brotherhood trilogy can be manifested through strengthening the value of *Ukhuwah Islamiyah* by strengthening the integration of the social life of Muslims for mutual understanding and help. Then, strengthening the value of *Ukhuwah Wathaniyah* which emphasises national unity in the midst of diversity. Furthermore, strengthening the value of *Ukhuwah Basyariyah* in the form of promoting universal humanitarian solidarity amid the social diversity of mankind. This research confirms that the trilogy of Islamic brotherhood can be a paradigmatic basis in realising a life of harmony amid the social plurality of humanity.

Keyword: Ustad Abdul Somad, Strengthening, Ukhuwah



A. Introduction

The phenomenon of *Ukhuwah Wathaniyah* and *Ukhuwah Islamiyah* in Indonesia faces serious challenges, especially regarding religious intolerance. The issue of radicalism is often associated with Islam, creating a negative stigma against Muslims and Islamic educational institutions (Saliyo, 2017). Research shows that communities, which should be the center of moderation, are sometimes perceived as the cradle of extremism. Therefore, it is important to strengthen the values of *Ukhuwah Wathaniyah*, *Ukhuwah Basyariah* and *Ukhuwah Islamiyah* to build tolerance and unity amid the diversity of Indonesian society.

Problems in *Ukhuwah Islamiyah* and *Wathaniyah* occur in many communities. Where most residents in Tana tidung district tend to work together, but the potential for conflict due to differences in views and interests triggers conflicts in *Ukhuwah Wathaniyah* and also *Ukhuwah Islamiyah*. As for efforts to increase the sense of *Ukhuwah Islamiyah* and *Ukhuwah Wathaniyah* itself with strategic efforts. Ustad Abdul Shomad himself explained that there are 5 ways to strengthen *Ukhuwah Islamiyah*, such as *taaruf*, *tafahum*, *tafakul*, *taawun*, and finally *itsar*. Whereas in *Ukhuwah Wathaniyah* itself there are various ways that can be applied in society in socializing, communicating and culturing. In this context, *Ukhuwah Islamiyah* and *Wathaniyah* in Tana Tidung district, North Kalimantan, are things that can be explored more deeply. This is no exception in social and societal activities. This can be desired by the role of the community to contribute and increase solidarity (Herwani, 2020).

Strengthening *Ukhuwah Islamiyah* and *Wathaniyah* in Tana Tidung Regency, North Kalimantan, requires efforts to strengthen unity amid cultural and religious diversity. Ustadz Abdul Somad's recitation focused on interfaith harmony and the spirit of nationalism that supports each other. Muslims were invited to strengthen internal brotherhood while maintaining good relations with the wider community. The values of Pancasila are emphasized as the basis for building a peaceful, harmonious and empowered society. *Ukhuwah Islamiyah* is emphasized not only as a spiritual bond, but also as a constructive social bridge, creating a prosperous and tolerant environment with peace as the main principle in Islam. Islam emphasizes the importance of harmony and harmony, avoiding conflict that only brings social damage. In the context of strengthening *Ukhuwah Islamiyah* and *Wathaniyah* in Tana Tidung Regency, the values of peace and tolerance must be prioritized. Thus, Islamic teachings on peace can be the basis for creating a peaceful, harmonious and empowered society (Iryani & Tersta, 2019).

However, these differences have something in common, namely establishing brotherhood. Then the next similarity of each *Ukhuwah* is that it emphasizes the same thing in reviewing qualitative studies in Tana Tidung district can be done through a media observation approach. By comparing the Trilogy of Islamic ukuwah, it can be found that there are differences but have similarities in

their objectives. In the video Ustadz Abdul Somad said that there were differences in *Ukhuwah Islamiyah* and *Ukhuwah Wathaniyah*. *Islamiyah Ukhuwah* is based on Islamic brotherhood while *Wathaniyah Ukhuwah* is not as religious but as a country. Outside of the video there is also *Ukhuwah Basyariyah*, namely brotherhood among humans. The difference in the definition of each *Ukhuwah* does not make a reason to divide. The difference in the definition of each *Ukhuwah* does not make it an excuse to break up, namely creating good, harmonious relationships and tolerance among humans.

