

THE REACTUALIZATION OF NATIONALISM AS A STATE DEFENSE STRATEGY IN THE PERSPECTIVE OF THE NUSANTARA INTERPRETATION OF AL-QUR'AN

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Abstract: This study is focused to explain the national issues in the potential for disintegration, and disorientation of the nation's citizens through a study of interpretation with a starting point towards conceptual terms such as *balad*, *syu'ubah*, and *ummah*. This research used the *maudhu'i* method with the structural semantic theory approach of Thosohiko Izutsu, and the text, context, contextual theory of Abdullah Saeed. This study aims to explain the values of nationalism in al-Qur'an through terms that are close to the meaning of the state, and nation such as *balad*, *ummah*, and *syu'ubah*. The result showed that the maintaining the security and welfare of the country is an important thing that have todo in order to build a peaceful, and prosperous nation's civilization. Actualizing *wasathiyah* Islamic values, strengthening unity in diversity, and creating security, and prosperity for a nation is one of the concepts of defending the state to maintain the values of Indonesianism which has a high level of diversity.

Abstrak: Penelitian ini menjelaskan persoalan kebangsaan di tengah potensi disintegrasi dan disorientasi warga bangsa melalui studi tafsir dengan bertitik tolak pada term konseptual seperti *balad*, *syu'ubah* dan *ummah*. Penelitian ini menggunakan metode *maudhu'i* dengan pendekatan teori semantik struktural Thosohiko Izutsu dan teori teks, konteks, kontekstual Abdullah Saeed. Penelitian ini bertujuan untuk menjelaskan nilai-nilai nasionalisme yang tercantum di dalam al-Qur'an melalui *term* yang dekat dengan makna negara dan bangsa seperti *balad*, *ummah*, dan *syu'ubah*. Hasilnya mempertahankan keamanan dan kesejahteraan negara merupakan hal penting yang harus dipertahankan untuk membangun peradaban bangsa yang tenteram dan makmur. Mengaktualisasikan nilai-nilai Islam *wasathiyah*, memperkuat persatuan dalam kebhinekaan, dan menciptakan keamanan dan kesejahteraan sebuah bangsa merupakan salah satu konsep bela negara untuk mempertahankan nilai-nilai nasionalisme bangsa Indonesia yang memiliki tingkat keberagaman yang tinggi.

Keywords: nationalism, state defense, Nusantara Qur'anic interpretation

Introduction

The loss of nationalism in the citizen is one of the consequences of the destruction of a nation. That is because nationalism is very urgent in the life of the nation and state as the vision for the Indonesia. Therefore, the society can give a meaningful thing to their country as a form of participation and contribution to the country. Maintaining the unity and integrity of a nation can increase the dignity of a nation in front of the world. Nationalism is a response of being willing to sacrifice power, wealth, and so on. With that, each country will become a strong country to face any attacks or hostilities.¹ Strengthening love for the homeland is the spirit of every human being who has aspirations to create a peaceful and prosperous country, and is based on care and solidarity to create unity and integrity, and creating justice and togetherness.²

The effect of the globalization does not happen directly toward the fading of public nationalism, but with the entry of the current of globalization there will be a gradual decline of community nationalism.³ These effects can make people think globally.⁴ Buya Syaf'i Ma'arif said that the nationalism that is in the society today is not only eradicating the invaders, but also fight towards foreign and domestic forces that can slow down the development goals of the country. The researcher doesn't care if it's these self brothers.⁵ This is like the actions of Gus Dur who attempt to defend the local values of the Indonesian, in addition to upholding the creativity of the nation itself, also not the higher spirit of nationalism that has been carried out by Gus Dur.⁶

In the study of the interpretation of the verses of nationalism, several studies were found. First, a study written by Komaruddin about The Study of Nationalism Values in the Al-Qur'an and Hadith. This research found that in the Al-Qur'an and Hadith the Prophet included the values of having nationalism that the researcher aim for the homeland.⁷ Second, a study written by Azman about Nationalism in Islam. This study discusses that the concept

¹ Seto Galih Pramoto, *Nasionalisme Pemuda*, ed. Makmun Rasyid (Yogyakarta: Literasi Bangsa, 2021), 238.

² Ali Fahrudin, *Nasionalisme Soekarno dan Konsep Kebangsaan Mufassir Jawa* (Jakarta Pusat: Litbangdiklat Press, 2020), 31.

³ Pieter Coppens, "Did Modernity End Polyvalence? Some Observations on Tolerance for Ambiguity in Sunni Tafsir," *Journal of Qur'anic Studies* 23, no. 1 (2021), <https://doi.org/10.3366/JQS.2021.0450>.

⁴ H. Firman Yudhanegara, "Pancasila Sebagai Filter Pengaruh Globalisasi Terhadap Nilai-Nilai Nasionalisme," *Jurnal Ilmu Administrasi Negara* 10, no. 2 (2015), 165.

⁵ Gusti, "Syaf'i Ma'arif : Banyak Berkeliaran Nasionalis-Nasionalis," *Berita Universitas Gadjah Mada* (2015), 1.

⁶ Muh. Rusli, "Pemikiran Keagamaan dan Kebangsaan Gus Dur," *Jurnal Farabi* 12 (2015), 68.

⁷ A Komarudin, "Kajian Nilai-Nilai Nasionalisme dalam al-Qur'an dan Hadis," *Jurnal Pengkajian Al-Qur'an & At-Turats* 2, no. 2 (April 2020), 16.

of nationalism is not contradictory and prohibited by Islam.⁸ Third, a study written by Abdul Cholid Murod about Nationalism in an Islamic Perspective. This study, stated that the basics of nationalism can be found in the verses of Al-Qur'an and the life of the Prophet SAW.⁹ Fourth, the study written by Faizatut Daraini about Nationalism in the Perspective of Ibn 'Assyur (A study of the verses of nationalism in the Tafsir Al-Tahrir wa Al-Tanwir). This study discusses about the concept of loving the homeland listed in Al-Qur'an and according to Ibn 'Assyur's opinion, to straighten consciousness about the urge to love the homeland listed in Al-Qur'an.¹⁰ Fifth, the study written by Muhammad Wifqi Asy'ari about Nationalism in the Thought of the Nusantara Interpreter, the Study of Tafsir Marâh Labîd by Nawawi Al-Bantani. This study is more focused on the nationalist thoughts of the Nusantara's interpreters which are focused on the interpretation of Marâh Labîd.¹¹

In this paper, the problem focuses on the concept of re-actualization of nationalism as a strategy to defend the state in the perspective of the treasures of the interpretation of the archipelago, using the terms contained in the Qur'an which are close to the meaning of the state and nation. This is based on the problem of some people starting to lose the values of nationalism within themselves. There are some parties who oppose the concept of nationalism, they think that the concept of nationalism is not taught in Islamic teachings. There are some of them who do not want to participate in defending the country as a form of love for the homeland. This paper will also explain about, how is the concept of nationalism in Islam? what is the meaning of Nationalism in the perspective of the interpretation of the archipelago? What is the meaning of Nationalism in the Al-Qur'an as an effort to maintain unity and integrity?

Metodology

Research Methods Methodologically, this paper belongs to research that uses literature research (Library Research). Library research is a technique used to collect data by examining a book, journal articles, literature, and several reports related to the problem to be found and solved. Because basically this paper has two sources of data, primary data and secondary data. The primary data includes books of Nusantara commentary and the secondary data includes books and articles related to a predetermined theme.

