

LOVE OF THE HOMELAND AND DEFENSE OF THE NATION IN INDONESIA: STUDYING THE ESSENCE OF THE TEACHINGS OF RELIGIOUS MODERATION IN THE QUR'AN

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Abstract: This research focuses on the issue of patriotism, which is then linked to the foundations of the Qur'an and Hadith, its contextualization with Indonesia (NKRI), and its relationship with the caliphate, imamate, and similar Islamic political systems. The indicators of patriotism and its contextualization with NKRI are important to discuss, given that many circles question the democratic system in Indonesia and consider it a rejected system, taghut, and a form of disbelief, such as groups like *Hizb al-Tabrir* (HT), the Islamic State of Iraq and Syria (ISIS), Khilafatul Muslimin (KM) who promote the concept of the caliphate, Shia who promote the concept of the imamate, and the like. The research is motivated by the recent phenomenon of many young Indonesians being affected by the aforementioned ideologies and

becoming overly zealous in their religion. This concern is supported by survey results from several institutions. A survey by the *Lembaga Kajian Islam dan Perdamaian* (LaKIP) on radicalism among students and Islamic Education (PAI) teachers in Jabodetabek from October 2010 to January 2011 showed that nearly 50% agreed with radical actions; 25% of students and 21% of teachers stated that Pancasila was irrelevant; 84.8% of students and 76.2% of teachers agreed with the implementation of Islamic law; and 52.3% of students and 14.2% justified bomb attacks. The Pew Research Center's 2015 study revealed that about 10 million Indonesians supported ISIS, most of whom were young people. This research attempts to objectively view the above phenomenon based on the Qur'an and Hadith literature and its relation to the concept of dar al-mitsaq, so that the people of this country, especially its youth, do not become overly zealous in their religion. Ultimately, this research concludes that: 1) There are ten indicators of religious moderation practices, including patriotism, which is defined as the feeling that arises from the heart of a citizen to serve, maintain, defend, and protect their homeland from all threats and disturbances, willing to sacrifice for the interests of their nation and country, and love the customs and culture of their nation, thus not easily accepting offers from other nations that could harm their own nation; 2) Like the Medina Charter, Pancasila is a national consensus agreed upon by the founding fathers of Indonesia. All nations within it, without exception, are protected by the state as long as they do not violate the agreement and do not break the law in terms of norms, ethics, and legality.

Keywords: Dār al-mitsāq, Love of The Homeland, Religious moderation

Introduction

In an introduction to the book “Tafsir Tematik Moderasi Beragama”, Muchlis M. Hanafi defines *religious moderation* as an effort to moderate one's understanding and practice of religion. In other words, religious moderation is a religious perspective, attitude, and practice of living together by embodying the essence

of religious teachings that protect human dignity and build public benefit based on fairness, balance, and compliance with the Constitution as a mutual agreement (Hanafi et al., 2022). Thus, religious moderation does not mean moderating religious teachings. It is also not the antithesis of radicalism or the equivalent of liberalism. So that it is not easily misunderstood, efforts are needed to strengthen and mainstream religious moderation for Muslims in particular and humanity in general, in various aspects of life (social, economic, educational, national, and state).

In the Indonesian context, strengthening religious moderation is one of the priorities of mental revolution and cultural development as outlined in Presidential Regulation (Perpres) Number 18 of 2020 concerning the 2020-2024 National Medium and Long Term Development Plan (RPJMN) (Indonesia, 2022). Amid Indonesia's pluralism, which consists of so many tribes, races, and religions, religious moderation can be a strategic effort to strengthen tolerance and uphold harmony in diversity.

How do you practice religious moderation in daily life and identify religious practices that fall within the scope of moderation, especially in national life? The answer is to make it easy to measure and identify; indicators are needed as a guideline. In the book *Thematic Tafsir of Religious Moderation*, it is stated that there are at least ten indicators of the practice of religious moderation, namely respecting diversity, realizing peace and non-violence, being open and accepting of traditions, obeying national commitments, loving the homeland, obeying *ululamri* and the law, maintaining unity and unity, maintaining synergy. Intra- and inter-religious communities, as fellow citizens, understand the essence of religious teachings/religious texts comprehensively and understand the realities and priorities (Hanafi et al., 2022).