Ukhuwah Islamiyah, *Wathaniyah*, and *Basyariyah* are the basis of brotherhood rooted in the trilogy of ukhwah, playing an important role in encouraging harmony in the midst of diversity. In his preaching in Tana Tidung, Ustadz Abdul Somad conveyed the urgency of religious moderation, teaching how *Ukhuwah Islamiyah* (brotherhood in Islam) strengthens the Muslim community, *Ukhuwah Wathaniyah* (national brotherhood) binds Indonesian citizens in the values of Pancasila, and *Ukhuwah Basyariyah* (brotherhood of humanity) emphasizes tolerance across religions and humanity. It highlights that through the teachings of ukhuwah, the people of Tana Tidung can form a social unity based on religion and human values (Zaini Dahlan, 2019b).

The purpose of this study is to identify the content of the value of *Ukhuwah* in the da'wah lecture delivered by ustadz Abdul Somad on the upload of the youtube panel Bhineka Satu, *Tabligh Akbar* with the theme "Strengthening the Relationship of *Ukhuwah Islamiyah* and *Wathaniyah* in Tana Tidung, North Kalimantan". This research uses a qualitative method with a descriptive analysis approach. The values of the trilogy of *Ukhuwah* are used as the basis for the perspective of the main topic of research, namely *Ukhuwah islamiyah*, *Ukhuwah Wathaniyah* and *Ukhuwah Basyariah*. Of the three *Ukhuwah* will analyze the trilogy of *Islamic Ukhuwah* as a conceptual framework contained in da'wah content. Data collection through observation and documentation, primary data obtained from observations and secondary data using a variety of scientific research that is correlative to the main discussion. This research uses data analysis in the form of data reduction, presentation, and verification stages.

In previous studies on *Ukhuwah Islamiyah* and *Ukhuwah Wathaniyah* showed the importance of these two concepts in building unity and solidarity in society. As in the discussion of the research on the value of ukhuwah wathaniyah in the life of Ki Hajar Dewantoro, Cahyono, Purworejo discusses more about the figures in his discussion. and discusses ukhuwah islamiah based on Indonesian values and the practice of life from Ki Hajar Dewantara. Then the implementation of the values of *Ukhuwah* in the form of religious moderation in Indonesia in the perspective of the Qur'an discusses more about human rights in the aspects of *Ukhuwah Islamiyah* and *Ukhuwah Wathaniyah* and the discussion is not in place. In summary, research on the trilogy of ukhuwah has great potential to make a significant contribution to

the development of science, solving social problems, and building a better society (Hassannusi, 2022).

Research on *Ukhuwah Islamiyah* and *Ukhuwah Wathaniyah* has significant urgency in answering the challenges of intolerance in the context of religious moderation that often triggers social conflict. Although these two concepts are different *Ukhuwah Islamiyah* emphasizes brotherhood among Muslims, while *Ukhuwah Wathaniyah* emphasizes national ties - both have the same goal, namely strengthening unity and tolerance in a pluralistic society. The urgency of this study is even more pronounced in a region like Tana Tidung Regency, where the diversity of views and interests of the community has the potential to cause friction. By deepening the understanding of the trilogy of *Ukhuwah (Islamiyah, Wathaniyah, and Basyariyah)*, the community is expected to build harmonious solidarity so that the values of *Ukhuwah* become the basis for the creation of peace, harmony, and social welfare in Indonesia. This research uses a descriptive qualitative approach with a literature study method, as well as observation of YouTube videos from Ustadz Abdul Somad Official's YouTube channel with the discussion "Strengthening Relationships between *Ukhuwah Islamiyah* and *Wathaniyah* in Tana Tidung Regency" to explore the understanding and application of *Ukhuwah* values in social life, as well as its role in preventing or resolving social conflicts that occur.

