



## **Islam And Nationalism In Indonesia: Kh Maimun Zubair's New Interpretation In Tafsir Safinah Kalla Saya'lamun**

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### Abstract

### ARTICEL INFO

#### Articel history:

Received 02, 09, 2024

Revised 25, 09, 2024

Accepted 02, 10, 2024

Available online December 4,  
2024

**Keywords:** *Islam and Nationalism, Maimun Zubair, Tafsir Safinah Kalla Saya'lamun fi Syaikhina Maimun.*



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This article discusses the relationship between Islam and nationalism in Indonesia, highlighting the important role of Islam in maintaining the integrity of the Republic of Indonesia through the spirit of nationalism. The combined power of religion and nationalism is a strong foundation to unite a diverse nation. This struggle does not only come from nationalists, but also from religious figures, one of whom is KH Maimun Zubair. He often voiced the importance of the national spirit in his lectures, in line with his work in politics through the United Development Party (PPP). This research uses the literature method with an analytical descriptive approach and the sociology of knowledge as an analytical tool. The main focus is the tafsir *Safinah Kalla Saya'lamun Fi Tafsir Syaikhina Maimun*, by his student Ismail al-Ashcholy, which summarizes the study of *Tafsir al-Jalalain*. KH Maimun Zubair asserts that nationalism is formed through the bonds of long residence, ethnic mixing, and migration, reflecting the principle of unity without discrimination, as taught since the time of the Prophet. According to him, all humans are equal in the eyes of Allah, and the only difference is the level of piety.

## INTRODUCTION

In the history of the establishment of Indonesia, Islam has an important role and even holds the main key as a guardian of the integrity and resilience of the nation within the framework of the Republic of Indonesia, which upholds the spirit of nationalism.<sup>1</sup> Combining the power of nationalism and religion, including Islam, is not a new phenomenon in order to unite a nation. European leftists even came to understand that using the power of religion and nationalism together was able to expel the colonizers. This has been done by countries colonized by Europeans, including Indonesia.<sup>2</sup> The form of Islam in Indonesia is similar to Pakistan, where Islam not only functions as a political and religious identity, but also becomes a national culture and an ideological way to unite a pluralistic nation.<sup>3</sup>

The relationship between Islam and nationalism in Indonesia continues to grow more harmonious over time. However, this situation is sometimes exploited by extreme radical groups who want to replace the state system with one based on the ideology of an Islamic state. Such efforts often ignore the reality of diversity and collective agreements that have become the foundation of national life. Since the beginning of independence, the founding fathers have emphasized that Indonesia was founded on the principle of religious nationalism, which respects religious values within an inclusive national framework. This concept reflects a commitment to maintaining unity in diversity, while rejecting ideologies that have the potential to divide society.

This approach rejects the two main concepts of the relationship between religion and the state that often appear in various parts of the world, namely the secular state and the Islamic state. Indonesia chooses a middle way that recognizes the role of religion in the life of the nation without making it the sole basis of the government system.<sup>4</sup> Although various issues about the formation of an Islamic state continue to emerge and become a challenge in itself, Indonesia has remained strong as a country that prioritizes nationalism while integrating religious values. This combination is a strong foundation in maintaining the integrity of a diverse nation.

Research on Islam and nationalism has been conducted by many researchers with various perspectives. Some of them include studies on the relationship between religion and nationalism in Turkey, the interaction between religion and nationalism in the Middle East, and the role of religion and nationalism in combating terrorism in Indonesia. However, studies that

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<sup>1</sup> Mufaizin, "Nationalism in the Perspective of Al-Quran and Hadith," *Al-Insyiroh: Journal of Islamic Studies* 5, no. 1 (2019): 40-56.

<sup>2</sup> Adwin Wibisono, "Religion, Nationalism and Ethics in Political Campaigns," *Jurnal Komunikasi Indonesia* 7, no. 2 (27 Oktober 2018): h. 3, <https://doi.org/10.7454/jki.v7i2.9737>.

<sup>3</sup> Tayyaba Jiwani, "The Muslim Genome: Postcolonial Nation-Building Through Genomics in Pakistan", *New Genetics and Society* Vol. 42, 2023, h. 4. DOI: 10.1080/14636778.2023.2254919.