Furthermore, in this research method, the interpretation of this paper uses thematic

⁸Azman, "Nasionalisme Dalam Islam," *Al Daulah: Jurnal Hukum Pidana dan Ketatanegaraan* 6, no. 2 (2017), 266.

⁹Abdul Cholid Murod, "Nasionalisme dalam Perspektif Islam," *Jurnal sejarah Citra Lekha* 15, no. 2 (2011), 56.

¹⁰Faizatut Daraini, "Nasionalisme dalam Perspektif Ibnu 'Assyur (Kajian Ayat-Ayat Nasionalisme dalam Tafsir Al-Tahrir wa Al-Tanwir)" (Universitas Islam Negeri Sunan Ampel, 2019), 1.

¹¹Muhamad Wifqi Asy'ari, "Nasionalisme Dalam Pemikiran Mufasir Nusantara Studi Tafsir Marah Labid Karya Nawawi Al-Bantani" (Institut Agama Islam Negeri Tulungagung, 2018), 1.

research methods. In the thematic method, the author understands and collects verses that are in accordance with the theme to be studied, either directly or indirectly, then compiled into a complete and systematic concept in the perspective of the Qur'an. To facilitate the process of completing this paper, the approach or method used is by using Thosohiko Izutzu's Structural semantic theory of basic meaning,¹² and Abdullah Saed's contextual theory of text, context, and contextual.¹³

Results and Discussion

Nationalism in Islam

The history of the modern world, the correlation between humans was change and transform into a more complex being. This began with the growing consciousness in deciding the identity of a nation among the countries that were colonized and persecuted by colonials,¹⁴ especially what happened in the Nusantara. In such conditions, a passion for independence emerged in the nation. When the struggle for freedom requires a concept as a logical justification for the demands for self-willpower of the nation that can bind the participation of the entire community on behalf of a nation, based on this, an ideology of the nation emerged which is called nationalism¹⁵ Meanwhile, the notion of nationalism was not known at the time when the process of the arrival of Al-Qur'an. The idea of nationalism was first present and developed on European soil in the 18th period.¹⁶ From there the notion of nationalism emerged and developed in the world. Napoleon was the one who introduced the notion of nationalism to Muslims during his trip to Egypt.¹⁷

Soekarno stated that nationalism was an effort of people who want to form an independent country, have a common willpower to build unity and integrity, and create justice and brotherness.¹⁸ Ki Hajar Dewantara also stated that the nationalism is the feelings that start with person, which are transformed into a family, become a unity, and

¹² Tosohiku Izutzu, *God and Man In The Qur'an: Semantic of The Qur'anic Weltanschauung* (Tokyo: Keio University, 2002), 11.

¹³ Abdullah Saed, *Interpreting The Qur'an: Towards a Contemporary Approach* (New: Routledge, 2006), 150.

¹⁴ Zainal Arifin, "The Effectiveness of the Socialization of Tafsir Inspirasi in Social Media" *Pertanika Journal of Social Sciences and Humanities* 27, no. 2 (2019).

¹⁵ Azman, pp. 268-269.

¹⁶ Mehmet Akif Koç, "An Overview of the Post-1950 Western Scholarship on the Qur'an and Tafsir", *Ankara Universitesi İlahiyat Fakültesi Dergisi* (2020), <https://doi.org/10.33227/auifd.716654>.

¹⁷ Alfian Miftah Hasan dan M. Ali Musthofa Kamal, "Wawasan Al-Qur'an tentang Nasionalisme: Kajian Term Ummah dalam Konteks ke Indonesiaan," *Jurnal Studi Al-Qur'an dan Hukum* 5, (2019), 2.

¹⁸ Fahrudin, *Nasionalisme Soekarno dan Konsep Kebangsaan Mufassir Jawa*, 31.

create a sense of uniting common needs.¹⁹ In his book entitled *Keislaman, Keindonesiaan, dan Kemoderenan*, Nurcholis Madjid said that national values are the greatest capital for every nation that wants to move forward towards challenges and in bearing all burdens in aspects of national development.²⁰

According to Gus Dur, the amazing thoughts of Ernest Renan became one of the tending nationalist thinkers, the researcher call him Soekarno in Indonesia.²¹ Ernest Renan defines nationalism as a willingness to strengthen the value of unity in state life.²² According to Ernest Gellner, nationalism is a basic political principle that proclaims that the equality of customs or habits that occur in a nation is a basic and important social bond.²³ Nationalism is a person's feeling of love and pride in his nation.²⁴ Meanwhile, according to Johan A. Hall, nationalism is an feeling to recognize the importance of education in the formation of modern humans, namely skilled individuals who will function in industrial societies.²⁵

The Indonesian *'Ulamâ* also contributed both in the form of actions and thoughts about the concept of nationalism, such as KH Hasyim Asyari who stated that religion and nationalism are two things that are not contradictory, they are complementary, binding, and integrated. Nationalism is part of religion and religion is part of nationalism.²⁶ Furthermore, KH Ahmad Dahlan is a person who is famous for his actions and struggles with nationalism. He is a hero and a fighter. His struggle is not in terms of war, but he is more identical to the portrait of humanity. He sacrificed his energy and thoughts to the needs of education, religion, and *da'wah* within the framework of nationalism.²⁷

Next, Al-Qur'an does not say explicitly about the word nationalism,²⁸ but in Islam,

¹⁹Al Chaidar dan Herdi Sahrasad, "Negara, Islam, dan Nasionalisme Sebuah Perspektif" *Jurnal Kawistara* 3, no. 1, 2013, 50.

²⁰Nurcholis Madjid, *Keislaman, Keindonesiaan, dan Kemoderenan* (Jakarta Pusat: Nurcholis Madjid Society, 2019), 1271.

²¹Maghfur Ahmad, *Gus Dur: Islam, Negara, dan Isu-Isu Politik*, ed. Siti Mumun Muniroh (Pekalongan: Scientist Publishing, 2021), 151.

²²Ifdlolul Maghfur dan Moh Mukhsinin Syu'aibi, "Nasionalisme Ekonomi di Indonesia: Prespektif Ekonomi Islam dalam Al-Qur'an dan Hadis," *Malia: Jurnal Ekonomi Islam* 11 (2020), 244.

²³Ernest Gellner, *Nationalism* (London: The Orion Publishing Group, 1997), 4.

²⁴A S Hornby, *Oxford Advanced Learner's Dictionary of Current English*, ed. Jonathan Crowther (Inggris: Oxford University Press, 1995), 773.

²⁵John A. Hall, *The State of the Nation: Ernest Gellner and the Theory of Nationalism*, *The Journal of the Royal Anthropological Institute*, vol. 5 (New York: Cambridge University, 1999), 28.

²⁶Seto Galih Pratomo, *Nasionalisme Pemuda*, ed. Makmun Rasyid (Yogyakarta: Literasi Bangsa, 2021), p. 142.

²⁷Iwan Setiawan, "Islam dan Nasionalisme: Pandangan Pembaharu Pendidikan Islam Ahmad Dahlan dan Abdulwahab Khasbullah," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 2, no. 1 (2018), 9.

