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Ukhuwah Islamiyah, Wathaniyah, and Basyariyah in the Qur'an: a Reflection on the Fraternal Values of Marimoi Ngone Futuru in North Maluku

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Abstract

This study examines the concept of ukhuwah (brotherhood) in the Qur'an through a thematic (maudhui) approach, encompassing three dimensions: ukhuwah islamiyah (brotherhood in faith), ukhuwah wathaniyah (brotherhood in nationality), and ukhuwah basyariyah (universal human brotherhood). These three dimensions are reflected against the local wisdom of Marimoi Ngone Futuru as the foundational philosophy of fraternity in North Maluku. Employing Al-Farmawi's thematic exegetical method with an analytical-integrative approach, this study finds that all three Qur'anic dimensions of ukhuwah share significant common ground with the philosophy of Marimoi Ngone Futuru, manifested in the traditions of Hibua Lamo, Pela Gandong, and communal cooperation (bari). The two are complementary: the Qur'an provides the theological-normative foundation, while Marimoi Ngone Futuru serves as an authentic medium of cultural contextualization. This study affirms that local wisdom and Qur'anic values can synergize to build sustainable social cohesion in North Maluku.

Keywords: Ukhuwah, Qur'an, Thematic Tafsir, Marimoi Ngone Futuru, Local Wisdom, North Maluku

Abstrak

Penelitian ini mengkaji konsep ukhuwah dalam Al-Qur'an secara tematik (maudhui) yang meliputi tiga dimensi: ukhuwah islamiyah, wathaniyah, dan basyariyah, serta merefleksikannya dengan nilai persaudaraan Marimoi Ngone Futuru sebagai kearifan lokal Maluku Utara. Dengan menggunakan metode tafsir tematik Al-Farmawi dan pendekatan analitik-integratif, penelitian ini menemukan bahwa ketiga dimensi ukhuwah Qur'ani memiliki titik temu yang signifikan dengan filosofi Marimoi Ngone Futuru yang termanifestasi dalam tradisi Hibua Lamo, Pela Gandong, dan gotong royong (bari). Keduanya bersinergi secara komplementer: Al-Qur'an memberikan landasan teologis-



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normatif, sementara Marimoi Ngone Futuru menjadi medium kontekstualisasi kultural yang autentik. Penelitian ini menegaskan bahwa kearifan lokal dan nilai Qur'ani tidak bertentangan, melainkan dapat bersinergi dalam membangun kohesi sosial berkelanjutan di Maluku Utara.

Kata Kunci: Ukhuwah, Al-Qur'an, Tafsir Tematik, Marimoi Ngone Futuru, Kearifan Lokal, Maluku Utara

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INTRODUCTION

Brotherhood (*ukhuwah*) stands as one of the most fundamental values in the Qur'an, carrying deep relevance for plural societies in the contemporary era. The Qur'an does not merely address brotherhood among Muslims; it extends its vision to encompass solidarity that transcends the boundaries of religion, ethnicity, and nation toward a universal human fraternity.¹ In the contemporary landscape marked by identity-based conflicts, religious intolerance, and social fragmentation, the study of *ukhuwah* regains its urgency as both an intellectual and practical project.

Muslim scholars have identified at least three major dimensions of *ukhuwah* in the Qur'an: *ukhuwah islamiyah* (brotherhood grounded in shared faith), *ukhuwah wathaniyah* (brotherhood founded upon shared nationhood), and *ukhuwah basyariyah*, the universal brotherhood rooted in the common origin of humanity. These three dimensions are organically intertwined and together form a comprehensive social-ethical framework in the Qur'anic worldview. To understand them in a systematic and holistic manner, the thematic exegetical method (*tafsir maudhui*) proves to be the most appropriate methodological instrument, enabling the collection and integrated analysis of all relevant verses pertaining to a single theme.²

Beyond the Qur'anic perspective, Indonesia harbors a wealth of local wisdom (*kearifan lokal*) that has served as social glue for centuries. Among the most prominent is *Marimoi Ngone Futuru* from North Maluku, a philosophy literally

¹ M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Tematik Atas Pelbagai Persoalan Umat* (Bandung: Mizan, 2020).

