

PATRIOTISM AND ITS CONTEXTUALIZATION IN THE MILLENNIAL ERA: STUDY OF TAFSIR MARĀḤ LABĪD BY SYEKH NAWĀWĪ AL- BANTENĪ

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Abstract: This paper discusses patriotism in the context of the millennial era through an analysis of the interpretation of Marāḥ Labīd by Syekh Nawāwī Al-Bantenī. This research explores Al-Bantenī's views on the values of patriotism and how these views are relevant in the millennial era implied in his commentary. The textual analysis method is used to identify Al-Bantenī's views on love for the motherland, obligations to the state, and participation in community development. The results of this study provide insight that according to Al-Bantenī, patriotism in the Qur'an is at least implied in QS. Al-Taubah [9]: 71, QS. Al-Baqarah [2]: 126, QS. Al-Nisā': [4]:59, and QS. Al-Maidah [5]:2. Sheikh Nawāwī Al-Bantenī's interpretation of the five characteristics of patriotism above is still relevant in the millennial era. Considering that the millennial generation is the generation of hope for the nation. They are expected to become leaders and provide better change for the nation in the future. In addition, by looking at the characters possessed by the millennial generation, the character is good at socializing to establish friendships which creates an

attitude of responsibility and a confident character to express defenses. One of its applications is to establish communities that care about others and invite the millennial generation to participate in several discussion forums.

Keywords: Al-Bantenī, Marāḥ Labīd, Patriotism, Milleneal Era

Introduction

The Qur'an claims to be a book of guidance (*budān*) that can guide humanity to the right path. One of the instructions is conveyed through stories, summaries of human history, ordinary people, kings, saints, and prophets throughout the ages and all the trials that befell them. Among them, the Qur'an hints at a story of patriotism (defending the country) in QS. Al-Naml [27]: 34. This verse explains how the officials of the Saba kingdom were apprehensive about an attack from outside that would ravage their country. So all efforts were made, including lobbying to give gifts to Prophet Sulaiman. This was done because they loved their country. In other words, their spirit of patriotism and nationalism is so great to defend their country (Basid & Jazila, 2023; Mustaqim, 2011).

Textually, there are no verses that explicitly explain patriotism in the Qur'an. Most verse editors use the term *jihad fi sabilillah* (jihad in the way of Allah). However, the hint about the importance of building a good, just, and prosperous nation (*baladāḥ thayyibah wa rabbun ḡhafūr*) under the protection of the All-Forgiving God is mentioned in QS. Saba [34] so firmly and clearly. This seems only possible if it is accompanied by the love of a nation for its homeland, with jihad or the people's and leaders' sincerity to defend the country. Love for the motherland does not conflict with religious principles; it is hinted at in the Qur'an and the practice of the Prophet Muhammad, namely in QS. Al-Baqarah [2]: 144. This is also proven through popular expressions that are

considered by some to be the Hadith of the Prophet Muhammad *ḥubb al-waṭān min al-īmān* (love of the motherland is part of faith) (Husna & Anisah, 2023; Shihab, 2010).

The spirit of patriotism in Indonesia has been recorded in history, marked by commemorating the independence of the Republic of Indonesia (17 August), which became an important event for the Indonesian nation, because it was on that day that Ir. Soekarno and H. Moh Hatta read the Proclamation of Independence of the Republic of Indonesia. Joy, excitement, and a sense of freedom from the shackles of colonialism blared from Sabang to Merauke. The heroes and freedom fighters bravely succeeded in fighting all forms of oppression against their nation. They work hand in hand to fight against and expel the invaders. They are willing to fight for the progress of the nation they love. All of this was done in a spirit of patriotism. The history of the Indonesian struggle, starting from the milestones of patriotism as reflected in the events of May 20, 1908 (the spirit of Boedi Oetomo), the youth oath, the proclamation of independence of the Republic of Indonesia, the spirit of the 1966 movement, up to the 1998 reform movement, was a significant event in the history of the Indonesian nation which determined by the youth (Zulfa, 2022).