²⁸Yunus Emre Gördük, "An Analysis on the Relation of Qur'anic Interpretation (Tafsîr) - Qur'an Translation: The Example of Transferring the 184th Verse of Surat Al-Baqara To Turkish," in *Cumhuriyet İlahiyat Dergisi* 24, no. 3 (2020), <https://doi.org/10.18505/cuid.780369>.

some vocabulary that is close to the concepts of country and nation refers to the words *Balad*, *Ummah*, and *Syu'ûbah*.²⁹

Allah said in Q.S. al-Baqarah/2: 126.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا ءَامِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمْتِعْهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾

This verse explained that Prophet Ibrahim prayed to be given a sense of security for himself and the people in the country, this is an evidence of Prophet Ibrahim's concern for the country and the welfare of its people. The prayer of Prophet Ibrahim prioritizing the security of the country and the welfare of its population is a great vision and mission that all countries have always wanted.³⁰ This is proof that Al-Qur'an has also explained the concept of love for the country that was promoted by the Prophet Ibrahim.³¹ In the book *Criticism of Radical Ideology* quoted from *Tafsir Rûh al-Bayân*, the work of Ismâil Haqqi Bin Musthofâ al-Istanbulî al-Hanafî (w 1127 H) explained that in Q.S. al-Ankabut verse/29: 85 means that loving the place of the birth is part of faith. Ismail stated: the meaning of the verse is that Allah is the One who returns you to a place, which because of Allah's majesty place is worthy to be used as a place to live for those who have been expelled from it.³² That place is the glorious land of Makkah, the homeland in this world. The interpretation of this verse contains a warning that love for the homeland is part of faith. How the Prophet SAW used to say, O my homeland! O my homeland! Then Allah SWT granted the Prophet's deep longing for his homeland.³³

Meanwhile, in the actions of the Prophet Muhammad SAW that reflected on nationalism, when the Madinah charter occurred, the Messenger of Allah united all the people of Madinah from various groups to make an agreement called the Madinah charter. The charter is

²⁹Lufeafi, "Nasionalisme Qurani dan Relevansinya Dengan Semangat Kebangsaan Indonesia: Studi QS. [49]: 13, QS. [89]: 8 Dan QS. [2]: 143," *Jurnal Studi Agama dan Masyarakat* 15, no. 1 (2019), <https://doi.org/10.23971/jsam.v15i1.1172>.

³⁰Ilyes Mukhrimhonovich Abrorov and others, "Tafsir Application in the Customs and Rules and Social Behavior of the Various Society," in *International Journal of Criminology and Sociology* 9 (2020), <https://doi.org/10.6000/1929-4409.2020.09.294>.

³¹Humaidi dan Faizin Ainun Najib, "Nasionalisme Dalam Al-Quran: Analisis Kontektual Abdullah Saed," *Jurnal Al-Insyirah* 6 (2020), pp. 75-76.

³²Muammar Zayn Qadafy, "Qur'anic Exegesis for Commoners: A Thematic Sketch of Non-Academic Tafsir Works in Indonesia," *Studia Islamika* 26, no. 2, 2019, <https://doi.org/10.15408/sdi.v26i2.8144>.

³³Tim Forum Kajian Ilmiah AFKAR (Anggota Forum Kajian Agama dan Realita) Wisudawan Mahasanti Ma'had Aly Lirboyo, *Kritik Ideologi Radikal: Deradikalisasi Doktrin Keagamaan Ekstrem Dalam Upaya Meneguhkan Islam Berwawasan Kebangsaan*, ed. KH. M. Azizi Hasbulloh (Kediri: Lirboyo Press, 2019), pp. 340-341.

essentially a foundation in living the life activities of the people of Madinah which has a pluralistic frame.³⁴ The essence of the Madinah charter is: first, all followers of Islam from various groups are one unit, there is no difference. Second, the interaction of people of different religions upholds the principles of fellow human beings, supports each other in their communities, and respects religious freedom.³⁵ The charter is an agreement that was initiated to carry out a middle way, so as not to side with certain communities. It aims to uphold justice for all the pluralistic inhabitants of Madinah.³⁶

The emergence of the Madinah charter in the view of Islamic political experts is the beginning of the birth of a national state and positions. The Prophet Muhammad not only as a religious tender but as a tender of a nation. Because at that time the state of Madinah became the residence of several tribes. All the tribes in the country are united in a sense of togetherness, namely in what way the researcher as the people of Madinah can defend towards attacks and threats from the enemy.³⁷ This charter also motivates modern countries to create harmonious and humanist national arrangements, based on the willpower of nationalism and the willpower to create the future of a country that is together under the same state. Although in essence, they have different religious, racial, and group backgrounds.³⁸ This charter is the most ideal compromise in uniting all classes of society. Therefore, if in the context of a modern country, Madinah was then referred to as a Nation-State that aims to ensure the survival of fellow citizens by prioritizing the same goals and future.³⁹

The Basic Meaning of the Words Balad, Ummah, And Shu'ūbah

Balad

The word *balad* is a form of *mufrād* (singular) and has the plural forms *bilād* and *buldân*.⁴⁰ The word *Bilād* is the plural form of the word *Balad*, so the researcher can conclude

³⁴Mohamed Amine Hocini, Mustaffa Abdullah, and Fouad Bounama, "The Qur'anic Aspects of Human Development with Special Reference to the Role of 'aqīdah in Tafsīr Al-Zilāl of Sayyid Qulb: A Thematic Study," in *Afkar*, Vol. 2, No. 2, 2020. <https://doi.org/10.22452/afkar.vol2no2.10>.

³⁵Murod, "Nasionalisme dalam Perspektif Islam," pp. 53-54.

³⁶Luqman Rico Khashogi, "Konsep Ummah dalam Piagam Madinah," in *Jurnal Agama dan Hak Azazi Manusia* 2, No. 1, 2012, p. 107.

³⁷Afrizal El Adzim Syahputra, "Nasionalisme Nabi Ibrahim dalam al-Qur'an," in *Jurnal Dinamika Penelitian: Media Komunikasi Sosial Keagamaan* 19, No. 01, 2019, pp. 72-73.

³⁸Mahmoud Pargoo, "Thanthâwî Jawharî and the Qur'an: Tafsir and Social Concerns in the Twentieth Century," in *British Journal of Middle Eastern Studies*, Vol. 45, No. 3, 2018. <https://doi.org/10.1080/13530194.2018.1446269>.

³⁹Tim Naskah Pesantren (Narasi Kajian Ilmiah Pesantren) Wisudawan Mahasantri Ma'had Aly Lirboyo, *Nasionalisme Religius: Manhaj Kebangsaan Ulama Nusantara*, ed. KH. M. Azizi Hasbullah (Kediri: Lirboyo Press, 2020), 33-34.

