

ISLAMIC VIEWS ON STATE DEFENSE IN NON-MUSLIM COUNTRIES

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ABSTRACT: *Muslims who are citizens of a non-Muslim country have the same rights and obligations as citizens. One of them is in state defense. State defense is a concept that is compiled by legislation and officials of a country about the patriotism of a person, a group or all components of a country in the interest of maintaining the existence of the country. However, a Muslim must try to refuse to do state defense if ordered to fight against a Muslim country because fellow Muslims are brothers and their brotherhood is above the interests of the state. Refusal to perform national defense must also be in accordance with procedures and in compliance as a citizen. In this paper, the author uses a qualitative Semiotic Analysis approach influenced by the naturalistic-interpretative paradigm and Content analysis initially developed in the field of quantitative newspapers. In relation to a Muslim, however, a Muslim should try to refuse to do national defense if ordered to fight against a Muslim country because fellow Muslims are brothers (innamalmu`minunal ikhwah) and their brotherhood is above the interests of the state. Refusal to do national defense must also be in accordance with procedures and in compliance as a citizen.*

Keywords: *Muslim, state defense, citizens, non-Muslim country*

INTRODUCTION

After the first world war, the collapse of the Ottoman Turkish caliphate and after the second world war, awakened nationalism in various regions that had been the territory of the Ottoman Turks and colonies of Western countries which then gave rise to new countries, such as Poland, Czechoslovakia, Yugoslavia, Hungary, Iraq, Iran, Jordan, Egypt, Saudi Arabia and Syria. Then in Southeast Asia, Indonesia, Malaysia, Singapore, the Philippines, Brunei Darussalam, and others emerged. These new countries are capitalist countries, socialist countries, communist countries, Islamic countries, secular countries, nationalist countries and Pancasila countries, namely Indonesia. And Muslims are scattered and become residents in these countries who as citizens are required to be loyal to their country, including in matters of state defense.

In the matter of state defense, citizens must obey and obey when the state requires them to carry out state defense efforts and support every state policy, including in fighting other countries even though they have racial and cultural and even religious similarities. Wars or confrontations between countries that occurred after the Second World War in the 60s and 70s, for example, were more due to defending nationalism, state ideology, sovereignty of each country and or economic interests that ignored racial, cultural and religious similarities. Such as the war between North Korea and South Korea and the confrontation between two allied and predominantly Muslim countries, namely Indonesia

and Malaysia, even though it involved the United Kingdom, Australia and New Zealand as Malaysia's allies. This confrontation is also known as the Borneo Confrontation which was an armed conflict from 1963 to 1966 that stemmed from Indonesia's opposition to the formation of the Federation of Malaysia.

Similarly, the wars in the 70s to 2023, for example between Russia and Ukraine, which have similar races, cultures and religions, are also based on issues of nationalism and sovereignty of each country. However, what is being discussed here is when a Muslim who is a citizen of a non-Muslim country must do state defense by fighting his fellow Muslims who live in an Islamic country or a country whose population is Muslim. Like the story of the legendary world-class boxer Muhammad Ali who refused to defend the country by joining the military service of his country, the United States which is a liberal and secular country and the majority of the population is non-Muslim for the 1967 Vietnam war. The refusal was called Muhammad Ali's big step in showing his identity as a Muslim. "My conscience doesn't let me kill my brother," Muhammad Ali said as quoted by BolaStylo.com from the Washington Post.¹

Muhammad Ali's refusal - whose pre-Islamic name was Cassius Marcellus Clay Jr. - became big news at the time and attracted public attention and raised polemics among academics regarding the Islamic view of state defense in non-Muslim countries and the right to refuse it based on certain religious reasons or beliefs, in this case Muhammad Ali's Islam.

RESEARCH METHOD

In this paper, the author uses a qualitative Semiotic Analysis approach influenced by the naturalistic-interpretative paradigm.² Content analysis initially developed in the field of quantitative newspapers. The pioneer of content analysis is Harold D. Lasswell, who pioneered the symbol coding technique, which is to record symbols or messages systematically, then given an interpretation.³ Only later was it used in qualitative research with the breakthrough of concepts out of the text to be interpreted in reality, with the object of events or humans themselves.⁴

In Islamic studies, the semiotic approach has been carried out by Muhammad Arkoun, through his study he seeks to see each text in its respective context. Because the text of the Qur'an cannot only be seen from its individuality, the text is always in an open network which is the highest infinity of language and is structured continuously. The Qur'an has dialogued with reality, creating changes in meaning that are transformed from

¹Source: <https://bolastylo.bolasport.com/read/172127569/tolak-wajib-militer-untuk-perang-vietnam-setelah-mualaf-ini-alasan-muhammad-ali?page=all>

² John W. Cresswell, *Research Design: qualitative, quantitative and mixed method approaches*, SAGE Publications, 1994, page 4