The spirit of patriotism that surged in every soul of the Indonesian youth at that time deserves to be made a role model by the youth of the Indonesian nation today because every element of Indonesian society must possess the spirit of patriotism as a manifestation of love for the motherland, especially young people who live in the millennial era. (millennial generation). The millennial generation is the generation born in the range of 1980-2000. Currently, they are estimated to be 20-40 years old (Statistik, 2018). The 2017 Survei Sosial Ekonomi Nasional (SUSENAS) stated that the number of millennials in Indonesia reached around 88 million or around 33.75 percent of Indonesia's total population (Statistik, 2018). As time goes by, the spirit of patriotism and

nationalism of the millennial generation seems to have started to fade. The rapid flow of globalization is one of the external factors, a symptom of the fading spirit of the millennial generation's patriotism. Global values like capitalism, liberalism, individualism, and materialism have poisoned them. They are more proud to wear foreign products, are reluctant to learn or sing national songs, and even know the lyrics of foreign songs by heart (Agustin, 2011).

Seeing the signs of the importance of patriotism in the Qur'an and seeing the facts that show the importance of rebuilding the spirit of patriotism in the millennial generation, which is one of the generations of hope for the nation that will fight for and maintain the existence of the Indonesian nation, the author is interested in studying patriotism from the perspective of the Qur'an by looking at the views of the interpreters of the archipelago. The interpretation of the Qur'an in the Archipelago began with the arrival of Islam to Indonesia in the VII-XV centuries AD, then developed from time to time. This development can be seen from the increasing variety of models and patterns of interpretation in the archipelago, such as the use of local, regional languages in several works of interpretation by Indonesian scholars.

This research is a literature study (library research), namely a series of activities related to procedures for collecting library information, reading and recording, and digesting research materials (Bakker & Zubair, 1990; Basid & Rahmah, 2023).

Patriotism, Millennial Era, and Interpretation in Indonesia

In language, patriotism comes from the words "patriot" and "ism" which means heroism or the soul of a hero, or "heroism" (heroism) and "patriotism" (patriotism) in the sense of sacrifice in the form of property and body and soul (Alkhajar, 2011). Whereas in terms of patriotism is a brave attitude, never

giving up, and willing to sacrifice for the sake of the nation and state. The nation's warriors long ago showed this spirit of patriotism in Indonesia when they fought against the colonialists. This attitude of patriotism is formed because of a sense of shared destiny, giving rise to a spirit of unity for the fighters so that they can be free from the prolonged suffering under foreign colonialism (Samidi & Kusuma, 2020).

There are several characteristics of patriotism, including 1) patriotism allows a person to love his nation and country without making it a goal for himself. Patriotism can create solidarity to achieve the welfare of all citizens, nation, and state; 2) patriotism is willing and able to see the strength of its nation and forces that can damage its nation and other nations; 3) patriotism capitalized on the nation's spiritual values and culture, fighting in times of now, to reach the goals that have been set, 4) patriotism a sense of having a self-identity. That is, willing to see, accept, and develop the nation's character and personality, and 5) patriotism is open, with the meaning of seeing the nation in the context of world life, willing to be involved in it, and willing to learn from other nations for the betterment of the nation (Alkhajar, 2011; Husna et al., 2022).

Millennials are the generation born between 1980-2000. Currently, they are estimated to be 20-40 years old. The 2017 National Socioeconomic Survey (SUSENAS) stated that the number of millennials in Indonesia reached around 88 million or around 33.75 percent of Indonesia's total population. Humans will influence each other and form the same character because they go through the same socio-historical period. Modern humans, for example, succeeded brilliantly in introducing their grand narratives through the jargon of Rene Descartes' rationalist thought. This phenomenon is fascinating to American sociologists, so they divide humans into several generations, namely the Depression-era Generation, the World War II Generation, the Post-WWII Generation, Generation X, Generation Y (Millennial Generation),

then Generation Z. Likewise with humans during World War II and post-World War II humans must have different characters even though they influence each other (Tulung, 2019).

The millennial generation is formed after the traditionalist, baby boomers, and X generations. In the world's classification of generations, the millennial generation is born from 1981 to the early 2000s. They were born when advanced technology, such as gadgets, was used massively in the public domain; they are an information-literate generation. According to Mannheim, this generation is known as the digital generation, which has a strong desire to be a great generation compared to previous generations. The quality of life for the millennial generation cannot be separated from the responsibility and dedication of their parents, who come from the baby boomer generation (Tulung, 2019).

The current picture of the millennial generation in Indonesia is dominated by a generation that is more indifferent to the social conditions around them, such as the political world or economic developments in the country; there is a crisis of identity among young people. Most of them only care about developing a free and hedonic lifestyle and have an unrealistic and too idealistic vision; the important thing is to be stylish. Gergen explains the phenomenon of identity upheaval amid a siege of foreign values that come attacking from all directions as the dilemma of postmodern society. The millennial generation was formed by the development of information technology, which in its development moves very fast and massively. We should have deep empathy for them because they are victims of technology. You can imagine the impact on those who are always concerned with updating status, chatting, texting, reading interest is shallow, only likes pictures showing luxury, and so on (Tulung, 2019).