⁴⁰Ahmad Warson Munawir, *Al-Munawir Kamus Arab-Indonesia* (Surabaya: Penerbit Pustaka Progressif, 1997), 104.

that the word *bilâd* has the same meaning as the word *balad*, which means a place inhabited by a group of people or can also be interpreted as a large place.⁴¹ Who are on earth, in this case, the word *bilâd* is a country or a group of people who are in an area that implements a nationalism system because in it live a group of people.⁴² In the book, *Mufrâdât fi Gharib al-fâdz al-Qur'ân* it is explained that the word *balad* is a place that includes boundaries that affect a group of residents, and they also establish a place or settlement in it. And sometimes the word *balad* is also used for human breasts.⁴³ In the *Mu'jam Maqâyis al-Lughah*, the word *balad* is also interpreted as the core of a village.⁴⁴ Meanwhile, according to the Indonesian Dictionary, the country has the meaning of land which is a place to live for a population, a village, and the place where the researcher were born.⁴⁵

Balad with all its formations or derivatives is repeated 19 times in Al-Qur'an.⁴⁶ The word *balada* is explained 8 times, namely in Q.S. al-A'râf/7:57, Q.S. al-A'râf/7: 58, Q.S. Ibrâhîm/14: 35, Q.S. an-Nahl/16: 7, Q.S. Fâtir/35:9, Q.S. al-Balad/90: 1, Q.S. al-Balad/90:2 and Q.S. al-Tin/95: 3. *Baladun* said 1 time, namely in Q.S. al-Baqarah/2: 126. The word *bilad* is mentioned 5 times in al-Qur'an,⁴⁷ namely in Q.S. Ali-'Imrân/3: 196, Q.S. Ghâfir/40: 4, Q.S. Qaf/50: 36, Q.S. al-Fajr/89: 8 and Q.S. al-Fajr/89: 11. While the word *baladun* is explained 5 times in al-Qur'an, namely in Q.S. al-Furqan/25: 49, Q.S. al-Naml/27: 91, Q.S. al-Saba'/34:15, Q.S. al-Zukhrûf/43: 11, Q.S. Qaf/50: 11.⁴⁸

Syu'ûbah

The word *syu'ub* is a noun that is the plural form of the singular *syu'aba-yas'abu-syu'abun* which means to destroy, divorce, unite, and repair. Meanwhile, in terms of terminology, it means a group of people who occupy a certain area.⁴⁹ The word has two contradictory meanings, namely to separate and unite. Linguists also have different opinions, some

⁴¹Ayman Shabana, "In Pursuit of Consonance: Science and Religion in Modern Works of Tafsîr," *Journal of Qur'anic Studies* (2019), <https://doi.org/10.3366/jqs.2019.0397>.

⁴²Lufeafi, "Nasionalisme Qurani dan Relevansinya dengan Semangat Kebangsaan Indonesia: Studi QS. [49]: 13, QS. [89]: 8 dan QS. [2]: 143," 53.

⁴³Ar-Roghîb Al-Asfihani, *Mufrâdât fi Gharib Al-Qur'ân* (Maktabah Nazar Musthofa Al-Baz, n.d.), 76.

⁴⁴Abi al-Husain Ahmad Zakariyya, *Mu'jam Maqayis al-Lughah* (Beirut: Dâr Ihya' al-Turats al-'Arabi, 2001), 136.

⁴⁵Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia* (Jakarta: 2008), 1070.

⁴⁶Muhammad Fu'âd 'Abd al-Bâqi, *al-Mu'jam al-Muhfahras Li al-Fâdz al-Qur'ân* (Beirut: Dâr al-Fikr, 1981), 133.

⁴⁷S. R. Burge, "The Search for Meaning: Tafsîr, Hermeneutics, and Theories of Reading," *Arabica* (2015), <https://doi.org/10.1163/15700585-12341336>.

⁴⁸*Ibid.*, pp. 133-134.

⁴⁹Lufeafi, "Nasionalisme Qurani dan Relevansinya dengan Semangat Kebangsaan Indonesia: Studi QS. [49]: 13, QS. [89]: 8 dan QS. [2]: 143," 73.

think it has the meaning of *qaum* or people.⁵⁰ The word *syi'bu* is a group that has developed into a nation that started from one person, the word's plural is *al-syu'ub*.⁵¹ The nation itself in the Indonesian dictionary has the meaning of a group of people who have similarities in their generation, culture, behavior, and origins.⁵² While the word *sya'b* is mentioned once in al-Qur'an, which in the word is in the form of Plural, *syu'ub*. As mentioned in Q.S. al-Hujurât/49: 13.⁵³

Ummah

Al-Ummah has the root from word *amma*, where that word gives rise to the meanings *al-ashl*, *al-marja'*, *al-jama'ah*, and *al-dîn*. The word *amma-yaummu* means to support, to tend, and to imitate. The word *ummah* that has been mentioned is derived from these basic words, such as the word *umm* (mother) and the word *imam* (tender) because they are all examples for us.⁵⁴ The word *ummah* has various meanings, *ummah* is defined as a nation, a group of people, a group of people who have similarities in religion, and also a synonym tender of the priest. The term *ummah* is often interpreted as the people. The people themselves have the meaning of people, nations, tribes who have similarities in matters of faith.⁵⁵ Meanwhile, *ummah* in the Indonesian dictionary means adherents, adherents of a religion, followers of the Prophet.⁵⁶

In its form as a single word, the word *ummah* was written 50 times in al-Qur'an, those were Q.S. al-Baqarah/2: 128, Q.S. al-Baqarah/2: 134, Q.S. al-Baqarah/2: 41, Q.S. al-Baqarah/2: 143, Q.S. al-Baqarah/2: 231, Q.S. Ali-'Imrân/3: 104, Q.S. Ali-'Imrân/3:110, Q.S. Ali-'Imrân/3: 113, Q.S. al-Nisâ'/4:41. Q.S. al-Mâ'idah/5:48, Q.S. al-Mâ'idah/5:66, Q.S. al-An'âm/6:108, Q.S. al-A'râf/7:34, Q.S. al-A'râf/7:38. Q.S. al-A'râf/7: 159, Q.S. al-A'râf/7: 163, Q.S. al-A'râf/7: 181, Q.S. Yûnus/10:19, Q.S. Yûnus/10: 47, Q.S. Yûnus/10:49, Q.S. Hûd/11: 8, Q.S. Hûd/11: 118, Q.S. Yûsuf/12: 45, Q.S. al-Ra'd/13: 30, Q.S. al-Hajr/ 15: 5, Q.S. al-Nahl/16: 36, Q.S. al-Nahl/16:84, Q.S. al-Nahl/16: 89, Q.S. al-Nahl/16: 92, Q.S. al-Nahl/16: 92, Q.S. al-Nahl/16: 93, Q.S. al-Nahl/16: 120, Q.S. al-Anbiyâ'/21:92,

⁵⁰Mirhan AM, "Refleksi Penciptaan Manusia Berbangsa-Bangsa dan Bersuku-Suku (Telaah Surah Al-Hujurât Ayat 13)," *Jurnal Studia Insania* 3, no. 1 (2015), 3.

⁵¹Ar-Roghib Al-Asfahani, *Kamus Al-Qur'an: Al-Mufradat fi Gharib Al-Qur'an*, ed. Ruslan Nurhadi (Depok: Pustaka Khazanah Fawa'id, 2017), 379.

⁵²Nasional, *Kamus Bahasa Indonesia*, 132.

⁵³Abdul Mustaqim, "Bela Negara Dalam Prespektif Al-Qur'an (Sebuah Transformasi Makna Jihad)," Vol. XI (2011), 114.

⁵⁴Raja Lottung Siregar, "Konsep Tentang Masyarakat (Ummah, Sya'b, Qawm, dan Qabilah)" (n.d.), 66.

⁵⁵Abdur Rauf, "Ummatan Wasaman Menurut M. Quraish Shihab Dalam Tafsir Al-Misbah Dan Relevansinya Dengan Nilai-Nilai Pancasila," *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis* 20, no. 2 (2019), pp. 223-225.

⁵⁶Nasional, *Kamus Bahasa Indonesia*, 1777.