B. The Trilogy of Ukhuwah as the Foundation of Religious Moderation

The trilogy of *Ukhuwah* approach, namely *Ukhuwah Islamiyah*, *Ukhuwah Wathaniyah*, and *Ukhuwah Basyariyah*, is the basis of analysis to understand and analyze religious moderation amid social diversity in Indonesia (Asmani, 2022). These three concepts of *Ukhuwah* play a role in strengthening harmonious social relations between individuals from various religious, ethnic and cultural backgrounds. In general, *Ukhuwah Islamiyah* prioritizes brotherhood based on Islamic teachings, *Ukhuwah Wathaniyah* connects individuals on the basis of national unity, and *Ukhuwah Basyariyah* reaches out to brotherhood on the basis of humanity. Ustadz Abdul Somad, through his preaching in the Tana Tidung region, emphasized the importance of this *Ukhuwah* trilogy in creating interfaith solidarity and strengthening national values and inclusive humanity.

Ukhuwah Islamiyah emphasizes the importance of brotherly bonds among fellow Muslims through the principles of *ta'aruf* (knowing each other), *tafahum* (understanding each other), *takaful* (supporting each other), *ta'awun* (helping each other), and *itsar* (putting others first). (mutual support), *ta'awun* (mutual assistance), and *itsar* (putting others first). These principles build a strong foundation of solidarity within the Muslim community, overcoming the negative stigma of extremism often associated with Islam (A Munjin Nasih, Achmad Sultoni, 2020). *Ukhuwah Islamiyah* provides a solid foundation for strengthening the bonds

of brotherhood among Muslims, while remaining open and accepting of the existence of other groups. This approach is in line with Islamic principles that prioritize peaceful values and encourage avoiding conflict. By strengthening *Ukhuwah Islamiyah*, we can create a harmonious atmosphere in a diverse society, where each individual feels valued and accepted, regardless of differences. This not only strengthens solidarity within the Muslim community, but also extends the reach of collaboration and dialog with other groups for the sake of achieving peace and shared prosperity (Suriati et al., 2020).

Ukhuwah Wathaniyah or national brotherhood links the community with the spirit of nationality, which is realized through acceptance of diversity according to the motto "Unity in Diversity." This type of brotherhood is ignoring the differences; such as races, genders and religions They are united because of Indonesia (Hasanah, 2018). This perspective encourages Muslims to strengthen relationships with fellow citizens, both Muslims and non-Muslims, in order to maintain social harmony (Abdul Azis & Khoirul Anam, 2021). Ustadz Abdul Somad's preaching emphasizes *Ukhuwah* This view highlights the importance of equality, tolerance and harmony as a strong foundation for creating an inclusive and peaceful society.

Ukhuwah Bashariyah emphasizes the brotherhood of humanity that transcends religious and national boundaries. It encompasses all humanity as part of the universal human community (Romadlan et al., 2020). Through *Ukhuwah Basyariyah*, Islamic teachings call for respect for religious, ethnic and cultural differences which are the foundation for the creation of tolerance and harmony in society. *Ukhuwah Basyariyah* teaches that Islam prioritizes harmonious relationships between individuals, mutual respect, and treating others with justice and empathy. So, as social beings, humans have a role to communicate and interact to create a harmonious life (Ali Mursyid Azisi & Agoes Moh. Moefad, 2022).

The *ukhuwah* trilogy approach in the study of religious moderation allows for an in-depth analysis of how Islam views diversity as a wealth that must be preserved. These concepts not only strengthen the bonds among Muslims but also serve as a bridge to social harmony in a multicultural environment, so that Islamic values can be a mercy for all mankind (rahmatan lil 'alamin).

C. Da'wah: Unifying Ukhuwah for Social Life

Ukhuwah Islamiyah, Wathaniyah, Basyariyah is one of the things that is very necessary in religious, social and community life. Where Islam teaches its adherents to instill a sense of unity and integrity, in *Ukhuwah Islamiyah* where beliefs can be used as demands for kinship, raising religious believers, realizing that all religious believers are brothers. *Ukhuwah Wathaniyah* where this reflects a sense of brotherhood towards the homeland and nation. Where in Indonesia has a

lot of diversity from ethnicity, tribe, language, race, art, and culture from sabang to merauke. *Ukhuwah Wathaniyah* is one of the doctrines in strengthening religion.

