

## Nationalism In The Quran

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### ABSTRACT

Nationalism is an ideology that emphasizes the importance of individual and group identification with a particular nation or state, often promoting values of togetherness, sovereignty and national identity. This ideology has deep historical roots, developing along with the process of forming modern nation-states and the struggle for independence from colonial or imperialist powers. This research is a qualitative research with a type of literature study research where the sources are taken from the Al-Qu'an and reference books related to the research. The results of this study explain about nationalism based on the mufassir's point of view. Then explain the verses related to nationalism.

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### INTRODUCTION

In the development of human civilization, human interaction has changed into a more complex and complicated form (Mufaizin., 2019). Starting from the growing awareness of self-determination among nations oppressed by world colonialism, including Indonesia, to give birth to the spirit to be independent and free to determine their own future (Mufaizin., 2019). A concept is needed as a rational justification for the demand for self-determination that can bind the participation of all people on behalf of a nation (Indrawadi, 2008). On the basis of this justification, it then crystallizes in the concept of national ideology called nationalism (Syarnubi, S., Alimron, A., & Muhammad, 2022).

Some Muslim political thinkers initiate that pure nationalism is nationalism with a modern European and secular character (Mugiyono., 2016). They believe that only European-style nationalism can energize social and political change in the Islamic world (Mighfar, 2023). On the contrary, it is argued by others, that nationalism based on the material "nation-state" which is only based on the criteria of ethnicity, culture, language and territory, will ignore religion as a social bond (Syarnubi, 2019a). The neglect of religion in the formulation of this kind of nationalism has led to scathing criticism from Islamic activists (Hakim, 2012). They believe that this is the reason for the weakness of the Islamic world in mobilizing unity among them.

Nationalism is an ideology and political movement that focuses on the interests and culture of a particular nation or group of people (Lestari, 2018). Nationalism advocates sovereignty and self-determination for a nation, often involving a shared sense of identity, history and culture (Faudillah, A. N., Husna, F., Makhfiroh, 2023). The history of nationalism is rich and complex, shaped by various historical, social and political forces (Zulham., 2016). Nationalism as a clear political ideology began to take shape in the late 18th and early 19th centuries (Utomo, 2014). It emerged from the Enlightenment era's emphasis on reason, individual rights, and democratic principles. The American and French revolutions were pivotal moments that showed how ideas about popular sovereignty

and self-determination could challenge existing monarchies and empires (Christmas, S. K., Purwanti, 2020).

The French Revolution (1789-1799) is often considered a key event in the development of nationalism (Syarnubi.S., Syarifuddin, A., & Sukirman, 2023). The revolutionaries sought to unite France under a national identity, not just loyalty to the monarchy (Syarnubi, 2016). The concepts of liberty, equality, and fraternity were central to the nationalist movement, promoting the idea that the people, not the ruler, were the source of sovereignty (Fahmi., 2010). Napoleon Bonaparte (1799-1815) further spread nationalist ideas throughout Europe. His conquests and the spread of the Napoleonic code familiarized many Europeans with the concepts of nationalism (Syarnubi, 2022). Although his empire eventually collapsed, the nationalist fervor he ignited contributed to various independence and national unification movements in the 19th century.

In the 19th century, nationalism played an important role in the unification of Germany and Italy. Figures like Otto von Bismarck and Giuseppe Garibaldi were instrumental in this process. They capitalized on nationalist sentiments to unite the divided countries into coherent nation-states, demonstrating the power of nationalism in reshaping political boundaries (Syarnubi, 2023). During the 19th and early 20th centuries, nationalism also emerged in colonized territories. In Asia, Africa and Latin America, nationalist movements sought independence from colonial rule. Leaders such as Mohandas Gandhi in India and Jose Marti in Cuba utilized nationalist ideas to challenge imperialist rule and advocate self-determination (Syarnubi.S., 2024).