Q.S. al-Hajj/22: 34, Q.S. al-Hajj/22: 67, Q.S. al-Mu'minûn/23: 34, Q.S. al-Mu'minûn/23: 44, Q.S. al-Mu'minûn/23: 52, Q.S. al-Naml/27: 83, Q.S. al-Qashas/28: 23, Q.S. al-Qashas/28: 75, Q.S. Fâtir/35:24, Q.S. Ghafir/40:5, Q.S. al-Syu'arâ'/42:8, Q.S. al-Zukhrûf/43: 22, Q.S. al-Zukhrûf/43: 33, Q.S. al-Jâtsiyah/45: 28, Q.S. al-Jâtsiyah/45: 28.⁵⁷

While in the plural form of it, there are 13 word in al-Qur'an, those were Q.S. al-An'âm/6:38, Q.S. al-An'âm/6:42, Q.S. al-A'râf/7: 38, Q.S. Hûd/11: 48, Q.S. Hûd/11: 48, Q.S. al-Ra'd/13:30, Q.S. al-Nahl/16: 63, Q.S. al-Ankabût/16: 18, Q.S. Fâtir/35: 42, Q.S. Fushshilat/41: 25, Q.S. al-Ahqâf/46: 18, Q.S. al-A'râf/7:160, Q.S. al-A'râf/7: 168.⁵⁸

The Nationalism Concept of Term Balad, Ummah and Syu'ûbah in Nusantara Interpretation of Al-Qur'an

Balad

Prophet Ibrahim gave us an example of his concern for the land of Makkah which was his country of residence. Prophet Ibrahim prayed that the state of Makkah is given peace and prosperity for its people. As in Q.S. al-Baqarah/2: 126

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 وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾

The words *balâdun* and *Balad* are a place of residence or a region that has limitations, in which some people live. The plural of *balad* is *bilâdun*, and *buldân*.⁵⁹ *Baladis* usually interpreted as a state or country. The original meaning is a certain place that is influential for its inhabitants because that is where they gather and live.⁶⁰ In the words *balâd* and *âmina* means the people who live in the country feel safe and peaceful. Prophet Ibrahim prayed that Allah make the country safe to avoid the attacks of enemies who want to destroy the country and to avoid the punishment of Allah as happened to previous countries in the form of earthquakes, floods, and other disasters.⁶¹ His request was then granted by Allah until the state of Makkah became a safer state than the previous states.⁶² The scholars have different opinions about the word *al-amn*, there are 4 scholars' opinions in interpreting

⁵⁷ Siregar, "Konsep Tentang Masyarakat (Ummah, Sya'b, Qawm, dan Qabilah)," 70.

⁵⁸ Siregar, "Konsep Tentang Masyarakat," 70.

⁵⁹ Al-Asfihani, *Kamus Al-Qur'an: Al-Mufradat fi Gharib Al-Qur'an*, 239.

⁶⁰ Fahrudin, *Nasionalisme Soekarno dan Konsep Kebangsaan Mufassir Jawa*, 152.

⁶¹ Shuruq Naguib, "The Hermeneutics of Miracle: Evolution, Eloquence, and the Critique of Scientific Exegesis in the Literary School of Tafsîr. Part I: From Muhammad 'Abduh to Amin Al-Khûlî," *Journal of Qur'anic Studies* (2019), <https://doi.org/10.3366/jqs.2019.0399>.

⁶² Fitria Mubarak, "Doa Nabi Ibrahim AS Terhadap Ummatnya: Kajian Tahlili terhadap QS. al-Baqarah/2:126" (Universitas Islam Negeri Alauddin Makassar, 2016), pp. 51-52.

the word *al-amn*, First, security from the punishment of Allah, which in this case if someone comes and enters the Ka'bah while glorifying it and expecting a reward, then they will be safe from the punishment of Allah. Second, if someone enters it, then it will be safe from the revenge of others. Third, security from the punishment of *hudûd*. Fourth, security from war.⁶³

In *Tafsir al-Ibriz*, it is explained that when the land of Makkah, which used to be a forest, had no houses at all, he prayed for the country to become a peaceful country and have the sustenance of fruits. Not only that, the prayer of Prophet Ibrahim is not only for Muslims, the prayer also affects other than Muslims and all beings in this universe. As stated in the book *Tafsir Al-Ibriz*, Bisri Mustofa explained: "Not only the believers but also the infidels will be given rizqi and pleasures during their life in this world".⁶⁴ In *Tafsir al-Mishbah*, the prayer contained in the above verse is the next continuous prayer, the country of Makkah will be a safe and prosperous country until the end of time and make the people there and visitors always feel safe and secure. The verse signals the need for everyone to always pray for their homeland, to be given peace and abundant sustenance.⁶⁵ Hamka in his tafsir states, that prayer is intended for the people who worship in the land of Makkah they feel peace in worship. The editorial contained in the prayer above is that God gives his sustenance to all human beings in this world. God does not limit between believers or not, all will be given food and sustenance by Him.⁶⁶

Prophet Ibrahim's praying for peace and prosperity is clear proof of his love for the state of Makkah, even though the values of nationalism had not yet emerged at that time. Quraish Shihab stated that this verse gives us a warning so that the researcher always pray for the country to be given security and prosperity.⁶⁷ What the researcher need to pay attention to from the prayer of Prophet Ibrahim above is that he asked God to first provide security to his country, then he only asked God to give material gifts in the form of providing sustenance from fruits to its inhabitants. From this, the researcher can conclude that security is important for the survival.⁶⁸

Strengthening nationalism means strengthening the defense and security of the country with the defense of all Indonesian citizens. The government and its armies are the bulwarks of the nation's strength, while the people are the soldiers of a nation who

⁶³ Wahbah Zuhaili, *Tafsir Al-Munir*, Juz 1-2 (Jakarta: Gema Insani, 2013), 248.

⁶⁴ Bisri Musthofa, *Tafsir Al-Ibriz Lima'rifatil Qur'anil Aziz* (Rembang: Penerbit Menara Kudus, 2015), 19.

⁶⁵ M. Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 01 (Jakarta: Penerbit Lentera Hati, 2000), 332.

⁶⁶ Hamka, *Tafsir Al-Azhar* (Pustaka Nasional Pte Ltd Singapura, n.d.), 298.

⁶⁷ Syahputra, "Nasionalisme Nabi Ibrahim dalam al-Qur'an," 78-80.