Ukhuwah Basyariyah is a sense of friendship between humans where God created Adam and Eve to give birth to human beings on this earth (Faisal Ismail, 2019). Religion is a sensitive thing in Indonesia, because it educates a sacred identity. These three types of *ukhuwah* are interrelated, because they can build a harmonious and inclusive social life. In this case, if the trilogy of *ukhuwah* does not work, there is no ability to build relationships between religious communities and can cause conflict. Increased intolerance of religious differences can trigger the emergence of radicalism or other violence. The loss of a sense of brotherhood between religious communities. Many people will later damage human rights and experience a humanitarian crisis. Religious crises like this have happened several times in Indonesia (Ahmad Syafi'i Mufid, 2001).

Ukhuwah, as explained earlier, is a condition of mutual connection and attachment on the basis of mutual love between two people, or in this case between believers because of their faith. So between them must love each other and a believer should treat other believers like their own brothers and exercise the rights that exist between them. *Ukhuwah* is not born just like that, the birth of *ukhuwah* is due to a supporting factor, namely the equality factor. For example, similarities in descent, tribe, nation, ideology, religion and so on. A person who is more bound in the bonds of *ukhuwah* will have a sense of love for his brother and he will feel the pain of his brother. He will also willingly and willingly extend his hand to help his brother even though he himself is in a state of deprivation (Shihab, 491M).

A believer should realize wholeheartedly that another Muslim is his brother. The fact that they differ in nation, color, language and customs does not make them any less brothers. Islamic brotherhood is based on the rope of religion and the similarity of faith and surrender to Allah SWT. The unity of Muslims is bound by the spirit of mutual help, mutual respect for equal rights and obligations, love and so on. *Ukhuwah Islamiyah* does not see differences in nation and descent, skin color, rank or wealth (Syawaludin, 2020).

In history it can be said that *ukhuwah* is also one of the teachings that are widely conveyed in the Qur'an. The principle of *ukhuwah* in the Qur'an has been applied since the Qur'an was revealed and was very visible when the prophet Muhammad SAW built the state of Medina which was marked by the establishment of the Medina Charter. The Medina Charter is the formation of the people for believers on the one hand and for believers with the Jews on the other hand the importance of the principle of *ukhuwah* has been applied. This means that in the organization of the Ummah there is also the meaning of the brotherhood of humanity both religious, social, or humanitarian between religious believers. With regard to this, that *ukhuwah* for every human being must go well. Because the

existence of *ukhuwah* can unite humans, as well as create a sense of tolerance between fellow Muslims and Muslims with non-Muslims (Al-Mutawwakil Alallah, 2019).

In this discussion, which brings a district on the island of Kalimantan, namely Tana Tidung, where *ukhuwah* is emphasized to build relationships between humans and God through correct religious understanding. This can include the importance of worship, prayer, and sincerity in giving. Encouraging the community to be more sensitive by maintaining harmony between religious believers. By educating how examples of daily life in ustad abdul somad's lectures.

D. The Strategy of Strengthening the Islamic Brotherhood Trilogy in the View of Ustad Abdul Somad

In social life, social roles are very influential in building solidarity with others. In this case, dissemination itself is the dissemination of religious solidarity values through a form of communication or media. In the context of this research, dissemination can be obtained from the media, namely lectures from ustadz abdul somad about the trilogy of *ukhuwah*. Before elaborating further on the dissemination of solidarity values, it would be better to understand more about dissemination. According to KBBI (Big Indonesian Dictionary) Dissemination is the process of disseminating ideas and ideas ((KBBI), n.d.). Dissemination here is important to make people aware of the values of Islamic religious solidarity spread by the preaching of ustad abdul somad. Therefore, the cause of proselytizing carried out can strengthen the value of solidarity that exists in the community.

In the social context, the role of Muslims in building solidarity can be realized in various forms, both from solidarity to encourage each other, being able to maintain unity to solidarity to advise each other (Hesti Agusti Saputri et al, 2024). The preaching delivered by ustad abdul somad can be obtained the value of *ukhuwahan* in Islam. In this sub-chapter, it will be elaborated on the dissemination of Islamic *ukhuwah* values in the preaching delivered by ustad abdul somad through YouTube media.