This research will not discuss the ten indicators above in their entirety. The discussion in this research will focus on the fifth indicator, namely Love for the Motherland, which will later be

linked to the foundations of the Qur'an and hadith, its contextualization with Indonesia (NKRI), and its relationship with the caliphate, imamate, and the like as an Islamic political system. This indicator of love for one's country and its contextualization with the Republic of Indonesia is essential to discuss, considering that quite a few groups question the democratic system in Indonesia and assess it as a rejected system, taghut, and a form of disbelief, such as the Hizbut Tahrir (HT), Islamic State of Iraq and Syria (ISIS), Khilafatul Muslimim (KM) which carries the concept of the caliphate, Shia which carries the concept of the imamate, and the like.

Apart from that, many of the younger generation of the Indonesian nation are infected with the above beliefs and have overdosed on religion. This can be seen through survey results from several institutions, which confirm this worrying fact. The Lembaga Kajian Islam dan Perdamaian (LaKIP) survey on radicalism among students with Islamic Religious Education teachers in Jabodetabek, October 2010-January 2011 showed that almost 50% agreed with radical actions; 25% of students and 21% of teachers stated that Pancasila was not relevant; 84.8% of students and 76.2% of teachers agree with the implementation of Islamic law; 52.3% of students and 14.2% confirmed the bomb attack (Hefni, 2023). The results of research by The Pew Research Center in 2015 explained that around 10 million Indonesians support ISIS, and most of them are young people (Hefni, 2023).

This research will try to look objectively based on the literature of the Qur'an and hadith and its relationship to the concept of *dār al-mīthāq*, so that the people of this country, especially the younger generation, do not overdose on religion.

There are several similar studies with this research theme, including research conducted by Mahdum Daman Huri with the title "Cinta Tanah Air Dalam Al-Qur'an (Studi Komparasi Antara Tafsir Al-Misbah Dan Tafsir Al-Azhar)" (Huri, 2022); Nola Yulita

with the research title "Konsep Bela Negara Dalam Al-Qur'an Menurut Sayyid Quthb Dalam Tafsir Fi Zhilaalil Qur'an" (Yulita, 2020); Abdul Mustaqim with the research title "Bela Negara Dalam Perspektif Al-Qur'an (Sebuah Transformasi Makna Jihad)" (Mustaqim, 2011); Abdul Aziz with the research title "Moderasi Beragama Dalam Perspektif Al-Qur'an (Sebuah Tafsir Kontekstual di Indonesia)" (Aziz, 2021); dan Kuni Khilyatal Khadrah, with the research title "Moderasi Beragama dalam Al-Qur'an (Studi Analisa Kitab Tafsir Al-Qur'anul Majid An-Nuur Karya Hasbi Ash-Shiddieqy)" (Khadrah, 2022). Huri discussed comparing the meaning of love for one's country in the views of two Indonesian mufassir, M. Quraish Shihab and Hamka. Yulita focuses on the views of Sayyid Quthb, who concludes that national defense is a form of servanthood of a servant to his God by carrying out *maqashid al-syariah*. Mustaqim is almost the same as Yulita in that both of them advocate defending the country as a form of jihad and a form of servitude. Aziz contextualizes religious moderation in Indonesia, which concludes that a person with an inclusive and radical understanding of religion will gradually give birth to an exclusive attitude, mutual respect, acceptance, and tolerance in social life. Meanwhile, Khadrah is almost the same as Huri in that both of them study Indonesian figures; only the theme of the discussion is different; if Huri discusses the love of the homeland, Khadrah discusses religious moderation.

Of the several studies above, none of them have anything in common with this research, where this research talks about the love of the homeland and its relation to religious politics that is growing in Indonesia, such as Hizbut Tahrir (HT), Islamic State of Iraq and Syria (ISIS), and Shiites.

Terminology of Love for the Homeland and the Unitary State of the Republic of Indonesia (NKRI)

According to Al-Buthy, love can be defined into three characteristics, namely appreciative (*ta'zim*), attentive (*ibtimāman*)

and loving (*mahabbah*). Specifically, Arabic calls several terms for love, such as *'isyq* (being engrossed), *hilm*, *gharam* (romance), *wajd*, *shauq* and *lahf* (Al-Buthy, 2010). Meanwhile, Tanah Air is an idiom that, in Indonesian, is defined as the country of birth. In Arabic, several terms that mean homeland include *al-waṭan*, *al-balad*, and *dār*. In the Mu'jam al-Wasīṭ dictionary, it is stated that *al-waṭan* means where a person lives, where he grows up, and where he is born. *Al-Balad* means a limited place used to live by a group of people or a prominent place on this earth. Meanwhile, *dār* means a gathering place for buildings and courtyards, a place to live. These three words have the meaning of residence (Dhaif, 2004).