Furthermore, regarding Indonesian interpretation, the embryo of Qur'an Interpretation Writing in the Nusantara, originating from the spread of Islam in the Nusantara, which

began in the Sumatra region, especially Aceh, the recitation of the Qur'an was seen to be quite convincing. Referring to the texts written by Acehnese scholars, it can be seen that in the 16th century, efforts to interpret the Qur'an appeared. Manuscript Tafsir QS. al-Kahf: 9, whose author is unknown, was allegedly written during the early reign of sultan Iskandar Muda (1607-1636), where the mufti of the empire was Shams ad-Din as-Sumatrani, or even earlier, Sultan 'Ala' al-Din Ri'ayat Shah Sayyid al-Mukammil (1537-1604), where the mufti of the empire was Hamzah al-Fansuri. In another area of Sumatra, a century later, a complete 30-volume Tafsir work appeared entitled "Tarjumān al-Mustafid," which was the work of Abd. Rauf as-Singkili (1615-1693 AD).⁴⁷ As a magnum opus, this pioneering interpretation gained a place in Indonesia and other Islamic countries. For example, this Tafsir was published in Singapore, Penang, Bombay, Istanbul (Maṭba'ah al-'Usmāniyyah, 1302/1884 and 1324/1906), Cairo (Sulaiman al-Maragi), and Makkah (al-'Amiriyyah) (Latif, 2019).

In Java, the spread of Islam was carried out by Walisongo. The spread of Islam is also inseparable from the teaching of the Qur'an. It was started by Raden Rahmad (Sunan Ampel), who taught the Qur'an at his pesantren in the Ampel Denta area. As is the case in Sumatra, in Java, the teaching of the Qur'an is held in *surau*, *langgar*, *musalla*, mosques, and also in the homes of the teachers of the Qur'an. Since the Islamization process driven by the Walisongo and the founding of the Demak kingdom around 1500, the teaching of the Qur'an has become increasingly widespread, even though it is done very simply. In later generations, the Islamic empire was ruled by the Islamic Mataram sultanate. In several Suluks, such as Suluk Sunan Bonang, Suluk Kalijaga, and Suluk Shaykh Siti Jenar, it can be seen that Qur'anic texts have become essential in building a religious conception (Tajuddin, 2014).

In the land of Java, in the following centuries, the teaching of the Qur'an was increasingly vibrant. In 1847, although Indonesian education did not yet have a specific designation, the teaching of the Qur'an then took place in a place commonly referred to as the *nggon ngaji* (a place for students to study the Qur'an). In *nggon ngaji*, the level is different. The most basic level is given by parents who care about their children's studies at home, aged five years. At this level, children are usually burdened with memorizing short letters. At 7 or 8 years old, children are introduced to how to read Arabic letters until they can memorize the Qur'an.

The emergence of Islamic boarding schools in the Java region convincingly and educational institutions with a classical system indicate that the teaching of the Qur'an is increasingly gaining a strategic place. In various regions in Java, several Islamic boarding schools were born, which provided an initial introduction to the Qur'an, which included learning the rules of recitation and studying the contents of the Qur'an (Tafsir) for students who could write meanings coherently. The books of Tafsir that are usually used as references are the book of Tafsir al-Jalālain, which was authored by two scholars named Jalal, namely Jalāluddin al-Maḥalli and Jalāluddin al-Suyūthī (Abdurrahman, 2020; Romziana et al., 2022).

Suppose it is concluded that the study of the Qur'an and its interpretation in Indonesia was pioneered by Abdur Rauf Singkili, who translated the Qur'an (*Tarjumān Al-Qur'ān*) into Malay in the mid-17th century. What Singkili had done was then continued by Munawar Chalil (*Tafsir al-Qur'ān Hidayah al-Rahmān*), A. Hassan Bandung (*Al-Furqān*, 1928), Mahmud Yunus (*Tafsir Al-Qur'an Indonesia*, 1935), Hamka (*Tafsir al-Azhar*, 1973), Zainuddin Hamidi (*Tafsir Al-Qur'an*, 1959), Halim Hasan (*Tafsir al-Qur'an al-Karim*, 1955), Iskandar Idris (Hibarna), and Kasim Bakry (*Tafsir al-Qur'an al-Hakim*, 1960). In regional languages, what they have