1. The value of *Ukhuwah Islamiyah* as a form of Islamic Solidarity and Unification

Problematic issues that commonly occur in Indonesia regarding the trilogy of *ukhuwah*, in the diversity of Indonesia, the trilogy of *ukhuwah* often makes conflicts such as in Tana Tidung there are tensions between religions. The people of Tana Tidung should feel solidarity between fellow believers, especially strengthening the faith of science together. This can strengthen solidarity so that it can feel the closeness between religious believers to each other. Ustad Abdul Somad in his discussion told the people of Tana Tidung to strengthen brotherhood between religious believers. Sometimes some people find it difficult to maintain unity and nationality in Indonesia, social tensions often lead to conflict. There are

people who have done *ukhuwah islamiah*, such as the implementation of lecture activities with cooperation to succeed the event. Where the community cooperates without seeing between religious adherents where they do not distinguish one religion from another (Aleksia, 2023).

As explained above about the value of *Ukhuwah Islamiyah* which is applied in building the value of solidarity between religious communities, this application can be strengthened by previous studies that have been included at the beginning of writing about the implementation of *ukhuwah* values in the form of religious moderation in Indonesia. Implementation of the values of *Ukhuwah* in the form of religious moderation in Indonesia (Hassannusi, 2022). This research strengthens how the value of *Ukhuwah Islamiyah* can be implemented in social life in forming the value of unity between people. In this day and age, there are many cases of disputes or disputes between Muslims that occur because of trivial problems that are extended, resulting in the breakdown of brotherhood (Zaprulkhan, 2020).

From these various problems, it is necessary to maintain harmony with Muslims and non-Muslims in Indonesia by instilling the values of Islamic teachings about brotherhood. With this, the role of religious institutions is also very important in providing an understanding of the importance of maintaining solidarity between others, one of which is the Nadhatul Ulama organization which plays a role in teaching the importance of maintaining brotherhood by applying the value of *Ukhuwah Islamiyah* in it (Habibah Indah Ratnasari, Muh Nur, 2024). With that, it is necessary to dig deeper into the problems that exist among Muslims that cause the tenuous attitude of solidarity among Muslims, so that later it can be overcome according to the application of the value of *Ukuwah Islamiyah* (Hidayat & Supriadi, 2019).

The conclusion regarding how to strengthen the value of solidarity by applying the value of *Ukhuwah Islamiyah* can be strengthened from how religious institutions or organizations provide an understanding of Islamic values that can form unity. Therefore, the role of Nahdlatul Ulama in maintaining *Ukhuwah Islamiyah* among religious communities is very significant and diverse. Through the spread of tolerance values, interfaith dialog, inclusive social assistance, multicultural education, and opposition to radicalism, NU has contributed greatly to creating a more peaceful and harmonious society. From the description above, it shows that NU plays an active role in creating solutions that can realize peace and harmony in religious life, by prioritizing *adab* in religion and avoiding acts of violence, extremism, and intolerance through the application of religious moderation (Yazkiyyah Yatasha, 2023).

2. The Value of *Ukhuwah Wathaniyah* as a Value of Solidarity with the Homeland

The people of Tana Tidung Regency in North Kalimantan often face great challenges in maintaining social harmony amidst diversity. Social conflicts often

occur due to differences in views, interests and cultures that affect relationships between citizens. The dissemination of false information such as hoaxes and hate speech on social media has also worsened the atmosphere, creating tensions that are difficult to ease (Ismail, 2019). One clear example is the emergence of conflicts between religious communities caused by misunderstandings about each group's traditions. In a situation like this, *Ukhuwah Wathaniyah*, or brotherhood as a nation, becomes an important value that must be strengthened to prevent social rifts. Ustadz Abdul Somad in his preaching reminded the importance of instilling the value of Pancasila as the foundation of nationality. By prioritizing these noble values, people are expected to appreciate differences and build harmony in the midst of pluralism (Abdul Somad, 2023).

The spirit of that characterizes the Tana Tidung community reflects the real implementation of the value of *Ukhuwah Wathaniyah*. In various activities such as grand recitation, national holiday celebrations and community service, people from different religious and cultural backgrounds work together to make the event a success without distinguishing social status or beliefs. For example, when a recitation featuring Ustadz Abdul Somad was held, committees from different religions worked together to ensure the smooth running of the event, from providing logistics to security (Zaini Dahlan, 2019a). This uniqueness shows that the people of Tana Tidung are able to actualize the values of Pancasila in their daily lives. This effort not only strengthens relations between citizens but also creates strong social cohesion, providing a concrete example of how *Ukhuwah Wathaniyah* can be applied effectively (Saeful Lukman, et al, 2020) .