⁶⁸ Kamal Faqih, *Tafsir Nurul Quran: Sebuah Tafsir Sederhana Menuju Cahaya Al-Qur'an*, *Tafsir Nurul Quran*, vol. 14 (Jakarta Selatan: Nur Al-Huda, 2008), 353-354.

can help the government at any time in an emergency.⁶⁹ Strengthening the security and defense of the Indonesian is a concept of defending the state at this time that has a great influence, in the midst of the spread of radical ideologies that want to destroy the unity and integrity that exists in Indonesia.⁷⁰ This is something important to cultivate and instill national and Indonesian character. Radical ideology has become a concern for the Indonesian people because it undermines pluralism, diversity, and peace. The movement denies the locality that has shaped Islam in Indonesia. Therefore, this ideology hinders pluralism, tends to be intolerant, anti-diversity, and at a critical point will tend to terrorism and wars that occur in Indonesia.⁷¹ Indonesia is a nation that has great diversity, with that Indonesia is vulnerable to a conflict arising from several factors. To overcome this, it is fitting for us to strengthen the values of tolerance and moderation, because with that society will find it difficult to be indoctrinated with radical ideologies and terrorism. Religion, which is a guide for human life, cannot be welcomed if the core of its teachings teaches hostility and violence.⁷²

Q.S. Saba'/34: 15

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّاتٍ عَنْ يَمِينٍ وَشِمَالٍ كُلُّوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۗ بَلَدَةٌ طَيِّبَةٌ وَرَبُّ غَفُورٌ

Quraish Shihab in *Tafsir al-Mishbah* interpreted lafadz *thayyibah* with the meaning of all things that are suitable, good, beautiful, and satisfying for humans. Quraish Shihab stated that a good nation is a safe and peaceful country, the people there have abundant sustenance, the people in it are made easy to find sustenance, and a harmonious community relationship is established, cooperation and has unity among members of the community.⁷³ Bisri Musthofa in *Tafsir al-Ibriz* explained that the state of *Saba'* is a country that the researcher can imitate and the researcher can use as an example, as he said: "Obviously Saba's qabilah is a catchy place for examples and role models". The country is a country that is abundant in sustenance, has good soil, a beautiful atmosphere, and even a country where there are no mosquitoes, scorpions, and flies. All of that is a gift from God given to the country because the people there are people who obey God's commands and are always

⁶⁹ Fahrudin, *Nasionalisme Soekarno dan Konsep Kebangsaan Mufassir Jawa*, 186-187.

⁷⁰ Budiyo, "Memperkokoh Idiologi Negara Pancasila Melalui Bela Negara," *Jurnal Pendidikan Pancasila dan Kewarganegaraan* 05 (2017), 63.

⁷¹ M. Toyyib, "Radikalisme Islam Indonesia," *Jurnal Studi Pendidikan Islam* 01 (2018), 02.

⁷² Nurul Faiqah dan Toni Pransiska, "Radikalisme Islam Vs Moderasi Islam: Upaya Membangun Wajah Islam Indonesia Yng Damai," *Al-Fikra: Jurnal Ilmiah Keislaman* 17 (2018), 56.

⁷³ Shihab, *Tafsir Al-Misbah, Pesan, Kesan dan Keserasian Al-Qur'an*, 363.

grateful for God's gifts.⁷⁴ Hamka in *Tafsir Al-Azhar* stated that the land of Saba' is a sign of one of God's powers, the country is beautiful. This country is a *Sunnatullâh* that cannot be changed by humans in this world, it is one of the greatness of Allah. As long as the researcher are always grateful for Allah's blessings by doing charity, trying by working, during that time the country will continue to improve. When a country is safe and prosperous, there will be prosperity in life, increased piety to Allah, and all sins will be forgiven by Allah, as long as the researcher are in life, Allah is not forgotten.⁷⁵

Welfare has many interpretations depending on each individual who experiences and feels. In this era, the concept of welfare is interpreted as a condition of a person who has health, peace, and prosperity in his soul. When welfare is drawn to a broader sense, it means saving a person from ignorance, poverty, and fear of threats from various sides so that they can feel peace and tranquility in their souls.⁷⁶ Today, the researcher can define well-being as avoiding the fear of poverty, lack of food and drink, stricken with various difficulties, lack of knowledge and morals.⁷⁷ Even more generally the researcher can interpret welfare as the fulfillment of all the basic needs and the opposite of well-being is sadness in life.⁷⁸

Syu'ûbah

Allah confirms that every creature comes from a single origin, what distinguishes between humans is the level of the devotion to Him. So the researcher shouldn't be proud of the lineage the researcher have. God created us as nations to know each other and uphold unity and oneness. As in Q.S. al-Hujurât/49: 13,

يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاهُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَنُكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Sya'b in modern terminology means a community of people who are destined to have a goal that is in line with living the life of the state. The nation also means a group

⁷⁴ Musthofa, 430.

⁷⁵ Hamka, *Tafsir Al-Azhar*, Vol. 1 (Jakarta: Pustaka Nasional Pte Ltd Singapura, 1989), 5838.

⁷⁶ Amirus Sodiq, "Konsep Kesejahteraan Dalam Islam," *Equilibrium* 3, no. 2 (2016), <http://journal.stainkudus.ac.id/index.php/equilibrium/article/view/1268/1127>, pp. 383-384.

⁷⁷ Quraish Shihab, *Wawasan Al-Qur'an* (Bandung: Mizan, 1996), 129.

⁷⁸ Abdullah Alhadi, "Gagasan Kesejahteraan dalam Perspektif Al-Qur'an: Aplikasi Metode Tafsir Tahlili dalam Penafsiran Kontemporer," *al-Mabsut: Jurnal Studi Islam dan Sosial* 12, no. 2 (2018), 51.

of people who come from one lineage, faith, and custom.⁷⁹ Wahbah Zuhaili in *Tafsir Al-Munir* said *Syu'uban* is the plural of the word *sya'b* which means a group of people who occupy their homeland or groups of people who have the same lineage.⁸⁰

In that Surah, Bisri Musthofa in *Tafsir Al-Ibriz* interpreted the word *syu'ub* with the meaning of several nations. And he explained that the researcher were created by God through the Prophet Adam and Eve. Then Allah made us several nations, groups, and groups so that the researcher might know each other. As he put it: "I make you all into blond-blond branches, and into blonde brides so that you all know you, don't be the best of lineage".⁸¹ This is also in line with Hamka's opinion in *Tafsir Al-Azhar*, he stated that the beginning of several nations, peoples to the smallest part so that the researcher maintain mutual unity and integrity, recognize each other's origins, and increase brotherhood. He also explained that wherever humans are, humans always look for their origins, genealogies, and ancestors, because they want to find brotherhood with other people.⁸² Quraish Shihab in *Tafsir Al-Mishbah* states that humans are creatures who have the same origins as other humans, it is not natural for us to feel greater and higher among humans. The difference in human degrees with Allah is the level of piety to Him.⁸³

In the context of national life in Indonesia, the researcher must realize the reality of life in this country, Indonesia is a country in which there is plurality, such as, multi-cultural, multi-religious, multi-ethnic, and multi-cultural. The diversity that occurs in it, apart from being a great strength, can also potentially tend to a conflict.⁸⁴ Maintaining unity and integrity is a form of state defense that the researcher do for the Indonesian people. In the context of Indonesia, which has a pluralistic society, whether from ethnicity, religion, culture, or language, strengthening togetherness is something that the researcher must guard towards. Moreover, the Indonesian region has several diverse island groups. It is impossible to achieve this if it does not strengthen the value of unity and unity to respect and appreciate one another.⁸⁵ A nation will be strong if the people in it participate in supporting the existence of unity and integrity. Because these two things are the basis for living life in Indonesia, which has a high diversity frame.⁸⁶ Therefore, God made people different to get to know each other and increase the brotherhood of fellow human beings.

⁷⁹ Fahrudin, *Nasionalisme Soekarno dan Konsep Kebangsaan Mufassir Jawa*, 151.

⁸⁰ Wahbah az-Zuhaili, *Tafsir Al-Munir. Aqidah, Syari'ah, Manhaj*, trans. Abdul Hayyie Al-Kattani, et al., Vol. 13 (Gema Insani, 2016), 476-477.

⁸¹ Musthofa, *Tafsir Al-Ibriz Lima'rifatil Qur'anil Aziz*, 523.

⁸² Hamka, *Tafsir Al-Azhar*, 523.