The late 19th and early 20th centuries saw the rise of ethnic nationalism, which emphasized shared heritage, language and culture as the basis of national identity. This form of nationalism often leads to the exclusion or persecution of minority groups, as seen in numerous cases across Europe and other parts of the world. World War II greatly influenced the trajectory of nationalism. The aftermath of World War I led to the redrawing of national boundaries and the creation of new nation-states, while World War II and its aftermath triggered the decolonization process and the emergence of new states in Africa and Asia. In the postcolonial era, nationalism continued to play an important role as newly independent states sought to establish their identities and governance structures. Leaders of newly formed states often used nationalism to unite diverse populations and promote national development.

Islam as a religion that is *Rahmatan lil 'alamin* has regulated everything related to human life (Ulva A. M., Hikmah, D. U., Istivarini, D. & Nasanjy, 2021). As a perfect religion, Islam has provided the essence of nationalism. The essence of nationalism is a sense of love for the homeland (Eliyanto, Saudah, S., Inugrah, 2019). The concept of nationalism is widely contained in the main sources of Islamic teachings, both the verses of the Qur'an and the Hadith of the Prophet SAW. (Fitriani, S. E., Arifin, 2022). The Qur'an and hadith as the primary and authoritative sources of Islamic teachings may not explicitly mention the importance of nationalism (Syarnubi, S, Fauzi, M., Anggara, B., Fahiroh, S., Mulya, A. N., Ramelia, D., ... Ulvya, 2023). However, implicitly the scholars through their interpretation of several verses and hadith say that nationalism is recommended by Islam (Aryawan, A., Askar, 2022).

The spirit of nationalism is the spirit of human groups who want to build an independent nation, based on one soul and great solidarity, having the will to unite (Syarnubi, 2019b). This must be continuously improved to unite, and create justice and togetherness. This nationalism, for example, shaped the perception and conception of the social identity of the Indonesian movement as a political force that could not be negated by the colonial authorities. The goal of this nationalism is liberation from colonialism and creating a just society/state, where there is no more oppression of humans by humans. (Syarnubi, S., Efriani, A., Pranita, S., Zulhijra, Z., Anggara, B., Alimron, A., ... & Rohmadi, 2024).

In recent decades, nationalism has taken various forms, including inclusive and exclusive versions. Globalization has led to the revival of nationalism in some regions (Alfaqi, 2016). Nationalism is used to assert cultural identity and reject external influences that are considered detrimental (Syarnubi, 2020). At the same time, it also creates conflicts and challenges, especially in multi-ethnic societies (Nurjaman, 2021). Today nationalism continues to be a powerful force in global

politics. It shapes policy, influences international relations and affects domestic issues such as immigration and identity politics (Maulidia., 2022). As countries face an increasingly connected world, the balance between national pride and global cooperation remains a key challenge in contemporary politics.

However, the development of nationalism in Indonesia is a long and complex process, involving various social, political and cultural aspects. Starting from the colonial period, the spirit of nationalism began to emerge as a response to the oppression and injustice experienced by the Indonesian people under Dutch colonization. A collective awareness of identity and rights as an independent nation began to grow, leading to efforts to achieve independence. In the early 20th century, the emergence of political organizations such as Budi Utomo, founded in 1908, marked the beginning of the modern nationalism movement (Syarnubi, S, Mansir F., Purnom, M.E., Harto, K., & Hawi, 2021). ). Budi Utomo, which initially aimed to advance the education and welfare of Javanese people, later developed into a platform that fought for Indonesia's national interests. The founders of Budi Utomo realized that progress could only be achieved through political awareness and unity among the Indonesian people (Humaidi, Najib, 2020).

Despite many challenges and difficulties, Indonesian nationalism experienced rapid development (Fauzi, M., Lestari, A.R.S., & Ali, 2023). At the end of Japan's occupation of Indonesia, nationalist leaders took advantage of the war situation to approach the people so that at the right time Indonesia could proclaim its independence. This opportunity was utilized by Indonesian leaders to prepare for independence. Indonesia's independence was finally proclaimed on August 17, 1945, after Japan surrendered to the Allies. The proclamation of independence was the culmination of a long and hard struggle by various elements of Indonesian society who had long yearned for freedom. This independence did not necessarily end the struggle, but rather started a new phase in maintaining and building the newly independent country.