Majelis taklim plays a strategic role in building national brotherhood by conveying national and religious values inclusively. Zaini Dahlan's research in *The Role and Position of Majelis Taklim in Indonesia* shows that majelis taklim is not only a place to deepen religious knowledge, but also a means of strengthening intercultural dialogue that supports social integration (Zaini Dahlan, n.d.). In Tana Tidung District, majelis taklim serves as a medium to disseminate messages of moderation, tolerance and cooperation among citizens. Programs such as national studies that integrate Islamic teachings with Pancasila values are a concrete step to prevent potential social conflicts caused by different views. This approach has been proven to create a more peaceful and respectful atmosphere in society.(Suriati et al., 2020)

The utilization of digital media has become one of the effective strategies to disseminate the values of *Ukhuwah Wathaniyah* in modern society. According to Kawangung's research (2019), digital media enables the delivery of inclusive religious messages to a wide audience, especially in supporting religious moderation and tolerance. In Tana Tidung District, religious figures such as Ustadz Abdul Somad use platforms such as YouTube to convey the importance of national unity in religious diversity. This helps to strengthen people's awareness of the

urgency of maintaining solidarity amidst the challenges of globalization. In addition, digital literacy also enables people to be more critical in receiving information, especially in countering hoaxes that often trigger social conflicts. With this approach, digital media plays a significant role in supporting the strengthening of *Ukhuwah Wathaniyah* practically in society (Yudhi Kawangung, 2019).

The value of *Ukhuwah Wathaniyah* has proven to be an important instrument in creating solidarity in the midst of community diversity, especially in Tana Tidung Regency. This discussion supports Kawangung's (2019) findings that digital media can be an effective means of disseminating national values and religious moderation, and corroborates Zaini Dahlan's (2019) research that emphasizes the role of majelis taklim as a basis for national learning. The combination of traditional approaches through majelis taklim and modern approaches through digital media can be an optimal strategy to maintain unity and tolerance in society. With comprehensive implementation, the value of *ukhuwah wathaniyah* not only strengthens relationships between individuals but also contributes to building an inclusive and harmonious nation (Agus Setiawan et al., 2022).

3. The Value of *Ukhuwah Basyariyah* as a Human Solidarity Value

Ukhuwah basyariyah is the highest level of *ukhuwah* and overcomes the other two *Ukhuwah: Islamiyah* and *Wathaniyah*. This means that after climbing *Ukhuwah Islamiyah* and *Ukhuwah Wathaniyah*, one should reach a higher, deeper, and more fundamental *ukhuwah*, namely *Ukhuwah Basyariyah*. Although the story is not uncommon among humans to be preoccupied with differences, a sense of compatibility and concern for each other is lost (Istiani, 2024). So that they are easily offended, angry, bullying each other, even to the point of disputes between tribes, between nations, between religions, even within one religion. Hopefully with *ukhuwah basyariyah*, a person sees others primarily as fellow human beings, not what their religion, tribe, nation, group, identity, and other outer clothes. We want to help someone who needs help not because he is the same religion, tribe, or nation as us for example, but because he is a human being who is in trouble and we should help him, regardless of his religion and tribe (R Ummah, 2023).

Allah ordains humans as social creatures or also called *al-Nas*, where every human being needs social interaction relationships by working together to meet their needs. In the social life of a multicultural society, Muslims can relate to anyone without restrictions on ethnicity, nation, race and religion (K. Mayasaroh, dan N. Bakhtiar, 2020). With the diversity in society, it is important to maintain harmony so as not to cause discord.

The harmony that occurs in the Tana Tidung community is one of the manifestations of *Ukhuwah Basyariah*. Religious differences are not a barrier in maintaining the solidarity of fellow human beings. One of the efforts made in Tana Tidung to maintain community harmony is the new program “Desa Sadar Kerukunan” launched by the Religious Harmony Forum (FKUB) together with the Ministry of Religious Affairs and the Tana Tidung Government. Ministry of Religious Affairs and Tana Tidung Government. The launch of Desa Sadar Kerukunan is an important milestone in maintaining and strengthening religious harmony and increasing tolerance at the village level (Admin, 2023).