² 'Abd al-Hayy al-Farmāwī, *Al-Bidāyah Fī al-Tafsīr al-Mawdhū'ī* (Kairo: Maktabah al-Jumhūriyyah, 1977).

meaning "United We Stand" that has become the guiding way of life for multi-ethnic and multi-religious communities of the region.³ North Maluku, with over 33 ethnic groups and communities of Muslims and Christians living in close proximity,⁴ functions as a living laboratory for the practice of cross-difference fraternity. The historical communal conflict of 1999–2001 paradoxically reinforced the urgency of *Marimoi Ngone Futuru* as a foundation for lasting reconciliation and sustainable social cohesion.⁵

Although studies on Qur'anic ukhuwah and on North Malukan local wisdom have been conducted separately, research that integrates both in a systematic and critically-reflective manner remains very limited.⁶ This study is presented to fill that academic gap by dialoguing the values of the Qur'an and *Marimoi Ngone Futuru* through a methodological-critical framework, with the aim of producing an integrative paradigm capable of strengthening harmony-building narratives grounded in authentic values drawn from both divine revelation and ancestral tradition.

RESEARCH METHODS

This study is a qualitative library research employing the thematic exegetical approach (*tafsir maudhui*) as developed by Abd. Al-Hayy Al-Farmawi. The methodological steps include: determining the thematic focus, collecting all relevant verses, tracing the *asbab al-nuzul* (occasions of revelation), arranging the verses chronologically, analyzing the *munasabah* (contextual coherence) between verses, and drawing comprehensive thematic conclusions.⁷ Primary data sources consist of the Qur'an and its translation, *Tafsir Al-Misbah* by M. Quraish Shihab, *Tafsir Al-Qur'an Al-'Azhim* by Ibn Kathir, *Fi Zhilalil Qur'an* by Sayyid Quthb, *Al-Tahrir wa al-Tanwir* by Ibn Ashur, and *Al-Tafsir al-Munir* by Wahbah al-Zuhayli. Secondary data sources encompass ethnographic and cultural literature on North Maluku, customary documents, and relevant academic journals. The analytical technique combines a descriptive-analytical approach to unpack the concept of ukhuwah thematically, with a comparative-integrative approach to identify points of convergence between Qur'anic values and the local wisdom of *Marimoi Ngone Futuru*. Source triangulation is employed throughout to ensure the validity and

³ Badan Pusat Statistik Provinsi Maluku Utara, *Maluku Utara Dalam Angka 2023* (Sofifi: BPS Maluku Utara, 2023).

⁴ Ibid.

⁵ Birgit Brauchler, *The Cultural Politics of Reconciliation: Tourism and Media in the Moluccas* (London: Routledge, 2015).

⁶ Syaiful Arif, "Nilai-Nilai Kearifan Lokal Dalam Membangun Kerukunan Umat Beragama Di Indonesia," *Jurnal Multikultural & Multireligius* 21, no. 1 (2022): 75.

⁷ Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir* (Yogyakarta: Idea Press, 2015).

reliability of the findings.

RESULTS AND DISCUSSION

Ukhuwah Islamiyah in the Qur'an

Etymologically, the word *ukhuwah* (أخوة) derives from the Arabic root *a-kha-waw*, denoting the fundamental meaning of "sameness" and "similarity" (*al-musyarakah fi al-jihat*) whether in lineage, religion, profession, or any other shared condition.⁸ This establishes that the Qur'anic use of *ukhuwah* is far broader than mere biological brotherhood. Toshihiko Izutsu, in his semantic analysis of the Qur'an's ethical vocabulary, demonstrated that the terms of brotherhood form a "semantic field" organically connected to *iman* (faith), *taqwa* (God-consciousness), *adl* (justice), and *rahmah* (mercy) demonstrating that genuine brotherhood cannot stand alone but inherently requires the simultaneous practice of justice and compassion.⁹

The primary scriptural basis for *ukhuwah islamiyah* is QS. al-Hujurat [49]: 10;