The Kamus Besar Bahasa Indonesia (KBBI) defines Homeland as the country of birth (Bahasa, 2016a). The Thesaurus Dictionary defines it as motherland, country, Homeland, birthplace, land of blood, and *waṭan* (Bahasa, 2016c). In Arabic, it is a translation of the word *waṭan*; in English, it is a translation of nation. Hence, the terms *waṭaniyah* and nationalism mean the ideology of love for the Homeland. In Indonesian, it is known as nationalism, which means understanding (teaching) to love one's nation and country (Bahasa, 2016b).

Based on the explanation above, Love of the Motherland is a feeling of love, care, and concern directed towards someone for their homeland. Feelings of love can awaken a person to be willing to sacrifice their body and soul to carry out their duties to the state and defend their homeland. In psychology, feelings of love contain elements of love and affection for something. Then, within a person, the will will grow to care for, protect, and protect him from all threats (Kamilin, 2015).

According to the Kamus Besar Bahasa Indonesia, Love for the Motherland is a feeling that arises from the heart of a citizen to serve, maintain, defend, and protect his or her homeland from all threats and disturbances. Love for one's country means defending it from all kinds of disturbances and threats from anywhere. Love

for the Motherland is a sense of pride, a sense of belonging, a sense of appreciation, high sense of respect, and loyalty that every individual has for the country where he lives, which can be reflected in the behavior of defending his homeland, guarding and protecting his homeland, being willing to make sacrifices for the interests of the nation and his country and loves the customs and culture of his people (Nurmanto, 2016). According to Suyadi, love of one's country is an attitude and behavior that reflects a sense of pride, loyalty, care, and high appreciation for language, culture, politics, and so on so that one does not readily accept offers from other nations that can be detrimental to one's nation (Suyadi, 2013).

Love for one's country should be understood broadly, and its aims and objectives should be understood. Love for one's country is also often known as nationalism. In short, nationalism is an individual's highest loyalty to their nation and homeland. Love for one's country is an inseparable part of every human being. As in the definition of love for the country in the previous section, love for the country is synonymous with the term nationalism. According to the Big Indonesian Dictionary, nationalism means an ideology that holds that an individual's highest loyalty must be surrendered to the national state (Depdikbud, 2003).

Furthermore, the terminology of the Unitary State of the Republic of Indonesia (NKRI) is divided into provinces and regions divided into districts and cities, each of which has a regional government regulated by law. According to the UUD 1945, article 1, paragraph 1, the State of Indonesia is a unitary state in the form of a republic. Furthermore, Indonesia is known as the Unitary State of the Republic of Indonesia (NKRI). Based on an intergalactic understanding, every element must create safety, prosperity, and happiness together.

More broadly, the Republic of Indonesia is a country that has popular sovereignty based on belief in the Almighty God, just and civilized humanity, Indonesian unity, and democracy led by

wisdom in deliberation and representation, as well as by realizing social justice for all Indonesian people. The Republic of Indonesia is a unitary state. Every citizen must understand the meaning of a unitary state. The meaning of a unitary state is a form of effort to prevent division and threats to the integrity of the Republic of Indonesia (Suparyanto et al., 2013). In other words, the Republic of Indonesia is a form of state that is based on Pancasila and consists of many regions/islands spread out with a diversity of customs, tribes, cultures, and beliefs, which have the primary goal of becoming an independent, sovereign, united, just and prosperous nation with a government that protects the entire Indonesian nation and all of Indonesia's bloodshed as well as realizing general welfare, making the nation's life intelligent and implementing world order.

Teachings of Love for the Motherland in the Qur'an and Hadith

In the Qur'an, Love of the Motherland (*hub al-waṭan*) is not mentioned explicitly. However, if we search thematically, several terms are found, namely *masākin*, *ard*, *diyār*, *ma'ād*, *al-madinah*, and *qaryah* or *qurā*, which appear in several verses of the Qur'an, including QS. Al-Qaşas [28]: 85, QS. Al-Taubah [9]: 24, QS. Al-Haj [22]: 40, QS. Al-Māidah [5]: 33, QS. Al-Hashr [59]: 8, QS. Al-Mu'minūn [23]: 26-30, dan QS. Ibrāhim [14]: 13-14.