done is then continued by Yogyakarta Islamic Ulama (*Qur'an Kejawan dan Qur'an Sundanijah*), Bisyrī Mustafa Rembang (*Al-Ibrīz*, 1960), KH. R. Muhammad Adnan (*Al-Qur'an Suci Basa Jawi*, 1969) and Bakri Syahid (*Al-Huda*, 1972). Previously, in 1310 H., Kyai Mohammad Saleh Darat Semarang wrote a Tafsir in Javanese Arabic letters. Kyai Bagus Arafah Solo also writes an unfinished work entitled Tafsir Jalalain Basa Jawi Alus Huruf Arab (Supriyanto, 2018).

Tafsir Marāḥ Labīd Li Kasyf Ma'na Al-Qur'ān Al-Majīd

The Book of Tafsir Marāḥ Labīd li Kasyf Ma'na Qur'ān Majīd is a book of interpretations by Sheikh Nawāwī Al-Bantenī (1813-1897 AD) in response to requests from some of his colleagues. He writes a book of interpretations while in Mecca (Said, 2020). In addition to the names above, this book is called *Al-Tafsir al-Munir Li Ma'alim al-Tanzil al-Mufassir An Wujub Mahasin al-Ta'wil*. This is known from the book's title contained in the book's cover published by Al-Haramain Surabaya. This book was written in Arabic and completed in 1305 H/1884 AD and was first published in Mecca after being offered to Meccan scholars for research in 1887 AD. This book was written using the mushafi's orderly systematics, from surah Al -Fatihah to surah An-Nas, and packaged in two volumes. The first volume was written from QS. Al-Fātihah to QS. Al-Kahf. Meanwhile, the second volume from QS. Maryam to QS. Al-Nās (Said, 2020).

The search technique for Sheikh Nawāwī is included in the category of exegesis, which uses the *ijmali* method more (although it does not exclude *tahlili*). He tries to provide possible findings but still covers many things by combining opinions in concise language. For example, his shelter at the beginning of QS. Yūsuf:

سورة يوسف عليه السلام مكية وهي مائة والفتسع مائة وست
وتسعون كلمة وسبع الاف ومائة وستة وسبعون حرفان (بسم الله

الرحمن الرحيم) وعن ابن عباس انه قال سألت اليهودي النبي صلى الله عليه وسلم فقالوا حدثنا عن امر يعقوب وولده وشأن يوسف فنزلت هذه السورة (الر تلك ايت الكتب المبين) اي تلك الايات التي نزلت اليك في هذه السورة المسماة الرهي ايات الكتب المبين وهوالقران الذي بين الهد وقصص الاولين

Before interpreting, Syekh Nawāwī first explains or precisely mentions the name of the sura, category, Makkiyah or Madaniyah surah, number of verses, sentences, and letters. Then quote the hadith, which completes the interpretation by using *asbāb al-nuzūl*. According to Mustamin's research cited by Aan Parhani, the pattern of interpretation found in QS. Yūsuf above is sometimes different for each letter. Syekh Nawāwī sometimes starts with the meaning of the verse and, in general, by discussing the *i'rāb*, sometimes by mentioning the hadith which interprets the verse. From the example of the interpretation above, it can be seen that Sheikh Nawāwī also uses the bil-ma'tsur approach but does not exclude the *bi al-ra'yi* approach in his interpretation. Apart from that, Sheikh Nawāwī is also seriously concerned about explaining the opinions of qira'at priests by analyzing the legal differences that arise (Parhani, 2013).

Syekh Nawāwī's Interpretation Study of Patriotism

As explained earlier, patriotism is not clearly and implicitly mentioned in the Qur'an; this research is based on its four characteristics: a sense of belonging to responsibility, love of the motherland, loyalty, and not being apathetic. In presenting the data at this point, the author will trace and decipher the verses of the Qur'an, translate the verses, interpret the four commentators on the verse, starting from the oldest book, then continue with the author's analysis of the interpretation.

In order to make it easier to parse and analyze Sheikh Nawāwī's views on the four characteristics of patriotism, the author will describe one by one the characteristics of patriotism, namely, having a sense of responsibility, which is shown in verse:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ

“And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise” (QS. Al-Taubah [9]: 71).