The value of *Ukhuwah Basyariah* conveyed by Ustadz Abdul Somad in his lecture in Tana Tidung serves as a reinforcement of solidarity between humans, reminding people of the importance of universal brotherhood that is not limited to certain groups or religions. In his preaching, Ustadz Abdul Somad invites people to help, love, and care for each other as a reflection of *Ukhuwah Basyariah* which emphasizes equality and humanity. This emphasis is in line with research conducted by Syarifudin (2023) who found that lectures that emphasize social and humanitarian aspects are able to overcome social gaps in multicultural societies, because they are more easily accepted by various groups regardless of religious background (Syarifudin, 2023). Lectures like this play an important role in building social relations and fostering a spirit of mutual help in a diverse society.

Furthermore, Ustadz Abdul Somad's da'wah in Tana Tidung also utilizes mass communication media to expand the reach of his message, including through the YouTube platform which can be accessed by various levels of society. This supports research conducted by Zainal (2022) which shows that da'wah through digital media is able to form effective communication patterns and spread the value of *ukhuwah basyariah* more quickly (Zainal, 2022). This media-based da'wah provides an opportunity to build a wider social solidarity network and reach audiences that are not reached by traditional lectures, so that the message of *Ukhuwah Basyariah* can spread more widely and have a greater impact on the formation of social solidarity among the community.

Da'wah with an emphasis on social and humanitarian values will be easily accepted by the wider community because it contains an invitation to increase the importance of social solidarity. This is in line with the findings of Syarifudin (2023) which show that lectures that prioritize social and humanitarian aspects can overcome social gaps and are accepted by various groups. And also with the help of mass media, the spread of awareness of social solidarity can be conveyed to the wider community so that the value of *Ukhuwah Basyariah* in Ustadz Abdul Somad's preaching in Tana Tidung can be applied in real life. The use of digital media such as YouTube in his preaching supports the results of Zainal's research (2022), which confirms that digital media can spread the message of *Ukhuwah Basyariah* quickly and expand the reach of social solidarity. Thus, it will form harmony in a

community environment that coexists with different religions, ethnicities or races. With that, the community can apply the value of tolerance to real life, especially in Tana Tidung itself where the da'wah is carried out (Tahir, 2024).

E. Conclusion

This research emphasizes the importance of the trilogy of *Ukhuwah Islamiyah*, *Wathaniyah*, and *Basyariyah* as the foundation for creating a harmonious social life in the midst of community diversity, especially in Tana Tidung Regency. Ustadz Abdul Somad, through his preaching, successfully communicated these values with a religious moderation approach. In particular, *Ukhuwah Islamiyah* highlights the strengthening of solidarity among Muslims through principles such as ta'aruf (knowing each other), tafahum (understanding each other), takaful (supporting each other), ta'awun (helping each other), and itsar (putting others first). The application of these principles not only creates stronger inter-community relations but also becomes a constructive social bridge in the midst of a multicultural society. *Ukhuwah Wathaniyah* emphasizes national brotherhood based on the values of Pancasila and the motto of Bhinneka Tunggal Ika. With the spirit of gotong royong, the people of Tana Tidung show how collaboration across religions and cultures can reduce social conflict, strengthen national relations and create strong social cohesion. *Ukhuwah Basyariyah* promotes universal solidarity, emphasizing the importance of equal relationships among people, regardless of religious, ethnic or cultural backgrounds. Although this research has not reviewed it in depth, *Basyariyah* values can be seen as a complement to other *ukhuwah* in building tolerance and humanity.

This study shows that This research confirms that the trilogy of Islamic brotherhood can be a paradigmatic basis in realising a life of harmony amid the social plurality of humanity. The limitation of this research is the lack of discussion related to *Ukuwah Basyariah* because in the video studied, Abdul Somad did not explain *Ukuwah Baasyariah*. This can be an object of further research, especially in this study there are still many shortcomings in the discussion of *Ukuwah Basyariah* which can be studied more deeply by future researchers.

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