³Imam Suprayogo, Tobroni, *Metodologi Penelitian Sosial-Agama*, Bandung: Remaja Rosdakarya, 2001, page 6

⁴Arif Budiono, *Penafsiran Al-Quran melalui pendekatan Semiotika dan Antropologi (Telaah Pemikiran Muhammad Arkoun)*, Miyah Vol.XI No.02 Agustus 2015 page 28

linguistic meanings in Arabic to new meanings, thus the text has reconstructed and transformed the cultural system in which it was previously formed.⁵

This research also uses the historical method or historiography, which is to frame the facts and their meaning chronologically or diachronically and systematically, into historical writing as a story. The two characteristics of the description must be fully visible, because they are part of the characteristics of scientific historical work, as well as the characteristics of history as a science.⁶

RESULTS AND DISCUSSION

State defense is the attitude and actions of citizens based on a sense of love for the country, awareness of nation and state, belief in Pancasila as the ideology of the nation and state, willingness to sacrifice in order to face any threats, challenges, obstacles and disturbances (ATHG) both coming from within and from outside that endanger the survival of the nation and State, territorial integrity and national jurisdiction This definition provides the widest possible opportunity for every citizen to carry out state defense activities.⁷

The values contained in the defense of the country are: First, Love for the Country with indicators: a. Protect the land and yard and the entire space of the country's territory; b. Soul and body as a nation; c. Have a spirit of patriotism towards the nation and state; d. Maintain the good name of the nation and state; e. Contribute to the progress of the nation and state.

Second, awareness of nation and state with indicators: a. Actively participate in community, professional and political organizations; b. Carry out the rights and obligations as citizens in accordance with applicable laws and regulations; c. Participate in general elections; d. Think, behave and do the best for the nation and state; e. Participate in maintaining the nation and state's maritime security. Thinking, behaving, and doing the best for the nation and state; e. Participating in maintaining the nation and state's maritime affairs.

While in Islam, especially in the treasures of contemporary tafsir science, for example, can be found in the book of tafsir Al-Tahrir wa al-Tanwir written by M. Al-Thahir Ibn Assyria (commonly referred to as Ibn Assyria) a mufassir who lived in the 14th century H / 20 AD. This 30 juz tafsir was written over a period of 39 years and is contained in 15 volumes.

QS. al-Baqarah: 126 is one of the verses that became an argument for Ibn Ashur for his tafsirnya about nationalism in Islam which talks about love for the homeland and can also be associated with state defense.

⁵Ibid.

⁶Mochamad Afroni, Pendekatan Sejarah dalam Studi Islam, Jurnal Madaniyah, Volume 9 Nomor 2 Edisi Agustus 2019, page 274.

⁷Suwarno Widodo, Implementasi Bela Negara untuk Mewujudkan Nasionalisme, Jurnal Ilmiah CIVIS, Volume I, No.1, Januari 2011, page 19.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ
الْثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ
فَأَمَتُّهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ

Meaning: "And (remember), when Abraham prayed: "O my Lord, make this land a land of peace, and provide from its fruits for its inhabitants who believe among themselves in Allah and the Last Day. Allah says: "And to those who disbelieve I give temporary pleasure, then I force them to undergo the punishment of Hell, and that is the worst return".

The verse above is the prayer of Prophet Ibrahim before the construction of the Kaaba. the word al-Balad is ma'rifat while baladan is nakirah. So that in the context of this verse Prophet Ibrahim prayed for the security of the country, while the derivation of this verse in QS. Ibrahim: 35, is the prayer of Prophet Ibrahim in order to realize sustainable state security in the city of Makkah, after the construction of the Ka'bah.⁸

Ibn Ashur interprets balad (country) in this verse as a spacious place on earth that is intended for creatures that prosper (either as residents of the house or the earth that is planted (maintained)). Some say that balad is the earth in general.⁹

In interpreting this verse Ibn Ashur also quotes the shi'ir of Hannan al-Yaskuri:

لكنه حوض من أودى بخوته ريب المنون فأضحى بيضة البلد

"However, it was the lake that took away his brothers, leaving him alone in the land."¹⁰

The sadness in the poem shows how the country is also a place for a person to destroy his own brother, that even loving the country does not guarantee that a person will rejoice, it is very likely to make him the most wounded human being and even feel alienated in his own country (because of love for the State).