The verse above explains that one believer and another have a close relationship. This sign is found in the pronunciation of *وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ*. Sheikh Nawāwī Al-Bantenī's interpretation of this verse is as follows:

(والمؤمنون والمؤمنات بعضهم أولياء بعض) بسبب المشاركة في
الاستدلال والتوفيق والهداية (يأمرون بالمعروف) اي بالإيمان
بالله ورسوله واتباع امره(وينهون عن المنكر) اي الشرك
والمعاصي

Syekh Nawāwī Al-Bantenī's interpretation suggests that cohesiveness and unity are no less important parts of social life. This can be understood from his interpretation in his book, where he expresses *bi sabab al-musyarakah*, meaning believers become helpers for other believers because they are compact and united. It will create an attitude of shoulder-to-shoulder responsibility for one another among believers (Al-Jawi, n.d.).

Based on the description above, the writer can conclude that verse 71 of QS. al-Taubah is one of the verses of the Qur'an which talks about social life. In addition, this verse also shows that there is a close relationship between believers. They are likened to brothers, lovers, and helpers. This close relationship is due to the unity of belief (faith in Allah) and their cohesiveness, which then gives birth to an attitude of mutual love, helping each other, doing good deeds together, ordering good, preventing evil, establishing prayers, paying zakat and obeying Allah and His Messenger.

In the context of national and state life, due to the similarity of residence, every layer of society living in one country has a close relationship, like the brotherhood above. Therefore, every level of society in a country must work hand in hand and help each other carry out their respective responsibilities and roles to create a safe, orderly, and prosperous country. In the context of national and state life, the above is referred to as *ukhuwah waṭaniyah*, brotherhood among one nation or country, where this brotherhood occurs because of the similarity of territory or one country. In QS. Al-Syu'arā' [26] 141-142:

كَذَّبتْ ثَمُودُ الْمُرْسَلِينَ. إِذْ قَالَ لَهُمُ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ

“(The tribe of) Thamud denied the messengers (of Allah). When their brother Salih said unto them: Will ye not ward off (evil)?” (QS. Al-Syu'arā' [26]: 141-142).

The word “*akhu*” means the Qur'an uses brother to tell about the Prophet Salih when having a dialogue with his people from the water. This shows that the Qur'an acknowledges the existence of *ukhuwah waṭaniyah*. The bonds of brotherhood built with *ukhuwah waṭaniyah* put the interests and love of the nation above all else. In the Indonesian context, the concept of *ukhuwah waṭaniyah* needs to be actualized to maintain, care for, and manage Indonesia's diversity so that the nation's integrity and unity are maintained (Ridho, 2019).

Second, love the Motherland. In the Qur'an, love for the motherland, is implied in QS. Al-Baqarah [2]: 126, follows:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ
آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ
إِلَىٰ عَذَابِ النَّارِ ۖ وَيُنْسِ الْأَمِصِيرُ

“And when Abraham prayed: My Lord! Make this a region of security and bestow upon its people fruits, such of them as believe in Allah and the Last Day, He answered: As for him who disbelieveth, I shall leave him in contentment for a while, then I shall compel him to the doom of Fire – a hapless journey's end”. (QS. Al-Baqarah [21: 126).

The portrait of love for the motherland in verse above can be understood when the Prophet Abraham prayed, asking Allah to make the land of Mecca (the forbidden land) a safe country where its inhabitants would be blessed with abundant fruits. Syekh Nawāwī Al-Bantenī in his interpretation interprets the word “safe” with the meaning of a prosperous country, as in his interpretation below:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْحَرَامَ (بِلَدَا أَمِنَا) أَي كَثِيرِ الْخُصْبِ فَإِن
الدُّنْيَا إِذَا طَلَبْتَ لِتَقْوَىٰ بِهَا عَلَى الدِّينِ كَانَ ذَلِكَ مِنْ أَعْظَمِ أَرْكَانِ
الدِّينِ فَإِذَا كَانَ الْبَلَدُ آمِنًا وَحَصَلَ فِيهِ الْخُصْبُ تَفَرَّغَ أَهْلُهُ لِعِبَادَةِ اللَّهِ
تَعَالَىٰ وَأَيْضًا إِنْ الْخُصْبُ مِمَّا يَدْعُو الْإِنْسَانَ إِلَىٰ تِلْكَ الْبَلَدَةِ فَهُوَ سَبَبُ
اتِّصَالِهِ فِي الطَّاعَةِ (وَارْزُقْ أَهْلَهُ) أَي الْحَرَمَ (مِنَ الثَّمَرَاتِ) وَقَدْ حَصَلَ فِي
مَكَّةَ الْفَوَاكِهُ الرَّبِيعِيَّةُ وَالصَّيْفِيَّةُ وَالْحَرِيفِيَّةُ فِي يَوْمٍ وَاحِدٍ.