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

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

The particle *innamā* functions as a *hashr* (affirmative restriction), asserting that brotherhood among believers is an ontological necessity that cannot be negated by differences of tribe, class, or worldly interest.¹⁰ Ibn Ashur has shown that this verse was revealed in the specific context of the conflict between the Aws and Khazraj tribes of Medina, indicating that the call to brotherhood is not an abstract theological declaration but a concrete response to real social conflict.¹¹

M. Quraish Shihab in *Tafsir Al-Misbah* identifies three overlapping layers of moral command in this verse: *first*, to acknowledge brotherhood as a spiritual fact that cannot be denied; *second*, to actively pursue reconciliation (*fa-aslihu*) whenever conflict arises; and *third*, to ground all acts of peacemaking in *taqwa* toward Allah.¹² Al-Shabuni further clarifies that the imperative *fa-aslihu* is a *fi'l amr* (obligatory

⁸ Al-Raghib al-Asfahani, *Mu'jam Mufradat Alfaz Al-Qur'an* (Beirut: Dar al-Fikr, 2009).

⁹ Toshihiko Izutsu, *Ethico-Religious Concepts in the Qur'an* (Montreal: McGill University Press, 1966).

¹⁰ Yayasan Baitul Maal BRI, *Al-Quran Dan Terjemah: Dilengkapi Asbabun Nuzul, Tematik, Dan Penjelasan Serta Indeks Al-Qur'an Terjemah* (Depok: PT Riels Grafika, 2009). QS. al-Hujurat [49]: 10.

¹¹ Muhammad Tahir Ibn Asyur, *Al-Tahrir Wa al-Tanwir*, vol. XXVI (Tunis: Dar al-Sahnun, 1984).

¹² M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian al-Qur'an*, vol. 5 (Jakarta: lentera Hati, 2002).

command), not a mere recommendation meaning that every Muslim personally bears the moral obligation to act as an agent of peace.¹³ Fathi Osman adds a critical dimension: *ukhuwah islamiyah* is not intended as an instrument of exclusivism, but as the first circle of solidarity from which wider circles of fraternity grow outward.¹⁴ This affirms that *ukhuwah islamiyah* is not a passive status conferred by the declaration of faith, but an active ethical commitment proven through concrete acts of solidarity and reconciliation.

QS. Ali 'Imran [3]: 103 provides a further essential dimension. Ibn Kathir explains that the command to hold fast to the *hablullah* (rope of Allah) and the prohibition against fragmentation are accompanied by a historical reminder: the Arab tribes of the pre-Islamic era, mired in deep mutual enmity, were unified into a single force of civilization through Islam.¹⁵ Sayyid Quthb in *Fi Zhilalil Qur'an* adds that the blessing of brotherhood (*ni'mat al-ukhuwwah*) is among Allah's greatest gifts to the Muslim community more precious than any material wealth, as it constitutes the very foundation of Islamic civilizational strength.¹⁶ Thus, *ukhuwah islamiyah* holds two inseparable dimensions: a vertical dimension of obedience to Allah, and a horizontal dimension of active solidarity among Muslims expressed through tangible deeds.

Ukhuwah Wathaniyah in the Qur'an

The second dimension of Qur'anic *ukhuwah* is grounded in shared communal life transcending religious boundaries. The most powerful theological basis for this dimension is QS. al-Hujurat [49]: 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

*"O mankind, indeed We have created you from a male and a female, and made you into nations and tribes so that you may know one another."*¹⁷

The opening address *ya ayyuhan-nas* (O mankind) is explicitly universal, transcending the Muslim community a clear signal that the Qur'an is articulating a principle of universal social ethics. Wahbah al-Zuhayli affirms that *ta'aruf* in this context far exceeds the shallow sense of "getting acquainted"; it encompasses a deep, mutual process of understanding each other's values, traditions, and

¹³ Muhammad Ali Al-Shabuni, *Shafwat Al-Tafasir*, vol. III (Beirut: Dar Al-Fikr, 2001).