The word *ma'ād* (place of return) in QS. Al-Qaşas [28]: 85 means Mecca, where the Prophet was born. This meaning is reinforced by the *asbāb al-nuzūl* of this verse and the Prophet's promise to Mecca. After the Prophet was expelled from Mecca and moved to Medina, he promised to return to Mecca with victory. This promise finally came true with the event of the Mecca faith in the year VIII H (Hanafi et al., 2022).

Furthermore, the *asbāb al-nuzūl* of this verse, as narrated by Muqātil in the book *Al-Jamī' li Ahkām al-Qur'ān*, is that QS. Al-

Qaşas [28]: 85 relates to an incident that happened to the Messenger of Allah while he was on his way to emigrate to Medina when he came down from the cave at night because the disbelievers in Mecca were chasing him. To avoid the disbelievers in Mecca, the Prophet deliberately took an unusual and unfamiliar route. In the middle of the journey, when Rasulallah arrived in Juhfah, he recognized the route to Mecca, which made Rasulallah miss the place of his birth. So Jibril came down and asked him: "Do you miss your country and place of birth?" Rasulallah answered: "True". Then Jibril said again: "Indeed Allah says: *Inna al-ladbi farada alaik al-Qur'an laradduk ila ma'ad*" (Al-Maraghi, 1946; Al-Qurthubi, 1996).

The events of the promise and *asbab al-nuzul* above are proof of the Prophet's love for his homeland, Mecca. Rasulallah's sense of nationalism is also found in a hadith that came from Abū Hurairah, while on the hijrah journey, during a stopover in Hazrawah (an area near Mecca), Rasulallah said:

حَدَّثَنَا عَبْدُ الرَّزَّاقِ حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ وَقَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْحِزْوَةِ فَقَالَ عَلِمْتُ أَنَّكَ خَيْرُ أَرْضِ اللَّهِ وَأَحَبُّ الْأَرْضِ إِلَى اللَّهِ وَلَوْلَا أَنَّ أَهْلَكَ أَخْرَجُونِي مِنْكَ مَا خَرَجْتُ (Hanbal, 2001)

"I know that you (Mecca) are Allah's best and most beloved land. If your people had not expelled me, I would not have come out (from you)" (HR. Ahmad).

From the above, love of one's country is the primary teaching of religion (Islam) and logically has consequences for the quality of a person's faith. This aligns with the Arabic proverb that *hub al-watan min al-iman* (love of one's country is part of faith).

Furthermore, the applicable steps of the primacy of love for one's country for a citizen can be demonstrated in several ways, namely: defending the country (*al-difa' al-balad*), maintaining

the unity and unity of the nation, and offering the best for the nation.

1. Defend the Country (*al-difa' al-balad*)

Defending the country in Islam is known as jihad, both physical and non-physical jihad. There are at least three basic ideas related to national defense, namely QS. Al-Haj [22]: 39-40, QS. Ali Imrān [3]: 97, and QS. Al-Anfāl [22]: 40.

أَذِنَ لِلَّذِينَ يُفَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾
الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ

﴿٤٠﴾ ...

”Sanction is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory; (39); Those who have been driven from their homes unjustly only because they said: Our Lord is Allah”...(40)”

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ... ﴿٩٧﴾

”Wherein are plain memorials (of Allah’s guidance); the place where Abraham stood up to pray; and whosoever entereth it is safe...”.

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ

عَدُوَّ اللَّهِ وَعَدُوَّكُمْ ... ﴿٦٠﴾

”Make ready for them all thou canst of (armed) force and of horses tethered, that thereby ye may dismay the enemy of Allah and your enemy”.

Through QS. Al-Haj [22]: 39-40, Allah ordered Muslims to fight jihad to defend their homeland and maintain the safety of Muslims from enemy threats. The verse above is the first verse

that legalizes the acts of warfare threatened by the polytheists, where the revelation of this verse was motivated by the existence of complaints from Muslims in Mecca to the Messenger of Allah about the continuous heinous actions of the polytheists. Upon finding him, the Messenger of Allah said: “Be patient; Allah has not permitted war”. When the Prophet migrated to Medina, this verse came down (Al-Bagawi, n.d.). However, it needs to be underlined that even though the verse above is about the legality of jihad, Rasulullah did not immediately take the solution of war in various affairs with polytheists. The Prophet implemented a new war solution during the Battle of Badr when the Meccan polytheists hampered the progress of Islamic preaching by trying to eliminate the Prophet's followers. Because of this, a war broke out to defend Medina and the existence of the Muslims from the threat of the polytheists. This was the first defense of religion and homeland in Islamic history.