In the early years after independence, Indonesia faced many challenges, including internal conflicts and external pressures. The struggle to defend independence from the threat of Dutch aggression and armed conflicts in various regions showed how great the spirit of nationalism had to be maintained (Syarnubi, & Fahiroh, 2024). During the New Order period under the leadership of President Soeharto, Indonesian nationalism underwent significant changes with an emphasis on political stability and economic development. Although these policies brought economic progress, there were also negative impacts, such as human rights violations and the restriction of political freedoms. Amidst this situation, the spirit of nationalism persisted and even underwent a transformation to reflect the new needs of Indonesian society.

Entering the reform era in the late 1990s, Indonesian nationalism underwent another shift. Reformasi marked a revival of the spirit of democracy and human rights, as well as an emphasis on transparency and government accountability. Awareness of the importance of pluralism and inclusiveness was further strengthened, reflecting a change in the outlook of nationalism that was more oriented towards social justice and community participation. Today, Indonesian nationalism continues to evolve in the context of globalization and rapid social change. New challenges, such as economic inequality, ethnic conflicts, and foreign cultural influences, require adaptation and innovation in the spirit of nationalism. In the midst of these dynamics, efforts to maintain national identity while opening up to change are key in maintaining the unity and integrity of the Indonesian nation. Starting from the description above, the author will explore and examine Nationalism in the perspective of the Qur'an and Hadith.

## METHODS

In this research, the author uses a qualitative approach. This qualitative approach uses information, notes, and data from the texts that have been studied. This method uses descriptive analysis because it seeks to describe in a structured way to provide clear, systematic, objective, and critical explanations and descriptions. This approach encourages writers to focus more on collecting information from various relevant text sources rather than relying solely on statistical data or

numbers. The descriptive analysis process aims to organize the findings in a structured way, so as to produce a comprehensive picture of the delivery of messages in the Qur'an related to Nationalism.

## FINDINGS AND DISCUSSION

### 1. Mufassir's View on Nationalism

#### a. According to Buya Hamka

Buya Hamka, an influential Islamic scholar and intellectual figure in Indonesia, has an insightful view on nationalism. For him, nationalism and Islam can go hand in hand without contradicting each other. Buya Hamka believed that loving one's homeland is part of faith and is the responsibility of every Muslim. He emphasized that a positive spirit of nationalism can strengthen unity in a diverse society. In his view, leadership with integrity is an important element of nationalism. He believes that leaders should have high morality and prioritize the interests of the nation over personal interests. In his works, such as "Di Bawah Lindungan Ka'bah", Hamka pointed out that good character and social responsibility are essential in building the country. Leadership based on moral and ethical principles will strengthen the foundation of a healthy nationalism (Hamka., 1976).

Hamka also saw national awakening as an integral part of Indonesia's independence struggle. He supported the various efforts made by groups and individuals to gain independence from colonialism. In his view, the struggle for independence was a manifestation of deep nationalism and was part of the effort to achieve greater social justice. Unity in diversity was one of the central themes in Hamka's view of nationalism. He taught that nationalism should include all elements of society, regardless of religion, ethnicity or class. For Hamka, diversity is a force that must be embraced and united in the spirit of nationalism. Inclusive nationalism will avoid conflict between groups and encourage national unity (Hamka., 1969).

Buya Hamka also emphasized that nationalism must adapt to the times. In the modern era, nationalism must be able to face the challenges of globalization and social change. He believed that the spirit of nationalism must be accompanied by broad knowledge and insight so that the Indonesian nation can compete in the international arena without losing its identity. Buya Hamka's views on nationalism are also reflected in his works such as "Tasawuf Modern" and "Islam and Nationalism". In these books, Hamka outlines how nationalism and religion can support each other to achieve a just and prosperous society. He believed that education plays an important role in instilling the spirit of nationalism. A good education will form a strong national character and consciousness, enabling the younger generation to understand the true meaning of nationalism and contribute to nation-building.