¹⁴ Fathi Osman, *Concepts of the Qur'an: A Topical Reading* (Kuala Lumpur: IKIM, 1997).

¹⁵ Abu al-Fidā' Ismā'il ibn 'Amr ibn Kaṣīr al-Qursyī al-Dimasqiy, *Tafsīr Al-Qur'ān al-'Aẓīm* (Riyadh: Dār Tayyibah li al-Nasyr wa al-Tauzi', 1999).

¹⁶ Sayyid Quthb, *Fi Zhilalil Qur'an*, vol. 1 (Cairo: Dar al-Shuruq, 2004).

¹⁷ Yayasan Baitul Maal BRI, *Al-Quran Dan Terjemah: Dilengkapi Asbabun Nuzul, Tematik, Dan Penjelasan Serta Indeks Al-Qur'an Terjemah*. 245

perspectives, since the verb is in the *tafa'ul* form denoting reciprocal action.¹⁸

Jasser Auda expands this reading through the framework of *maqasid al-shari'ah*: although the term *wathaniyyah* does not appear explicitly in the Qur'an, the spirit of protecting community, social order, and collective identity (*hifz al-ummah*) is an integral part of the objectives of the shari'ah embedded within the Qur'anic text.¹⁹ Tariq Ramadan adds that *ta'aruf* that stops at the cognitive level merely knowing that other groups exist is insufficient; it must be translated into an ethical commitment to collaborate and build a just social order together.²⁰ Nasaruddin Umar reinforces this by asserting that QS. al-Hujurat: 13 constitutes the Qur'an's declaration of dignified pluralism: diversity is not a threat to be eliminated, but a social capital to be managed with wisdom.²¹ In the context of North Maluku, the spirit of *ta'aruf* has been remarkably operationalized through the system of *Pela Gandong* long before academic discourse formulated it theoretically.

Ukhuwah Basyariyah in the Qur'an

The third and most universal dimension of ukhuwah rests upon the ontological unity of human origin. The Qur'an builds this argument through several mutually reinforcing verses: QS. al-Baqarah [2]: 213 declares that mankind was once a single community (*ummatan wahidatan*); QS. an-Nisa [4]: 1 affirms creation from a single soul (*nafs wahidah*); and QS. al-Ma'idah [5]: 32 asserts that to take one human life unjustly equals killing all humanity, and to save one life equals saving all humanity.²² Together, these verses form a coherent argument: humanity is united by a common origin, possesses equal dignity, and every human life holds absolute and irreplaceable value.

Fazlur Rahman offers a philosophically richer reading of the concept of *nafs wahidah*: it should not be interpreted in a biological-literalist sense alone, but rather as an ontological declaration about the unity of the essence of humanity (*al-insaniyyah al-mushtarakah*). In this reading, universal brotherhood is grounded not in shared DNA, but in the shared dignity (*karamah*), moral responsibility (*amanah*), and spiritual potential (*fitrah*) that every human being possesses without

¹⁸ Wahbah az-Zuhaili, *Tafsir Al-Munir Fi al-'Aqidah Wa al-Syari'ah Wa al-Manhaj*, ed. Abdul Hayyie al-Kaṭṭāni, 1st ed., vol. 15 (Jakarta: Gema Insani, 2016).

¹⁹ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law* (London: IIIT, 2008).

²⁰ Tariq Ramadan, *Western Muslims and the Future of Islam* (New York: Oxford University Press, 2004).

²¹ Nasaruddin Umar, *Deradikalisasi Pemahaman Al-Qur'an Dan Hadis* (Jakarta: Elex Media Komputindo, 2014).

²² Yayasan Baitul Maal BRI, *Al-Quran Dan Terjemah: Dilengkapi Asbabun Nuzul, Tematik, Dan Penjelasan Serta Indeks Al-Qur'an Terjemah*. QS. al-Baqarah [2]: 213; QS. an-Nisa [4]: 1; QS. al-Ma'idah [5]: 32.

exception.²³ Nurcholish Madjid develops this in the Indonesian context by calling it "theocentric humanism": devotion to Allah and respect for every human being's dignity are two sides of the same coin.²⁴ Zuhairi Misrawi further affirms that the Qur'an intrinsically contains a spirit of inclusivism that rejects all forms of racial or religious supremacy.²⁵ In the context of North Maluku, this value finds its most powerful cultural expression in the tradition of *Hibua Lamo* an inclusive institution that symbolizes the Qur'anic recognition that all humanity shares a single soul.