QS. Ali Imrān [3]: 97 implicitly encourages humanity to always create a sense of security, peace, and tranquility with earnest efforts (Hanafi, 2011). While QS. Al-Anfāl [8]: 60 calls on Muslims to prepare their weapons as fully as possible to face the enemy. When explaining this verse, Rasulullah interpreted the word “*qunwabi*” as the skill of archery, where, at that time, the only weapons of war were spears, swords, and arrows. In the current context, this could be not just archery but guns and the like. However, regardless of the tools used, this verse implies an order for Muslims always to strive to increase awareness of defending the country (Hanafi et al., 2022).

Meanwhile, non-physical jihad can be jihad tarbawi (education), *thaqafi wa al-hadāri* (culture and civilization), *iqtiṣādī* (economic), and *ijtimā’i* (social) (Hanafi, 2012). The broad scope of jihad (physical and non-physical) allows a person to defend the country in various ways,

according to their respective capacities and abilities, such as verbally, in writing, and through the heart (Shihab, 2002a).

2. Maintain national unity and integrity

Playing an active role in maintaining national unity and integrity measures a person's love for their homeland. This role can be reflected in a religious attitude that is friendly towards diversity and differences and in such a way as to avoid conflicts that give rise to divisions. This religious attitude will prioritize more outstanding interests, namely national unity and unity, rather than personal interests. This religious attitude will also discourage divisive behavior among the country's citizens.

The verses of the Qur'an, which command us to create, maintain, and maintain unity, include QS. Ali Imran [3]: 103:

وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ
إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ
عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

” And hold fast, all of you together, to the cable of Allah, and do not separate. And remember Allah's favour unto you: How ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire, and He did save you from it. Thus Allah maketh clear His revelations unto you, that haply ye may be guided”.

The verse above can be understood as a command to maintain unity and integrity. In order to exist, a country and nation requires the unity and integrity of its people. The word “*bihabli Allah*” (religious rope) in the above verse is a binding

force for unity and unity. As is generally the case, rope functions to bind things that are scattered apart so that they become one and sturdy. M. Quraish Shihab, in his commentary, *Tafsir Al-Misbah*, explains that “holding fast” is an effort with all your might to link oneself to one another with Allah's guidance while upholding discipline. That way, if someone forgets, there will always be someone to remind them. If someone slips, someone will quickly save them. If anyone is careless or deviant, balance and discipline will be disrupted (Shihab, 2002b).

In order to strengthen unity and oneness, Allah also forbids the emergence and existence of disputes, which have the potential to undermine unity and cohesion and thus trigger disintegration. This is by the word of Allah in QS. Al-Anfāl [8]: 46:

وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا
إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

” And obey Allah and His messenger, and dispute not one with another lest ye falter and your strength depart from you; but be steadfast! Lo! Allah is with the steadfast” (QS. Al-Anfal [8]: 46).

The verse above connects the prohibition against arguing with the command to obey Allah and His Messenger through the conjunction *wawu*, which shows that all three have the same importance, meaning that avoiding actions that trigger the breakdown of unity is as important as obedience to Allah and His Messenger. In plural Indonesia, Muslims must maintain unity among Muslims and national unity in the broader scope. In Indonesia, this is the principle of *Bhinneka Tunggal Ika*, one of four national commitments that all citizens must uphold (Hanafi et al., 2022).

3. Presenting the best for the nation

The Qur'an contains many commands to do good to others and to realize Islam's peaceful teachings as a blessing for the universe. In other words, Love for the Motherland is only helpful with dedication to give it the best. Thus, providing the best for the homeland is part of the commandments of the Qur'an.

The dedication of a citizen to his nation was exemplified by the Messenger of Allah towards the cities of Mecca and Medina. In one history, it is said that every time the Messenger of Allah returned from traveling, he looked at the walls of Medina and accelerated the pace of his camel so that he could arrive quickly. Apart from that, which is also proof of dedication, Medina's rapid development after the Prophet emigrated from Meka. The holy war between Muslims and the enemy could also be included in providing a sense of security for the people of Medina. This is in line with the words of Umar bin Khattab: (Haqqi, n.d.).

لَوْلَا حُبُّ الْوَطَنِ لَخَرَّبَ بَلَدُ السُّوءِ فَيَحْبُتِ الْأَوْطَانِ عُمِرَتِ
الْبُلْدَانِ

”Without love for the country, the bad (barren) country will be destroyed. It is only because of love for the motherland that countries prosper.”.