Buya Hamka also considered that ulama have an important role in spreading the spirit of nationalism. As spiritual leaders, ulama should provide guidance that can strengthen the spirit of nationalism and maintain the unity of the people. In his view, ulama and scholars should be active in discussions on nation-building, contributing significantly to the process. In Hamka's view, nationalism is closely related to national identity. He taught that understanding local history and culture is essential in building a strong nationalism.

A strong cultural identity will strengthen the sense of patriotism and commitment to the country. Therefore, nationalism according to Buya Hamka is not only a feeling, but also a social responsibility that must be translated into concrete actions that benefit the community and the country. With this view, Buya Hamka emphasized that a healthy and productive nationalism is one that is integrated with religious values, ethical leadership, and a commitment to common welfare. This kind of nationalism will form a harmonious, just and competitive society in the global era. This explanation provides a comprehensive picture of Buya Hamka's views on nationalism and how he sees the relationship between national spirit and Islamic values (Hamka., 1974).

### **b. According to M. Quraish Shihab**

Quraish Shihab, a prominent Muslim scholar from Indonesia, explains that nationalism in the Islamic framework needs to be understood as a form of love and responsibility towards the country in accordance with religious principles. According to Shihab, a good sense of patriotism is not only limited to pride, but must also be accompanied by concrete actions that contribute to the progress and welfare of the country. Shihab argues that positive nationalism must be based on moral values and justice. In his view, Islam encourages its people to love their homeland in a way that reflects the principles of justice, humanity and equality. True nationalism according to Islam is one that takes into account the rights of others and strengthens unity and prosperity together (Shihab, 2017).

He also emphasizes the importance of avoiding exclusive or extreme forms of nationalism. Nationalism that leads to discrimination or oppression is contrary to Islamic teachings that emphasize equality and brotherhood. Nationalism must be inclusive and constructive, and not undermine social harmony. In the Indonesian context, Shihab sees nationalism as an important component to maintain unity in the diversity of cultures, ethnicities and religions. Nationalism in Indonesia needs to be a link between various elements of society without ignoring differences, and help strengthen national unity. Shihab believes that constructive nationalism can contribute to nation building (Quraishy Shihab, 2020).

Each individual is expected to be active in advancing the country through participation in various aspects of life, such as social, economic and political. Thus, nationalism can support the common welfare and progress of the country. According to Shihab, nationalism is not only about pride in one's country, but it is also a moral obligation. A Muslim is expected to demonstrate love of country through actions that are beneficial and constructive to society. Good nationalism is one that combines love with a commitment to moral and social values. Shihab also highlights the need for a balance between nationalism and religious teachings. Nationalism that is not in line with religious principles can lead to conflict and tension. Therefore, it is important to ensure that nationalism is in line with religious teachings that promote peace, justice and unity.

In this modern era, Shihab understands that the challenges to nationalism are increasingly complex. Global changes and technological advances affect the way people understand and express nationalism. Therefore, there is a need for wise adjustments so that nationalism remains relevant and positive in the face of changing times.

Overall, Shihab argues that nationalism in accordance with Islamic teachings is one that supports unity, justice and the welfare of society. Love of country should be manifested in actions that are beneficial, inclusive and do not harm others. In this way, nationalism can be a positive force that strengthens the nation and state and supports broader moral and social goals.

## **2. the quran's view on nationalism**

Linking Islam and nationalism can be explained in two perspectives. First, from the perspective of pluralism in unity, Islam and nationalism have a positive relationship. Islam has a long experience and even pioneered the formation of nationalism that gave birth to nation states. The state of Medina founded by the Prophet Muhammad was the first nation state in the world. Second, from the perspective of universality. Even as a universal religion, Islam does not limit its designation to certain geographical and ethnic areas (Komarudin, A. & Khamidah, 2029). However, Islam does not deny the fact that everyone has an affiliation to a particular homeland.