The Values of Brotherhood in Marimoi Ngone Futuru

Marimoi Ngone Futuru is an expression in the Ternate language literally meaning "United We Stand." As local wisdom, it is not merely a rhetorical slogan but a deeply internalized value system that has regulated North Malukan social life for centuries, functioning as social capital that serves as communal glue, a mechanism for conflict resolution, and a guide for managing relations across differences.²⁶ In practice, *Marimoi Ngone Futuru* is manifested in three interrelated and mutually reinforcing primary traditions.

The first is the tradition of *Hibua Lamo* (the Great House), a customary institution that functions as a space for deliberation (*musyawarah*), conflict mediation, and collective decision-making for all elements of society without regard to differences of ethnicity or religion.²⁷ Within *Hibua Lamo*, all parties have the equal right to be present, to speak, and to be heard. Victor Turner's concept of "communitas" illuminates this function: ritual institutions of this kind serve to suspend everyday social hierarchies and create an experience of togetherness that transcends identity boundaries a transcendent space where authentic feelings of brotherhood can grow and be renewed.²⁸

The second is the tradition of *Pela Gandong*, a customary bond of brotherhood forged between two village communities of different religions typically Muslim and Christian based on ancestral covenants renewed periodically through customary

²³ Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1982).

²⁴ Nurcholish Madjid, *Islam Agama Kemanusiaan: Membangun Tradisi Dan Visi Baru Islam Indonesia* (Jakarta: Paramadina, 1995).

²⁵ Zuhairi Misrawi, *Al-Qur'an Kitab Toleransi: Inklusivisme, Pluralisme, Dan Multikulturalisme* (Jakarta: Pustaka Oasis, 2010).

²⁶ Syamsuddin Sef, "Marimoi Ngone Futuru: Filosofi Persatuan Masyarakat Maluku Utara," *Jurnal Budaya Nusantara* 5, no. 1 (2021): 34.

²⁷ Usman Thalib, "Hibua Lamo Sebagai Simbol Persatuan Masyarakat Halmahera," *Jurnal Etnografi Indonesia* 6, no. 2 (2021): 92–95.

²⁸ Victor Turner, *The Ritual Process: Structure and Anti-Structure* (Chicago: Aldine, 1969).

rituals.²⁹ This bond is binding and carries real social consequences: communities tied by *Pela Gandong* are obligated to assist one another in various matters, including the construction of each other's houses of worship. Thamrin Husain has documented cases where Muslim communities helped build churches and Christian communities helped build mosques a practice not found in communities without *Pela* bonds.³⁰ This constitutes compelling empirical evidence that inter-religious brotherhood in North Maluku is not merely discourse, but a living tradition practiced from generation to generation.

The third is the tradition of communal cooperation known as *bari*, in which all members of a community work together collectively on communal tasks such as building houses, working fields, and conducting customary ceremonies. Koentjaraningrat has affirmed that communal cooperation (*gotong royong*) in Indonesian society is not merely transactional teamwork, but an expression of moral solidarity and collective responsibility deeply rooted in cultural values.³¹ In the context of *Marimoi Ngone Futuru*, the *bari* tradition is the most operational form of the philosophy of "United We Stand" a brotherhood proven not through declaration alone, but through shared sweat and tangible collective work.