NKRI As *Dār al-Mīthāq*

The Prophet Muhammad founded the country after moving to Yathrib (Medina). The Prophet Muhammad founded the state of Medina based on the agreements contained in the Medina Charter. This agreement was forged by the Prophet Muhammad with other religions, tribes, and tribes that developed in Medina, where Medina at that time had indeed developed into a diverse or pluralistic area. The consensus or agreement contained

in the Medina Charter¹ is based on the principle of justice for all nations, including Muslims, Jews, Christians, tribes, and tribes living in Medina. Therefore, on page 7, it is stated that the factors in drafting the Medina Charter were firstly universal factors, namely strengthening the glory of humanity (*karāmah insāniyah*), and secondly, local factors, namely pluralism, a tendency towards homeland, and a spirit of religious and humanitarian tolerance. Through the Medina Charter, the Prophet Muhammad introduced a harmonious and peaceful life system for Medina's diverse and pluralistic society. There, the Prophet Muhammad laid a strong foundation for forming a new society, namely a harmonious and peaceful civil society (Al-Munawar, 2001; Mizrawi, 2010).

Khamami Zada et al., in their book *Straightening the Religious Views of Jihadists*, explain that the Medina Charter contains 47 articles. It is the supremacy of the first state agreement founded by the Prophet Muhammad in Islamic history (Zada et al., 2018). In other words, the Prophet Muhammad established *dār al-mīthāq*, a state of agreement between different societal groups. Thus, if it is related to the formation of the state's foundations in Indonesia, scholars such as KH Wahid Hasyim and others were right in emulating the Prophet Muhammad because he gave birth to Pancasila as a national consensus. Like the Medina Charter, Pancasila is a national consensus Indonesia's founding fathers agreed upon.

The founders of the nation included Islamic scholars and activists. They understand religion and Islamic jurisprudence so

¹ The charter is a peace agreement as well as a draft legislation that regulates the plurality of the community and various sectors of life in Medina, ranging from political, social, legal, economic, human rights, equality, freedom of religion, defense, security, and peace. And it was the Prophet Muhammad who introduced and implemented this policy draft together with all the residents of Medina who agreed with the contents of the agreement (Ali Masykur Musa, "Membumikan Islam Nusantara: Respons Islam Terhadap Isu-Isu Aktual", Jakarta: Serambi, 2014, p. 110. See also: Ahmad Sukarja, "Piagam Madinah dan Undang-undang Dasar 1945: Kajian Perbandingan tentang Dasar Hidup Bersama dalam Masyarakat Yang Majemuk" (Jakarta: UI-Press), 78-79).

that a state based on Pancasila does not violate Islamic law. Islamic law and values are the soul of Pancasila. Divinity, humanity, unity, deliberation, and social justice are universal Islamic values in Pancasila. If *khilāfah 'alā minbajī al-nubuwwah* is translated as a system of government that follows in the footsteps of the prophethood, Indonesia is a country that practices it. In terms of size, it can be seen that the Prophet Muhammad established a state of agreement (*dār al-mithāq*) with religious communities, tribes, and tribes in Medina based on the Medina Charter (*mithāq al-madīnah*).

Similarly, Indonesia has a national consensus or agreement of all nations inhabiting the homeland of the Republic of Indonesia in the form of Pancasila. All nations in it, without exception, are protected by the state as long as they do not violate agreements and applicable laws in a normative, ethical, and legal manner. The relationship between religion and the state is placed as a strong and official relationship. Religious plurality is seen as an inevitability that must be protected. In the Indonesian context, this can be seen in the Constitution, which includes the First Principle, Belief in One Almighty God. Even though it does not interfere in the internal affairs of religious communities, the state places religion as a source of values in the life of the nation and state (Sukarja, n.d.; Wijaya, 2009).

Of course, this does not mean comparing the products of the Prophet Muhammad's agreement in the Medina Charter with the Indonesian ulama in Pancasila. Indonesian ulama only took inspiration from the practice of founding the Medina state carried out by the Prophet Muhammad. The Prophet Muhammad inspired Muslims to build an Islamic government system based on mutual agreement among the nation's citizens. Nevertheless, Islam still imbues the leadership practices carried out by the Prophet Muhammad at that time. According to the ulama, Indonesia falls into the category of dar Islam (Islamic country), not *daulah islāmīyah* (Islamic government), because the majority of the

region's population is Muslim and can implement Islamic law freely and openly. The status of the Indonesian leader (president) is *waliyy al-amri darūriy bi al-shaukab* (emergency ruler of the government because of his power). This is due to the impossibility of getting a leader who meets the ideal requirements. Thus, no matter what, there must still be a leader to maintain and address national and state affairs.