<sup>4</sup> Imam Sutomo dan Budiharjo, "The Rejection of Religious Nationalism Towards The Secular State and The Islamic Caliphate: Indonesian Religious Figures," *Indonesian Journal of Islam and Muslim Societies* 11, no. 1 (2021): h. 116. Doi: 10.18326/ijims.v11i1.

specifically discuss the relationship between Islam and nationalism in Indonesia from the perspective of ulama as well as statesmen, such as KH Maimun Zubair, are still very limited. There have been many studies on KH Maimun Zubair and his various interpretations, including his lectures, written works, and tafsir. One of the new interpretations written by his student, Ismail, entitled *Safinah Kalla Saya'lamun*, provides a fresh perspective. Unfortunately, there is no research that specifically reviews the relationship between Islam and nationalism in KH Maimun Zubair's view, especially those that refer to the tafsir. Therefore, more in-depth research is needed to fill this void and contribute to the understanding of the relationship between Islam and nationalism in Indonesia.

This research specifically aims to examine Maimun Zubair's thoughts on Islam and nationalism. As a religious figure, Maimun Zubair not only emphasizes the importance of practicing religion, but also calls for commitment to the life of the nation and state as well as an active role in political practice in Indonesia. His work in politics is evident, with his children and many of his students continuing in the political sphere. This article will discuss how Maimun Zubair formulated ideas about Islam and nationalism through his interpretations and views. In addition, this article will also discuss how the relationship between Islam and nationalism is designed and strengthened so that it can have a significant impact on the life of the nation and state.

## **METHOD**

This research uses a qualitative approach with a literature review method or text analysis. The main focus of the research is to examine the thoughts and interpretations of Maimun Zubair regarding the relationship between Islam and nationalism as reflected in his tafsir. The primary data in this research is *Safinah Kalla Saya'lamun fi Tafsir Syaikhina Maimun*. In addition, the secondary data used includes *Tafsir Al-Anwar* by KH Ghofur Maimun, KH Maimun Zubair's lectures, as well as various other relevant studies and literature that discuss the issue of Islam and nationalism. All these sources are used to enrich the analysis and provide a more comprehensive understanding.

The data that has been collected will be analyzed to identify discussions that are relevant to the research theme, both in terms of similarities and differences. The data is then thematically categorized to make it more structured and to help answer the problem formulations that have been designed in this research. The analysis process is carried out with an analytical descriptive approach and uses the sociology of knowledge as an analytical framework. This approach aims to reveal the relationship between Islam and nationalism as formulated by KH Maimun Zubair in his interpretation. In addition, this analysis also aims to understand KH Maimun Zubair's strategy in spreading his unique understanding of Islam and nationalism.

## **RESULT AND DISCUSSION**

### **The Discourse of Islam and Nationalism in Indonesia**

Much discussion has been done to shed light on Islam and Nationalism. Although the literature on this theme is countless, the review in this study will focus on some of the main themes that appear repeatedly in all the literature

reviewed. These include: the rejection of secular and Islamic states, how much influence religious nationalism has on developing countries, the merging of religion and nationalism together can amplify significant and sustained violent jihad, and the use of religion in the state can be detrimental to the nation. While the existing literature represents the theme in several contexts, this research will focus on Maimun Zubair's interpretation.

The type of religious nationalism of each country has a great influence on the foundation of a country, so the greater the influence of religion on a movement, the stronger the discrimination that occurs in that country.<sup>5</sup> The influence of using religion in politics or during campaigns will also harm the community which will certainly have a very broad impact.<sup>6</sup> In addition, counter-terrorist policies are needed by emphasizing the concept that jihad can be done without violence. The simultaneous interaction between religion and nationalism can create significant jihad power.<sup>7</sup> Even though the relationship between religion and nationalism is very close, the two are still different.<sup>8</sup> Therefore, the values of nationalism need to be revived in every soul as a binder of social harmony. Many religious leaders consider that the values contained in it reject secular states and caliphates.<sup>9</sup> However, what needs to be emphasized is the application of universal religious values in the community with freedom of expression without discrimination against all religious believers.

The emergence of Islam Nusantara as a manifestation of the establishment of Islam and nationalism in Indonesia, is one form of beauty of this ideology. But on the other hand, if someone politicizes Islam Nusantara to become the "Official Islam" for Muslims in Indonesia, it will certainly trigger clashes between the Muslim community in particular and all Indonesian people in general.<sup>10</sup> This kind of symbol has often been used in Indonesia, and what is worse happens when elections are held, as if there has been an Islamization of Indonesia's political ideology.<sup>11</sup> Actually, such problems occur not only in Indonesia, even in Turkey there is also a similar thing. The cultural diversity that exists in Turkey is

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<sup>5</sup> Barbara-Ann J Rieffer, "Religion and Nationalism: Understanding the Consequences of a Complex Relationship," Vol. 3, Issues 2, t.t., h. 1. <https://doi.org/10.1177/1468796803003002003>.