Ahmad Najib Burhani affirms that the traditions within *Marimoi Ngone Futuru* form part of the heritage of Nusantara Islam that developed through productive dialogue between Islamic values and local culture.³² Irwan Abdullah's intensive field research in post-conflict Maluku confirms that *Marimoi Ngone Futuru* has proven effective as a mechanism of reconciliation precisely because it is rooted in cultural authority recognized by all communities, making it far more effective than top-down normative exhortations.³³ Birgit Brauchler, however, cautions that despite its strength, this wisdom faces serious challenges from modernization and the infiltration of exclusive religious ideologies from outside the region, making its revitalization through dialogue with Qur'anic values all the more pressing.³⁴

²⁹ Thamrin Husain, *Pela Gandong: Sistem Kekerabatan Adat Di Maluku* (Ambon: Balai Kajian Sejarah dan Nilai Tradisional, 2004).

³⁰ *Ibid.*

³¹ Koentjaraningrat, *Kebudayaan, Mentalitas, Dan Pembangunan* (Jakarta: Gramedia, 2004).

³² Ahmad Najib Burhani, "Menemukan Islam Nusantara Dalam Kearifan Lokal," *Jurnal Lektur Keagamaan* 19, no. 2 (2021): 315.

³³ Irwan Abdullah, "Islam in Post-Conflict Maluku: Between Local Wisdom and Global Islamic Discourses," *Journal of Indonesian Islam* 15, no. 2 (2021): 289–315.

³⁴ Birgit Brauchler, "Civil Society and the Reconciliation Process in Central Maluku," *Asian Security* 4, no. 1 (2006): 91–95.

Points of Convergence: A Critical Reflection of the Qur'an upon Marimoi Ngone Futuru

The dialectic between Qur'anic ukhuwah and *Marimoi Ngone Futuru* produces a pattern of integration that is substantive and rich in meaning. Employing Amin Abdullah's integration-interconnection model which positions both in an equal, dialogical relationship rather than a hierarchical one³⁵ three critical points of convergence are identified, each operating at a different level of analysis while mutually reinforcing one another.

The first convergence occurs between *ukhuwah islamiyah* and the value of active solidarity in the *bari* tradition and customary deliberation. QS. al-Hujurat: 10 commands active reconciliation (*fa-aslihu*) brotherhood must be realized through action, not mere acknowledgment. The *bari* tradition operates in precisely the same spirit: brotherhood is proven and renewed through tangible collective labor. Both equally reject brotherhood that is merely formal and declarative, demanding concrete proof through everyday social action.

The second convergence falls between *ukhuwah wathaniyah* and the tradition of *Pela Gandong*. QS. al-Hujurat: 13 commands *ta'aruf* across differences as an active response to the plurality created by Allah. *Pela Gandong* embodies this command most concretely: it is a historical mechanism that has for generations brought together Muslim and Christian communities in a bond requiring cooperation, mutual understanding, and mutual assistance in each other's religious affairs. If the Qur'an declares that diversity was created "so that you may know one another," then *Pela Gandong* is the customary institution that operationalized the command of *ta'aruf* long before academic discourse formulated it theoretically.

The third and deepest convergence is between *ukhuwah basyariyah* and the value of inclusivity in the *Hibua Lamo* tradition. The Qur'an affirms that all human beings originate from a single soul (*nafs wahidah*) and therefore possess equal dignity. *Hibua Lamo* as the "Great House" open to all people regardless of background is the most eloquent cultural symbol of this Qur'anic recognition of universal human dignity a local representation of the vision of all humanity as one great family.

From the perspective of *usul al-fiqh*, this integration receives theoretical legitimacy through the maxim *al-'adah muhakkamah* (customary practice may be taken as legal consideration),³⁶ which opens legitimate space for recognizing and integrating local traditions not in contradiction with Islam's fundamental principles.

³⁵ Amin Abdullah, *Islamic Studies Di Perguruan Tinggi: Pendekatan Integratif-Interkoneksi* (Yogyakarta: Pustaka Pelajar, 2006).

³⁶ Al-Suyuthi, *Al-Asybah Wa Al-Nazha'ir Fi Qawa'id Wa Furu' Fiqh Al-Syafi'iyyah* (Beirut: Dar Al-Kutub Al-'Ilmiyyah, 1990).