In his commentary, Sheikh Nawāwī Al-Bantenī explained that if a country is safe, it will prosper, and its inhabitants will be diligent in worshiping and obeying Allah. In addition, prosperity in

the land of Mecca is a factor that can encourage people to come to it so that prosperity becomes a means that leads people to obedience (Al-Jawi, n.d.).

Based on the description above, the author can conclude that with the geographical conditions of the land of Mecca at that time, which were uninhabited deserts and arid valleys, Prophet Ibrahim prayed to Allah. He begged Allah to make Mecca a safe country, its inhabitants to live in peace and harmony, and be blessed with abundant sustenance until the end of time. Prophet Ibrahim's prayer aims to make the people of Mecca and its surroundings calm, peaceful, and diligent in worship, charity, and obedience to Allah. In addition, the Prophet Ibrahim's prayer for his country in this verse shows evidence of his love for his homeland, thus implying a portrait of love for the homeland in the Qur'an.

Third, Loyalty to the Nation and State. The loyalty referred to in this study is loyalty to the state, where this loyalty can be realized through obedience to the rules set by the state. The verses of the Qur'an that command obedience to these rules are found in QS. Al-Nisā' [4]: 59:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۚ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

“O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.” (QS, Al-Nisā' [4]: 59).

Syekh Nawāwī Al-Bantenī's interpretation of the verse above is as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي
الْأَمْرِ مِنْكُمْ) وهذه الآية مشتملة على أصول الشريعة

الاربع: الكتاب، والسنة، والإجماع، والقياس

Syekh Nawāwī Al-Bantenī explained that this verse contains four primary sources of Shari'a, namely the Qur'an, Sunnah, *ijma'*, and qiyas, the Qur'an shows Allah's commands, and from the Qur'an, it is known that the Messenger's orders. In contrast, Sunnah shows the Messenger's command which is known from him the order of Allah (Al-Jawi, n.d.). Then it can be proved that the word of God:

....أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ....

Indicates the obligation to follow the Qur'an and Sunnah (Al-Jawi, n.d.).

Furthermore, Syekh Nawāwī Al-Bantenī mentions several definitions of *ulil-amri*: 1) what is meant by *ulil-amri* are all scholars from the *ahl al-ḥilla wa al-'aqd*, authentic leaders, and just rulers. As for the rulers who are unjust and transgressive, they do not get the right to be obeyed; 2) *ulil-amri*, which means the commander of the troops, this understanding is based on the *asbāb al-nuzūl* of this verse which was narrated from Ibn Abbas that this verse was revealed regarding Khalid Ibn Walid sent by the Prophet Muhammad. as the commander of an army in which there was 'Ammar Ibn Yasir. Then a dispute arose regarding a matter between the two. This verse was revealed, which ordered obedience to *ulil-amri*, and 3) Sheikh Nawāwī Al-Bantenī also expressed the opinion that obedience to experts on *ijma'* is obligatory. As for obeying emirs and rulers in general, it is forbidden because most of them do not order other than tyranny. However, sometimes it is mandatory. Based on this understanding, it means that *ulil-amri* is *ijma'*, besides the decisions of emirs and

rulers depend on the fatwas of the scholars. In essence, the ulema are the amirs of the emirs, so they are what is meant by *ulil-amri*.

According to Sheikh Nawāwī Al-Bantenī, the source of the *qiyas shari'a* is based on the word of God:

....فإن تنازعتم في شئ فرددوه إلى الله والرسول....

If the experts of *ijtihad* disagree about something related to the law, while the law is not mentioned in the Qur'an, Sunnah, and *Ijma'*, then return it to similar events (Al-Jawi, n.d.).

Based on the interpretation of Syekh Nawāwī Al-Bantenī above, the writer can conclude that *ulil-amri* has three definitions according to the conditions and roles of each. In war or state defense, *ulil-amri* is the troop commander. In the religious context, *ulil-amri* are experts on *ijma'* or ulama, while *ulil-amri* in state affairs are true leaders and just rulers. Furthermore, the authors can conclude that, in general, *ulil-amri* is a person who has power over believers (amir) in social matters. The law of obeying him is obligatory, as long as his orders do not conflict with religion (commands of Allah and His Messenger). Obedience in question is not only carrying out what is ordered but also participating in the efforts made by the emir to support community service efforts.