<sup>6</sup> Wibisono, "Religion, Nationalism and Ethics in Political Campaigns," *Jurnal Komunikasi Indonesia*, Vol. 7, No. 2, (2018), h. 1. <https://scholarhub.ac.id/jkmi/vol7/iss2/2> DOI: 10.7454/jki.v7i2.9737.

<sup>7</sup> Munajat, "Religion and Nationalism in Shaping the Fiqh.pdf," t.t., h. 312.

<sup>8</sup> Munajat Munajat, "Religion and Nationalism in Shaping the Fiqh of Armed Jihad: A Lesson to the Indonesian National Counterterrorism Policy," *AHKAM: Jurnal Ilmu Syariah* 22, no. 2 (31 Desember 2022), <https://journal.uinjkt.ac.id/index.php/ahkam/article/view/26130>.

<sup>9</sup> Sutomo, "Indonesian Religious Figures," h. 116. Doi: 10.18326/ijims.v1i1.

<sup>10</sup> Wardah Alkatiri, "A Twin Pregnancy: Islam And Nationalism In Indonesia" *Jurnal Istiqro'* 15 no. 1, (2017): h. 231.

<sup>11</sup> Adi Bayu Mahadian, Universiti Sains Malaysia dkk., "Articulating Islamist Sectarian Group Antagonism Memes on the Indonesian Politics," *Jurnal Komunikasi: Malaysian Journal of Communication* 39, no. 3 (30 September 2023): h. 124, <https://doi.org/10.17576/JKMJC-2023-3903-07>.

exacerbated by power dynamics, nationalist agendas, and mutual biases between them.<sup>12</sup>

In Indonesia, various groups took part in fighting for the spirit of nationalism, not only from nationalist circles but also religious circles. One of the important figures from religious circles who took part in voicing the spirit of nationalism was Maimun Zubair. Mbah Maimun was one of the most famous scholars of his time, even gaining recognition as a pious teacher from all over the country and several countries. He was known as a scholar who was persistent in seeking knowledge from a young age, and when he was already an expert, he had a very high dedication in fighting for and spreading the teachings of Islam. He was the son of Kiai Zubair Dahlan and Mrs. Nyai Mahmudah, who was born in Sarang, Rembang in 1348 Hijriyah, or precisely on October 28, 1928, coinciding with the Indonesian Youth Pledge Day.

Mbah Maimun's knowledge was so extraordinary that he had many students. There is one student named Ismail Ascholy who even collected the results of the study of Tafsir Jalalain by Mbah Mun and then wrote it into a book of interpretation entitled *Safinatu Kalla Saya'lamun fi Tafsir Syaikhina Maimun*. Ismail Al-Ascholy started writing *Safinatu Kalla Saya'lamun* when he was still studying under Kiai Maimun Zubair, in Sarang, Al-Anwar Islamic Boarding School. Every Sunday morning, Mbah Maimun always taught the study of tafsir jalalain to his students, and this was the origin of this tafsir writing. The main motivation why Ismail Al-Ascholy was driven to write it was as a medium to learn writing and practice to improve his understanding of Arabic. This also distinguishes him from the method initiated and used by Mbah Maimun's son, Gus Ghofur, then Gus Baha', and several other students who preferred to codify their tafsir in Indonesian.

There are a number of additional arguments that encourage Ismail Al-Ascholy to pour his tafsir in Arabic. The *first* argument is to follow the previous scholars who mostly chose to write tafsir using Arabic. *Second*, that Arabic is a secondary language in which almost all Islamic educational institutions teach the language, such as madrasah, and can be learned in a systematic way. *Third*, Ismail Ascholy recognizes that in this case, Arabic is the best language. The *fourth* argument is that Arabic is one that can be easily translated into other languages if translation is required. In spreading Islamic religious thought to many people or communities with various language backgrounds, the scientific approach using Arabic is felt to provide its own flexibility.