Abdurrahman Wahid affirms that local wisdom not contradicting *usul al-din* constitutes part of Allah's mercy (*rahmat*) bestowed through the pathway of culture, and should therefore be preserved and developed.³⁷ Azyumardi Azra provides historical evidence that reinforces this: Nusantara Islam as a peaceful, tolerant, and culturally refined variant grew and flourished precisely through productive dialogue with local wisdom not through its eradication.³⁸ Within this broader framework, *Marimoi Ngone Futuru* is not merely an "addition" to Qur'anic values, but an authentic expression of how the people of North Maluku read, understand, and practice the Qur'anic command of ukhuwah in the language and tradition most consonant with their world. The Qur'an provides the universal theological *ruh* (spirit), while *Marimoi Ngone Futuru* provides the cultural *jasad* (embodied form) that grounds these values concretely and vitally in the lived reality of North Malukan society.³⁹

Table 1. Matrix of Points of Convergence between Qur'anic Ukhuwah and Marimoi Ngone Futuru

Dimension of Ukhuwah	Key Verse(s)	Expression in Marimoi	Values United
Ukhuwah Islamiyah	QS. al-Hujurat: 10; Ali 'Imran: 103	Communal cooperation (bari); customary deliberation	Active solidarity; genuine reconciliation; brotherhood as ethical commitment
Ukhuwah Wathaniyah	QS. al-Hujurat: 13; al-Anfal: 72-73	Tradition of Pela Gandong across religious boundaries	Productive ta'aruf; diversity as strength; cross-boundary collaboration
Ukhuwah Basyariyah	QS. al-Baqarah: 213; an-Nisa: 1; al-Ma'idah: 32	Hibua Lamo as a universal inclusive space	Equality of human dignity; theocentric humanism; unity of human origin

³⁷ Abdurrahman Wahid, *Islam Kosmopolitan: Nilai-Nilai Indonesia Dan Transformasi Kebudayaan* (Jakarta: The Wahid Institute, 2007).

³⁸ Azyumardi Azra, *Islam Nusantara: Jaringan Global Dan Lokal* (Bandung: Mizan, 2002).

³⁹ Hamka Hendra Noer, "Ukhuwah Islamiyah Dalam Perspektif Al-Qur'an," *Jurnal Studi Al-Qur'an* 18, no. 2 (2022): 143.

CONCLUSION

This study has demonstrated that the Qur'an constructs the concept of brotherhood (*ukhuwah*) across three complementary dimensions *islamiyah*, *wathaniyah*, and *basyariyah* forming a comprehensive and inclusive social-ethical framework. *Ukhuwah islamiyah* is grounded in the bond of faith and requires active reconciliation; *ukhuwah wathaniyah* acknowledges diversity as *sunnatullah* and commands deep *ta'aruf*; and *ukhuwah basyariyah* affirms the equal dignity of every human being as a universal imperative. None of these dimensions are merely normative ideals; all three constitute active ethical demands requiring concrete proof through action.

The local wisdom of *Marimoi Ngone Futuru* has been shown to contain rich and authentic fraternal values, manifested in three primary traditions: *Hibua Lamo* as a universal inclusive space, *Pela Gandong* as a mechanism of cross-religious brotherhood, and communal cooperation (*bari*) as an expression of communal solidarity. Through an equal and dialogical integration-interconnection model, the three dimensions of Qur'anic *ukhuwah* are found to share substantive convergence with each of these three traditions not in a hierarchical relationship, but in mutually enriching dialogue. The Qur'an provides the universal theological-normative foundation, while *Marimoi Ngone Futuru* provides the cultural contextualization that renders these values alive and effective in North Malukan society.

The practical implications of this research include: first, the need for these integrative values to be incorporated into Islamic religious education curricula in North Maluku as a basis for building a culture of harmony; second, the findings may serve as a reference for local government social-religious policy in designing social cohesion programs; and third, the integration model developed here can be replicated to dialogue Qur'anic values with local wisdoms in other regions of the Nusantara archipelago such as *Siri na Pacce* in South Sulawesi, *Dalihan na Tolu* in Batak, and *Tepa Selira* in Java contributing to the larger project of building an inclusive and characterful Nusantara Islamic civilization.

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