One of the characteristics of patriotism is loyalty to the nation and state, manifested by obedience to state policies and laws. Where emirs or state leaders make the country's rules and policies with the aim that the traffic of life can run regularly in order to achieve common goals and ideals; however, no matter how excellent and comprehensive the forms of policies and legislation are, they will not provide any benefit without the seriousness of all parties to comply with them. Therefore, every level of society must obey and be dedicated to adequately implementing policies and laws as a manifestation of the spirit of

love for the motherland so that common goals and aspirations can be adequately realized.

Fourth, Not Apathy. Not being apathetic means being caring. A caring attitude in the context of the state can be realized by participating and participating in every activity in the environment, society, and the country. The form of participation is by participating in defending the country and implementing state policies. The author will explain this explanation below: 1) Participate in Defending the Country, as implied in QS. Al-Hajj [22]: 40 and QS. Al-Maidah [51]: 2 . When interpreting QS. Al-Hajj [22]: 40, Syekh Nawāwī Al-Bantenī explained the opinion of Az-Zujaj, who said that if Allah had not rejected the ferocity of the polytheists with the strength of the Muslims, namely by permitting the believers to wage jihad against them, the polytheists would have dominated all religions, overthrows the prophets and abandons the places of worship.

Based on the description above, the author can conclude that in surah Al-Hajj verse 40, Allah permits Muslims to wage jihad (fight) against polytheists who want to overturn the prophets, abandon places of worship and expel Muslims. In addition, in the context of the state, the verse above implies the importance of defending the country. The defense referred to here is not only limited to war but is broader, which includes all efforts to defend the benefit and benefit of human life as God has bestowed the mind on humans to find ways to defend themselves and their interests so that life can be sustainable and happiness can be achieved.

Furthermore, when interpreting QS. Al-Hajj [22]: 40, Sheikh Nawāwī Al-Bantenī suggests to Please help in doing good and piety, namely following Allah's commands and staying away from lust - Do not help in committing sin and enmity, namely committing immorality. Based on the description above, the writer can conclude that the above verses exemplify one good social attitude: mutual help in goodness based on piety, bringing benefit

to the world and the hereafter, and avoiding disasters in the world and the hereafter. In addition, this verse also prohibits helping each other in committing sins and wrongdoing that hurts humans and creates hostility.

In the state context, this verse implies an order to help and good cooperation between layers of society in carrying out their respective roles. One form of this attitude of mutual help is participating in state policies so that the ideals of the state are well achieved. So that it can give birth to benefits for shared life, especially for all levels of society. However, on condition that the policy does not conflict with Islamic religious law and is not an unjust act.

After the writer examines the interpretations of the four Indonesian interpreters of the patriotic verses, it can be concluded that the main content of the interpretations is the same. In QS. Al-Taubah [9]: 71, the four commentators hint that the verse is social and explains that believers have a close relationship, giving rise to an attitude of responsibility, mutual help, and shoulder-to-shoulder. In QS. Al-Baqarah [2]: 126 explains love for the motherland, manifested by prayer. Then in QS. Al-Nisā' [4]:59, it is explained that obedience to *ulīl-amri* is obligatory, provided that it does not conflict with Islamic religious law. In QS. Al-Hajj [22]: 41, it is explained that in this verse Allah gives permission for jihad or defending the country. In a fragment of QS. Al-Maidah [5]: 2 explains mutual help in goodness based on piety to Allah.

Contextualization of Nusantara Ulama's Interpretation of Patriotism Verses in the Millennial Era

After the author examines Sheikh Nawāwī Al-Bantenī's interpretation of patriotism based on its characters, at this point, the author will analyze the contextualization of this interpretation in the millennial era, first, Having a Sense of Responsibility. In the context of the state, the interpretation of the four Indonesian

interpreters of QS. Al-Taubah [9]: 71 requires that between layers of society in a country should have close relationships like brothers, helpers, and lovers. Where this close relationship can give birth to an attitude of mutual love, mutual help, and shoulder to shoulder.

According to the author's observations, this interpretation is relevant to the millennial era, especially considering the millennial generation has a connected character (good at socializing). In addition, the millennial generation is one of the generations living in the digital era, making it easier for them to establish friendships, especially on social media. For example, establishing a community that cares for protection and aims to help underprivileged communities or establishing a rice *infāq* movement to distribute rice to orphanages.