⁸³ Shihab, *Tafsir Al-Mishbah, Pesan, Kesan dan Keserasian Al-Qur'an*, 261.

⁸⁴ Kamal, "Wawasan Al-Qur'an tentang Nasionalisme: Kajian Term Ummah dalam Konteks ke Indonesiaan," 1-2.

⁸⁵ Mustaqim, "Bela Negara Dalam Prespektif Al-Qur'an (Sebuah Transformasi Makna Jihad)," 118.

⁸⁶ Pratomo, *Nasionalisme Pemuda*, 128.

Differences are not something that should be debated let alone become a problem, with these differences the researcher can recognize the diversity that occurs around us, such as differences in religion, race, and culture. The feeling that the researcher must actualize in responding to differences is to uphold the values of tolerance.

Ummah

One of the special things about Islam is having a moderate feeling in making a choice. the researcher find this feeling when the researcher go through all the routines of life. Islam not only teaches the relationship to Allah, but it also teaches us how to live the relationships with human beings. Allah gave the title of Muslim to moderate people (*wasathan*). As in Q.S. al-Baqarah/2: 143

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ ۗ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِلَّكُمْ ۗ إِنَّا نَعْلَمُ بِالنَّاسِ لِرءُوفٌ رَّحِيمٌ ﴿١٤٣﴾

Ummah can be interpreted as a nation, namely the gathering of individuals who have the same culture. They rely on the unity of their origin grandmother, language, religion, and the relationship between them due to historical factors.⁸⁷ They are working together for this sustainability from a political point of view across the country.⁸⁸ *Ummah* contains several meanings, such as nation, community group, religious group, period, and some are interpreted as a tender. While lafadz *ummah* in Al-Qur'an is mentioned 64 times in 24 letters.⁸⁹

Quraish Shihab in *Tafsir Al-Misbah* interpreted Allah making Muslims as *wasathiyah* people so that humans are balanced in living life, making us fair in determining everything. Being in a moderate or middle position can make us visible to everyone from all points of view. Therefore the researcher can be a good example for everyone. Like the Ka'bah has a position in the middle.⁹⁰ Hamka in *Tafsir Al-Azhar* states, wherever the researcher face God when the researcher pray the researcher worship only Allah, as long as the researcher do it solemnly, but religion is not a person's business, religion is a unity of all human beings who are of the same line in matters of Faith in Allah, especially in carrying out the

⁸⁷ Marianna Klar, "Between History and Tafsir: Notes on Al-Tabari's Methodological Strategies," *Journal of Qur'anic Studies* 18, no. 2 (2016), <https://doi.org/10.3366/jqs.2016.0240>.

⁸⁸ Fahrudin, 151.

⁸⁹ Kamal, "Wawasan Al-Qur'an tentang Nasionalisme: kajian term ummah dalam konteks ke Indonesiaan," 3.

⁹⁰ Shihab, *Tafsir Al-Misbah, Pesan, Kesan dan Keserasian Al-Qur'an*, 347.

command to pray. If all people were to face wherever they liked, even though only one person was worshiped, then the division of the people would begin. So in Islam, it is not only how to worship Allah which is taught in certain times, pillars, and conditions, but the place to face Allah is also determined.⁹¹ Meanwhile, in the interpretation of Bisri Musthofa in *Tafsir Al-Ibriz*, he explained that the wisdom of God's command to face Baitul Muqoddas or the Ka'bah was to unite Muslims, so that not only hearts have the same direction, but harmony between people must also be maintained. As his expression: "So that not only the breasts are united, but also the hearts are united by the Lord so that they are also united."⁹²

Muslims who apply the *wasathiyyah* concept in living life will tend to humanist and tolerant actions in dealing with a problem. The researcher should apply this in dealing with the diversity that occurs in the Indonesian. Muslims should be the right mediator when interacting with someone who has a different understanding from us, for the sake of realizing unity and oneness.⁹³ *Wasathiyyah* Islam is an optic that has the principle of living in peace among the Indonesian population who has diversity and it prioritizes human values. Therefore, the researcher should actualize this feeling in Indonesia, so that the Indonesian people are safe from division and hostility so that in the end life will be peaceful and prosperous.⁹⁴

Re-Actualization of the Meaning of Balad, Syu'ūbah, and Ummah in the Indonesian Context

Spirit of Building National Security and Prosperity

In Q.S. al-Baqarah/2: 126, Prophet Ibrahim asked for the land of Mecca to become a safe and prosperous nation so that they could feel peace and tranquility in life. The calm in their hearts will affect the quality of worship of the people of Mecca and will manifest obedience to Allah.⁹⁵ In addition, security in a country can prosper the community, so that development activities, education, and other facilities can develop properly. This prayer, also gives an example to us, so that the researcher always ask for security and prosperity in the homeland, as well as the security and prosperity that Allah has given to the state of Mecca.⁹⁶

⁹¹ Hamka, *Tafsir Al-Azhar*, Jilid 1. (Jakarta: Pustaka Nasional Pte Ltd Singapura, 1989), 328-329.

⁹² Musthofa, *Tafsir Al-Ibriiz Lima'rifatil Qur'anil Aziz*, 22.

⁹³ Umi Kulsum, "Konstelasi Islam Wasatiyah dan Pancasila Serta Urgensinya dalam Bernegara Prespektif Maqasid al-Shari'ah," *Jurnal Of Islamic Civilization* 02 (2020), 55.

⁹⁴ Ahmad Dimiyati, "Islam Wasatiyah: Identitas Islam Moderat Asia Tenggara dan Tantangan Ideologi," *Jurnal Riset dan Kajian Keislaman* 02 (2017), 139.

⁹⁵ Syahputra, "Nasionalisme Nabi Ibrahim dalam al-Qur'an," 78.

⁹⁶ Tarmizi Kadir Dalimunthe, "Memahami Makna Doa Nabi Ibrahim AS (Komparasi QS.

Prophet Ibrahim also requested that the people of Mecca be given abundant sustenance from the various types of fruits that were there. The editor of the prayer of Prophet Ibrahim here is only for people who are Muslim and restricts the polytheists, then Allah grants the prayer, then justifies it the polytheists will also get a gift from Allah. This shows that Allah's sustenance and mercy are very broad, therefore Allah gives His sustenance and mercy to all creatures in this world.⁹⁷ The editorial of Prophet Ibrahim's praying describes how much he loves his homeland. This verse not only tells the story of Prophet Ibrahim and Ismail but gives the impression that everyone should love their country and build the spirit of maintaining the security and welfare of their community.⁹⁸ Welfare and security, these two things are essential in living the life of the state. If the security of a country is not stable, the process of developing state facilities will decline, such as the creation of jobs and the construction of places of education, which will ultimately hamper the economy, education, and welfare of Indonesian citizens. It is a race in Indonesia. This is a basic need for every citizen if some of these incidents are not fulfilled, it will certainly have an impact on crime that can disrupt the security, tranquility, and welfare of Indonesian citizens.⁹⁹

The Spirit of Building *Islam Rahmatan Lil 'Ālamîn*

Indonesia is a country with a million diversity and within it is framed as a unity of solidarity, and Pancasila becomes a state ideology. This reality also has a relationship with the fighting spirit of the heroes who have the motto Bhineka Tunggal Ika. In the condition of a country that has high diversity, there is a great potential for conflict and easily divided, especially when it comes to individuality, the presence of radicalized ideologies is a big challenge for the Indonesian state. The emergence of the *Wasathiyah* Islamic paradigm as an understanding that can match moderate and inclusive Islam can then tend to peace and peace and create a successful and civilized culture.¹⁰⁰ Therefore, moderate Islam is an energy that can make life more peaceful and able to expand brotherly interactions between humans because basically all humans are brothers who strengthen each other.¹⁰¹

Al-Baqarah 2:126 dan QS. Ibrahim 14:35)" (Universitas Islam Syarif Hidayatullah Jakarta, 2020), 92.