The reality of nationality within Muslims is an implementation of the mission of "rahmatan lil alamin" so that their exclusivity must be minimized. The national attitude for them is also a mirror of the monotheistic understanding that is fundamental to their beliefs, where all realities - including exclusivity and individuality - must be negated and only Allah is the true essence, "la ilaha illallah". The norm was then applied by the Prophet Muhammad. In building the

community of Medina under the banner of the “Medina Charter” so it is clear that nationalism exists in Islam. Here the researcher will reveal the verses of the Qur'an related to nationalism.

**a. Surah Al-Hujurat (49:13)**

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Meaning: “O people! Indeed, we have created you from a man and a woman, then we made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is All-knowing, All-seeing.”

This verse teaches that the diversity of tribes and nations is part of God's will to introduce humans to each other. In the context of nationalism, this verse supports the understanding that diversity in a nation is permitted and even desired by Allah. This principle encourages people to respect differences and work together within a framework of unity. Healthy nationalism should appreciate and embrace this diversity within the frame of national unity.

**b. Surah Al-Ankabut (29:46)**

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَاللَّهُمَّ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٤٦﴾

Meaning: “And do not argue with the People of the Book, but in a better way, except with the wrongdoers among them. And say: 'We have believed in what has been revealed to us and what has been revealed to you; our Lord and your Lord are one, and to Him alone we surrender.'”

This verse teaches the importance of good dialog and tolerance towards religious differences, reflecting mutual respect in a diverse society. This verse encourages Muslims to establish constructive and respectful dialog with other groups, including in the context of nation and state. In the context of nationalism, this principle is important for building harmonious relations between different groups in a country. Good dialogue and mutual respect can strengthen unity and prevent conflict between different groups.

**c. Surah Al-Mumtahanah (60:8)**

لَا يَنْهَىٰ اللَّهُ عَنِ الْإِيمَانِ فِي الْدِينِ وَلَا يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ مَنْ دَبَّرَكُمْ أَنْ تَبْرَهُمْ وَتُقَسِّطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾

Meaning: “Allah does not forbid you to do good and to be just to those who do not fight you in matters of religion and do not expel you from your homes. Verily, Allah loves those who are just.”

This verse emphasizes the need to be fair and kind to all people, including those of different religions and not to persecute Muslims. This principle of justice is important in building harmonious relationships in a pluralistic society. This verse emphasizes the importance of being fair to all people, including those of different faiths, as long as they do not antagonize or expel Muslims. In terms of nationalism, this principle supports the implementation of social justice and human rights, as well as building an inclusive and peaceful society. Just and inclusive nationalism must involve fair and equal treatment for all members of society, regardless of their background.

**d. Surah Al-Baqarah (2:256)**

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

Meaning: “There is no compulsion in the religion (Islam); indeed, the difference between the right path and the wrong path is clear. Whoever disbelieves in Tagut and believes in Allah, then indeed, he has taken hold of a very strong rope that will not break. Allah is All-Hearing, All-Knowing.”

This verse affirms the principle of freedom of religion and the absence of compulsion in matters of faith, which is essential for maintaining harmony and unity in a pluralistic society. Although the Qur'an does not specifically address nationalism, these teachings support principles of unity, mutual respect and justice that are relevant in the context of

national life. Overall, although the Qur'ān does not mention nationalism explicitly, many of the principles contained in the verses can be applied to understand and develop nationalism within the framework of Islamic values, such as unity, justice and mutual respect.

## CONCLUSION

Nationalism is an ideology that emphasizes the importance of the identity and interests of a nation or state over others. It encourages a sense of pride and loyalty to a particular country or ethnic group, and often influences political policy and international relations. Nationalism can serve as a unifying tool within a country, but it can also lead to conflict and exclusion of other groups if extreme or mismanaged. In addition, nationalism can affect various aspects of social and political life. When applied positively, nationalism can strengthen social solidarity, promote national development, and protect culture and heritage. However, when taken to the extreme or narrowly, nationalism can lead to xenophobia, conflict between nations, and harm minority groups in society. Therefore, it is important to balance the spirit of nationalism with the principles of inclusiveness and tolerance.

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