Choosing a leader who can carry out the mandate is mandatory. The democratic system embodies shura in Islam, namely the principle of deliberation according to the correct mechanism to produce the best and most beneficial decisions. Pancasila, as the basis of the Indonesian state, has been agreed upon and accepted as a guideline for living together that binds everyone in carrying out life in society, religion, and state. Therefore, the acceptance and practice of Pancasila is a manifestation of the efforts of Indonesian Muslims to implement their religious law.

The state's leader is the continuation of the main task of the prophethood, namely protecting religion (*harāṣ al-dīn*) and governing the world (*siyāsah al-dunya*). Sharia itself does not determine what system should be used to select government leaders.

Testing the Legality of the Khilafah as an Islamic Political System

The Khilafah is a religious movement understood as a concept of statehood based on Islamic law, and its leader is called the Caliph. This concept assumes that the entire Islamic world is united into a single system of caliphate or government. The caliphate system claims not to be democratic but to implement the *abl al-halli wa al-aqdi* system (Ns, 2016). The concept of the caliphate is usually promoted by Hizbut Tahrir (HT) and the Islamic State of Iraq and Syria (ISIS).

Talking further about the caliphate as an Islamic political system, it is necessary to mention its legality according to its proponents, namely Taqiyuddin al-Nabhānī, Abdul Qadir Zallum, Abu al-A'lā al-Maudūdī, Hasan al-Banna, and Ali Sharīati. Regarding this, al-Nabhani believes that “the Islamic caliphate is the only and best system of government that must be established as a solution to alleviating the decline of the Islamic ummah through the establishment of an *daulah islamiyah*” (Al-Nabhani, 2001). In line with al-Nabhani, Zallum stated the necessity of the caliphate and rejected non-Islamic systems. Systems other than the Islamic caliphate, such as democracy and the like, are not Islamic systems; the jahiliyyah systems are kufr” (Zallum, 2003). HT activists also usually say “*la shari'ah illa bidaulah al-kehalifah* (there is no shari'a unless there is a caliphate state)” and “*la islama bila khalifah* (there is no Islam without a caliphate)”. From the statements above, it can be concluded that according to them, the caliphate system is the only Islamic political system that can be implemented in a country without tolerance.

In the Islamic view, the form of power and the way of running government affairs must be by the laws revealed by Allah, namely Islamic and Sharia governments, and the only desired form of government is the caliphate or Islamic caliphate. The appointment of the caliph is carried out with allegiance. Muslims throughout the world are not allowed to have more than one *daulah islamiyah* and are not allowed to appoint more than one caliph, in the sense that they must be a single caliph for the whole world (Nasir, 2013).

Some of the statements above negate the Islam of Muslims after the caliphate ceased to exist a century ago. Of course, this is a form of excessive religious extremism (*ghulum*) in responding to the caliphate to the extent of negating Islam when the caliphate does not exist. No one among the ulama thinks that Islam does not exist when the caliphate does not exist.

This statement appears to be an implication of their understanding of several verses of the Koran. Among them is QS. al-Baqarah [2]: 30, QS. Al-Nisā' [4]: 59, and QS. al-Māidah [5]: 49 (Al-Nabhani, 1993). According to him, these three verses are argumentative propositions emphasizing the obligation to uphold the Islamic caliphate. This is stated in the statements of HTI leaders, figures, and cadres. M. Ismail Yusanto, a cadre and spokesperson for HTI, for example, stated that the caliphate is an Islamic teaching itself, not an ideology. He believes that the validity of this caliphate is clearly stated in the Al-Qur'an, one of which is in the QS. Al-Baqarah [2] (Sadari sadari, 2016).