The word balad which is told in the prayer of Prophet Ibrahim is an uninhabited place, because balad (Makkah) at the time inhabited by the family of Prophet Ibrahim there were no other houses. Because Makkah before it was finally built by Prophet Ibrahim was still in the form of rocks.¹¹² This shows the love of Prophet Ibrahim for the homeland to be built so that it later became a country (Makkah). Building the land of Makkah was carried out by Prophet Ibrahim on inspiration from Allah SWT because of a sign of specificity or privilege (irhasat) for the prophethood of Prophet Muhammad SAW who would later be born in the land of Makkah.¹¹³

The prayer of Prophet Ibrahim above according to Ibn Ashur is a prayer uttered by all Prophets for their respective countries. Each Prophet prayed for his country to realize justice, pride, and prosperity. These three things are important according to Ibn Ashur to build a country, organize its wealth, and the resources of each country. It is interesting then that Prophet Ibrahim's prayer occurs twice in the Qur'an, apart from in QS. Al-

⁸ Wahbah Zuhaili, *Tafsir al-Munir*, (Damaskus: Daar al-Fikr) 2009, juz VII, page 280

⁹ Muhamad Thahir Ibnu Asyur, *Tafsir al-Tahrir wa al-tanwir*, jilid I, page 714

¹⁰ Ibid, page 714

Baqarah: 126 which is categorized as a makkiyah letter, the prayer of Prophet Ibrahim is also told in one of the letters that descended in Medina (madaniyah), namely, QS. Ibrahim: 35:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

“ And (remember) when Abraham said: "O my Lord, make this land (Mecca) a secure land, and keep me and my children and grandchildren from worshipping idols. ”

The two verses above validate the importance of loving one's country and defending it.

There is also a discussion of nationalism related to love of country and state defense by the contemporary mufassir Sayyid Qutb who wrote a Qur'anic commentary entitled Fi Zilalil Qur'an. In contrast to Ibn Ashur, Sayyid Qutb argues that nationalism is a jahiliyah political system that is not derived from Islam, just as capitalism and socialism are also jahiliyah political systems.

In the study of Islamic history, conceptually Islam does not formulate the perfect requirements of a state, but it can be seen in the history of governance that the emergence of the Medina charter is one of the special things, because the continuity of democracy at that time was truly amazing without a complete conception, the Prophet Muhammad Saw. release the shackles of slavery and law equally among Muslims and non-Muslims, based on living in peace, security and peace within the framework of a unitary state. Mentioned in many editorials of the Quran the term Jihad Fi Sabilillah (jihad in the way of Allah). the meaning of jihad also means the totality of human abilities in order to get something that is desired and reject something that is hated by him.¹¹

In an area inhabited by many people, plurality is a reality. Such was the case in Medina, when Muhammad SAW as a prophet and head of state, for approximately 13 years. He faced the pluralistic citizens of Medina, including in religious beliefs. There are Muslims, polytheists and Jews. Not long after the Hijrah to Medina, the Prophet Muhammad SAW made a political charter for the common life in Medina which was inhabited by various groups termed the Medina charter. The Prophet saw the need to lay down the main rules of life, including in defending Medina as a place to live together which is termed today with state defense. The articles in the Medina Charter establish the rights and obligations of all citizens of Medina including the Muhajirin, Ansor, and Jews. The Medina Charter has been agreed by all groups of Medina society as a constitution.

Although later there was a betrayal of the Medina charter from the Jewish group, the existence of the Medina charter provides a basis for jihad, in this case warfare to defend the country even though fellow citizens have different religions and beliefs.

CONCLUSION

¹¹Shaheed Abdullah Azzam, *Jihad Adab dan Hukumnya*, (Jakarta: Gema Insani Press, 1993), page 11

Defending the country is the duty of every citizen, regardless of religion and belief. A Muslim is obliged to participate in state defense as a form of obedience to the state, including the head of state. In Surah An-Nisa verse 59, Allah swt. says: "O you who believe! Obey Allah and obey the Messenger (Muhammad), and Ulil Amri (those in authority) among you."

Prof. Dr. KH Ali Mustafa Yaqub, M.A., quoting the opinion of his teacher, Shaykh Bin Baz, stated that what Ulil Amri means in the verse is the head of state and or head of government and obeying him is the duty of every citizen as commanded by Allah Swt. in the verse.

In relation to a Muslim, however, a Muslim should try to refuse to do national defense if ordered to fight against a Muslim country because fellow Muslims are brothers (innamalmu`minunal ikhwah) and their brotherhood is above the interests of the state. Refusal to do national defense must also be in accordance with procedures and in compliance as a citizen.

IMPLICATION

The implication of this discussion is that all Islamic institutions, Islamic community organizations, must provide understanding and awareness to each of their followers that every Muslim is a citizen who has the same obligations as followers of other religions in defending the country and placing the interests of the country above other interests.

The obligation to defend the country according to the Islamic view has existed since the time of the Prophet Saw. which is contained in the Medina Charter and then applied during the Khulafaul Rashidin period until the emergence of modern states in various Muslim regions based on their respective nationalism. Likewise, Muslims who are citizens in non-Muslim countries have the same obligation as adherents of other religions to defend the country. However, the defense of the country carried out by Muslims as a form of love for the homeland should not be a legitimization to destroy ukhuwah Islamiyah, hurt and kill fellow Muslims who are on the side of the enemy country without reasons justified by Islamic law and the applicable laws of war.

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