⁹⁷ Rahmat Firdaus, "Doa Nabi Ibrahim A.S. Dalam Al-Qur'an (Kajian Tafsir Tematik)" (Pasca Sarjana Universitas Islam Negeri Alauddin Makassar, 2018), 105.

⁹⁸ Agus Mukmin, "Konsep Nasionalisme Quraish Shihab Dalam Tafsir Al-Mishbah," *Iqtishaduna*, (2021), 548.

⁹⁹ Sarbani dan Zainul Akhyar, *Pendidikan Kewarganegaraan Untuk Perguruan Tinggi: Membina Karakter Warga Negara Dengan Baik* (Banjarmasin: UPT MKU (MPK-MBB) Universitas Lambung Mangkurat, 2013), 284.

¹⁰⁰ Trini Diyani, "Implementasi Paradigma Islam Wasathiyah: Strategi Menjaga Masa Depan Keindonesiaan," *Salam: Jurnal Sosial dan Budaya Syar'i* 6 (2019), 303.

¹⁰¹ Khairah, "Konflik Dalam Masyarakat: Manajemen Pendidikan Multikultural Dapat Membentuk Islam Wasathiyah di Indonesia," *At-Ta'lim* 20, no. 1 (2021), 14.

In this era, the concept of religious moderation and *wasathiyyah* Islam has become an important concept of Islamic thought in the realm of religious life.¹⁰² Islam becomes a peaceful people when facing a problem that is ridden by Muslims themselves, this happens because of the shallow understanding of the core teachings and character of the Islamic religion.¹⁰³ In the perspective of Sociology, the Prophet Muhammad has set an example for us about moderate Islam, when he succeeded in reconciling several religious groups in the state of Madinah by upholding the values of tolerance and human rights. All the problems at that time had been resolved fairly and peacefully.¹⁰⁴ Moderation of Islam is teaching that embodies the essential teachings of Islam, a teaching that is not concerned with matters of Allah alone, but also regulates good interactions with fellow human beings, not only to brothers and sisters of different faiths. This feeling prioritizes openness to differences that exist as a *sunnatullah* and a mercy from Allah for all humans. And this feeling also upholds brotherhood based on humanity, not based on faith and nationality alone. In this case, it is in line with Allah's command in Q.S. al-Baqoroh/2: 143, which teaches us about *Wasathiyyah's* values in living life.¹⁰⁵

Spirit Builds Unity in Diversity

The diversity that exists in Indonesia is a priority for the Indonesian people if this diversity is managed properly it will become a certain strength and uniqueness. But on the other hand, if the researcher can't use it wisely, it will tend to division and enmity.¹⁰⁶ In responding to this, Allah has explained in Q.S. al-Hujurât/49: 13, the researcher understand that the concept of upholding the value of unity, unity, and respect for fellow human beings is part of loving the homeland. This is one of the concepts of nationalism in al-Qur'an, of these, that method is not one of them contained in al-Qur'an, but there are still many values contained in it.¹⁰⁷

Q.S. al-Hujurât/49: 13, in that verse, contains the real understanding that Allah made every creature into various tribes and nations so that they know each other. The

¹⁰² Andrea Brigaglia, "Two Exegetical Works from Twentieth-Century West Africa: Shaykh Abu Bakr Gumi's Radd Al-Adhhân and Shaykh Ibrahim Niasse's Fi Riya. Al-Tafsir," in *Journal of Qur'anic Studies* 15, no. 3 (2013), <https://doi.org/10.3366/jqs.2013.0120>.

¹⁰³ Khairan Muhammad Arif, "Moderasi Islam (Wasathiyah Islam) Perespektif Al-Qur'an, As-Sunnah Serta Pandangan Para Ulama' dan Fuqaha'," *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam* 11 (2020), 22.

¹⁰⁴ M. Basir Syam, "Islam Wasathiyah Dalam Perespektif Sosiologi," *Jurnal Aqidah*, 4 (2018), 211-212.

¹⁰⁵ Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia's Diversity," *Jurnal Diklat Keagamaan* 13 (2019), 54.

¹⁰⁶ Fitri Dewi Oktavia dan Moh Jufriyadi Sholeh, "Kebhinekaan dan Persatuan Perspektif Tafsir Nusantara," *Al-Munir: Jurnal Ilmu Al-Quran dan Tafsir* 3 (2021), 39.

¹⁰⁷ M. Alifudin Ikhsan, "Nilai-Nilai Cinta Tanah Air Dalam Perspektif Al-Qur'an," in *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan* 2, no. 2 (2017): 108-114.

word getting to know each other is the beginning of the formation of a union. Someone who will unite in a family must be preceded by getting to know each other. With the introduction, it means that someone has increased the unity of Indonesia on the principle of Bhineka Tunggal Ika and is advancing togetherness for the sake of national unity and integrity.¹⁰⁸ For the Indonesian people, the encheagement to strengthen unity and integrity has been stated in Pancasila and the 1945 Constitution of the Republic of Indonesia which states that the spirit of unity and integrity is very meaningful for the Indonesian. Because with that a nation can be firmly established if its population upholds the value of unity and integrity.¹⁰⁹

Conclusion

Based on the results of the discussion above, it can be concluded that nationalism is an important matter, along with that in today's era the issue of radical ideology has developed to all elements of society, this is evidenced by the existence of several cases of terrorism in Indonesia in particular. To prevent this from happening, it is appropriate that we strengthen the values of nationalism within ourselves. The spirit of building a safe country, the spirit of maintaining unity and integrity and the spirit of building Islam Rahmatan Lil 'Alamin is one of the important things in order to strengthen the nationalism of the nation. Basically, the concept of loving the homeland has been taught since ancient times, as evidenced by the verses of the Qur'an that describe this, such as in Q.S. al-Baqarah/2:126, Q.S. al-Hujurat/49:13, Q.S. al-Baqarah/2:143 and the actions of the foremost prophets who have set an example to love our homeland.

It has become the grace of Allah SWT., the Indonesian has high diversity, culture, language, customs, and religion that are fused into one in the frame of Indonesia. the diversity that So high is also very vulnerable to a conflict, so with this feeling, the researcher Indonesian citizens must have the spirit of building security, the welfare of the nation, upholding the values of unity, and building *Islâm Rahmatan lil 'Âlamîn*, this is one of the concepts of defending the country to strengthen nationalism Indonesian citizens.

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¹⁰⁸ Fahrudin, *Nasionalisme Soekarno dan Konsep Kebangsaan Mufassir Jawa*, 176.

¹⁰⁹ Pramoto, *Nasionalisme Pemuda*, 128; see also: Muhammad Iqbal & Ja'far Ja'far, "Contemporary Development of Qur'anic Exegesis in Indonesia and Iran," *Journal of Contemporary Islam and Muslim Societies* 3, no. 1 (2019), <http://dx.doi.org/10.30821/jcims.v3i1.4144>.

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