There are several things and reasons why the caliphate is not legal as an Islamic political system, namely:

1. There is no evidence for the caliphate as a system of government. However, it is a matter of *ijtihad*, so Indonesia does not use the caliphate system, which does not make it an infidel. The caliphate system is contrary to the Republic of Indonesia. This concept will cause clashes between groups in Indonesia and threaten the continuity of the Republic of Indonesia due to the national consensus of the founding fathers of the Indonesian nation
2. The concept of the Caliphate is no longer pure. Athon said the caliphate system was first applied to the Khulafaurrasyidin Caliphs, *bahāfah al-rasūl*. During the Caliphate of Abū Bakar Siddiq and Umar bin Khaṭṭāb, the concept of the Caliph was still pure, namely as the successor to the Prophet. However, during the time of Uthman bin Affān, because of Uthman's nepotism, the concept of the *Khilafah* began to contain tribal concepts. Meanwhile, during the time of Ali bin Abi Talib, the content of competition between factions within the Quraish tribe became increasingly prominent in the Khilafah system. Next, during the time of the Daulat Bani Umayyah, the Daulat Bani Abbasids, and the Daulat Bani Ottomans, the concept of tribal content became more significant and more widespread,

even the caliphs were appointed based on descent. Then, in modern times, the concept of the Caliphate was promoted after the collapse of the Ottoman Empire (1924), and its sound was louder in the Palestinian territories and the Indian Subcontinent. Furthermore, in recent developments, supporters of the caliphate concept have emerged in various movements such as ISIS and HT. This was followed by the Ahmadiyah, who claimed to have established a caliphate in the 20th century (Ns, 2016).

3. Proponents of the caliphate have misunderstood the history of leadership in Islam. They generally only see a glimpse of Islamic history, where after the death of the Prophet Muhammad, the *khulāfah al-rāshidīn* continued. Historically, the caliphate system in the Islamic world has indeed been implemented. However, it must be emphasized that this is not an absolute system. The authentic leadership of the caliphate is not absolute. Because there are many state systems in the lives of Muslims, some are in the form of kingdoms, such as Saudi Arabia, and there are also those in the form of republics, such as Egypt, Iran, and Indonesia. All of them depart from Islamic teachings. In Islamic society, there are many forms of government in countries.

The ISIS caliphate or HT's caliphate campaign is not a *khilāfah alā minhaj al-nubuwwah*. Because what the ISIS group is doing is harming the values of Islamic teachings, which uphold compassion for others. They took up weapons, shed blood, and did not hesitate to massacre any group that had different views and did not follow the *daulah* they wanted to establish. Likewise, with the caliphate, HT continues to talk about it. In the Republic of Indonesia context, the HT group wants to change the country's basis by rejecting Pancasila and all its systems.

Conclusion

There are ten indicators of religious moderation, one of which is Love of one's country. Love for one's homeland means a feeling that arises from the heart of a citizen to serve, maintain, defend, and protect one's homeland from all threats and disturbances, be willing to make sacrifices for the interests of one's nation and state and love the customs and culture of one's nation, so one does not readily accept them. Offers from other nations that could be detrimental to their nation. Applicable steps can be seen in defending the country, maintaining national unity and unity, and offering the best for the nation.

The *dār al-mīthāq* state was first initiated and initiated by the Prophet Muhammad when they established the state of Medina with the birth and approval of the Medina Charter, which contained points of mutual agreement established by the religions, tribes, and tribes that existed and developed in Medina, based on the principle of justice. The formation of the basis of the state in Indonesia by ulama such as KH Wahid Hasyim and others was correct in following the example of the Prophet Muhammad because it gave birth to Pancasila as a national consensus. Like the Medina Charter, Pancasila is a national consensus Indonesia's founding fathers agreed upon. All nations in it, without exception, are protected by the state as long as they do not violate agreements and applicable laws in a normative, ethical, and legal manner.

The legality of the caliphate as an Islamic political system raises many questions for several reasons: 1) The caliphate as a system of government has no evidence for its text. It is a matter of *ijtihādīyah*, so it is not infidel if Indonesia does not use it; 2) the concept of the caliphate that has been put forward recently is no longer pure because it is tainted with the practice of extremism by disbelieving those who do not have the caliphate and adopting depraved methods in carrying it out; 3) the caliphate system in the history of the Prophet, companions, and after him is not absolute to be implemented; and 4) the caliphate of ISIS and HT cannot be said to be a *khalīfah 'alā manhaj al-nubuwwah*, because they harmed the values of Islamic teachings by taking up arms and making infidels those who did not use the caliphate system.

This research has not touched on the discussion of Love for the Motherland and National Defense within the scope of constitutional science. For this reason, as a recommendation for further research, more complete and comprehensive research could be conducted on Love for the Motherland and National Defense from the perspective of constitutional science.

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