Second, Love the Motherland. Prophet Ibrahim exemplified the attitude of love for the motherland, namely by praying to Allah for the security and prosperity of his country. Where the portrait of love for the motherland is contained in the Qur'an QS. Al-Baqarah [2]:126; according to four commentators from the archipelago, Prophet Ibrahim prayed for his country when the land of Mecca was still an uninhabited desert and dry valleys. Prophet Ibrahim's prayer aims to make the people of Mecca calm and peaceful in worshiping Allah. In addition, this verse also indicates the need for every Muslim to pray for the safety and security of his country so that its inhabitants receive abundant sustenance. According to the author, based on the interpretation above, praying for the safety of the country's prosperity funds is a form of love for the motherland that must be applied to all generations, especially in the millennial era. Where currently, the majority of countries in the world are affected by Covid-19; therefore, one of the community's efforts for the safety of the country and the health of its population is to pray to Allah.

Third, Loyalty. Loyalty to the state can be realized by obeying and obeying the rules set by the state. In QS. Al-Nisā'

[4]:59, four Indonesian commentators explain that obedience to *ulil-amri* regulations is obligatory as long as these regulations do not conflict with Islamic religious law. Apart from that, obeying what is meant is carrying out what is ordered and participating in the efforts made by *ulil-amri*. This interpretation is relevant to all generations, especially millennials, where the current generation is the nation's generation of hope. So that if the millennial generation obeys and participates in state rules, the country will be safe, peaceful, and prosperous. In addition, the behavior of complying with state regulations carried out by the current millennial generation will serve as an example and guide for the next generation.

Fourth, not being apathetic and participating in defending the country. In the context of the state, the four interpreters of the archipelago in QS. Al-Hajj [22]: 40 indicate the importance of defending the country. Then it is also explained that the defense referred to here is not limited to war, which includes all efforts to defend the benefit and benefit of human life as God has bestowed the mind on humans to find ways to defend themselves and their interests so that life can be sustainable and happiness can be achieved. The opinion of the *mufasir* above is still relevant to all generations, especially the millennial generation. Because they are currently one of the nation's hopeful generations, and the fate of this nation in the future depends on them. In addition, based on the confident character possessed by the millennial generation, they are more confident and have the courage to express their defense.

Fifth, Participate in the Implementation of Government Policy. The command to participate in state policy is implied in the Qur'an, QS. Al-Maidah [5]: 2. According to four Indonesian commentators, this verse exemplifies one of the good attitudes of cooperation and socialization: helping each other in kindness and piety. Therefore, one of the behaviors of mutual help in the state

context is participating in state policies to create benefits for shared life. According to the author, based on the high social spirit of the millennial generation, the attitude of participating in state policies needs to be implemented. Because they are the generation that is expected to lead and provide better change for the nation in the future.

Conclusion

After presenting and explaining the theme of patriotism above, this research can conclude two points. First, about finding Sheikh Nawāwī Al-Bantenī regarding verses that soothe patriotic characters, the explanation is as follows:

First, the character of responsibility is implied in QS. Al-Taubah [9]: 71, which implies a close relationship between layers of society. Sheikh Nawāwī Al-Bantenī explained that the cause was due to cohesiveness and unity. Second, the character of love for the motherland is implied in QS. Al-Baqarah [2]: 126, by Sheikh Nawāwī Al-Bantenī, explained that this verse tells about the Prophet Abraham, who prayed for the security and prosperity of his country. Third, the character of loyalty to the nation and state is reflected in QS. Al-Nisā': [4]:59, namely obedience to state leaders. The fourth Sheikh Nawāwī Al-Bantenī explained that obedience to the rules, laws, and state leaders is obligatory as long as it does not conflict with Islam. Fifth, the character of participation in government policy is implied in QS. Al-Maidah [5]:2, Syekh Nawāwī Al-Bantenī explains that this verse orders mutual assistance in goodness, which does not conflict with Allah's commands and does not cause hostility.

Finally, Sheikh Nawāwī Al-Bantenī's interpretation of the five characteristics of patriotism above is still relevant in the millennial era. Considering that the millennial generation is the generation of hope for the nation. They are expected to become leaders and provide better change for the nation in the future. In addition, by looking at the characters possessed by the millennial

generation, the character is good at socializing to establish friendships which creates an attitude of responsibility and a confident character to express defenses. One of its applications is to establish communities that care about others and invite the millennial generation to participate in several discussion forums.

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