Ismail al-Ascholy said in the introduction of his work that there are many factors that encourage him to write this interpretation book, both internal and external factors. The internal factor that encourages the writing of this book is the will of the author himself, who is trying to collect the study of tafsir jalalain by Mbah Maimun Zubair at Ponpes Al-Anwar Sarang to be written eternally in the form of tafsir so that it becomes one of the Islamic scientific heritages. Ismail

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<sup>12</sup> Rabia Harmanşah, "‘Fraternal’ Other: Negotiating Ethnic and Religious Identities at a Muslim Sacred Site in Northern Cyprus," *Nationalities Papers* 50, no. 2 (Maret 2022): h. 334, <https://doi.org/10.1017/nps.2020.102>.

said his belief that knowledge will disappear if it is not written or recorded. Likewise, an insight will not be able to be obtained by students if it is not well studied.<sup>13</sup>

### **KH Maimun Zubair's interpretation of Islam and Nationalism**

On many occasions, Mbah Maimun Zubair has shown everyone that the spirit of nationalism that exists in him is very strong. Not only because of his work in the political world which is quite long, decades, but also the messages and teachings conveyed to his students at the boarding school. In addition to teaching various kinds of religious knowledge, in many of his studies, Maimun Zubair also emphasized the significance of the spirit of nationalism. There is one of the verses that Mbah Maimun explained, the origin of the growth of a nation in Tafsir Safinah Kalla Saya'lamun. For example in QS At-Takwir verse 7:

وَإِذَا النُّفُوسُ زُوِّجَتْ ) وهو ازدواج الشعوب والقبائل والجيل بتجارة أو نكاح، فالعربي مثلاً يهاجر إلى الفرس أو الترك أو الشام أو غيرها من المدن وينكح امرأتها ثم يسكن فيها وهكذا حتى تزوج القبائل والأنساب وتتشعب، ولا يحدث هذا الأمر وينتشر انتشاراً كبيراً إلا بعد أن تقام الدولة الإسلامية من عهد رسول الله صلى الله عليه وسلم، فإن الإسلام أزال وصم العصبية وتفاخر طبقات النسب والحسب حتى لا يفرق بين قبيلة وأخرى، وهو الذي أشار إليه سبحانه ... يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ... (الحجرات الآية ١٣)

This verse is explained by Mbah Maimun that the mixing between various tribes, nations, generations, and groups through trade and or marriage. Arabs, for example, migrate to Persia (now Iran), Turkey, Syria, or to other cities or regions, and then they marry women in the region, then live there, and so on, until the tribe, lineage, and descendants multiply. This did not happen and became widespread until after the establishment of the Islamic State during the time of the Prophet Muhammad. Because Islam eliminates the stigma of fanaticism and generalization of groups, as well as differences in descent so that everyone does not isolate between the various tribes that exist. This is as Allah says in QS. Al-Hujurat: 13, namely: 13. *"O mankind, indeed We created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah knows best."*<sup>14</sup>

Related to this verse, Mbah Mun explained that a country was established because of the mixing of various tribes and groups through marriage. Either through marriage of each group or intermarriage between various groups due to group migration from one region to another. Mbah Mun also emphasized that this has been done since the time of the Prophet, so that everyone does not discriminate against other tribes or groups, that humans in the eyes of Allah are the same, which distinguishes in terms of piety.

<sup>13</sup> Zamzam Qodri and Ahmad Zaidanil Kamil, "Eschatological Contextualization in the Contemporary Era: Analysis of Maimun Zubair's Interpretation in Tafsir Safinah Kalla Saya'lamun Fi Tafsiri Shaykhina Maymun," *Tajdid Journal*, Vol. 22, No. 2 (2023): h. 398-400.

<sup>14</sup> Ismail Al-Ascholy, *Safinah Kalla Saya'lamun Fi Tafsir Syaikhina Maimun*, 1 ed. (Bangkalan: Nahdhah Al-Thurath, 2023), h. 80.

Mbah Maimun further explained that the independence obtained by the Indonesian nation is almost the same as Allah's word in QS. Ar-Rum: 1-5, that :

قال شيخنا: اعلم أن استقلال بلادنا إندونيسيا يشبه ما أخبره الله تعالى في هذه الآية حق الشبه، فالروم حينئذ من أهل الكتاب وفارس من عبدة النار، فلما وقع بينهما الحرب تتبع أخبارها مؤمنو قريش وكفارهم، فالروم قد غلبت أولا ثم ظهرت في بضع سنين على فارس، وفي هذا الظهور يفرح المسلمون؛ لأن الروم من أهل الكتاب كالمسلمين، فهم أقرب مودة إليهم من عبدة الأوثان، فتكون أرض فارس تحت استيلاء الروم، ولأن المسلمين ظفروا النصر من الله تعالى يوم بدر في ذلك اليوم.

Mbah Maimun explained that at that time the Romans were Ahl Kitab, while the Persians were fire worshipers or known as Majusi. At that time the Romans won first so that they controlled Persia in a few years. Since the Romans were the People of the Book, like the Muslims who upheld the Book of the Qur'an, they were closer than the idolaters, and the land of Persia was under Roman rule. And the next period, finally the Muslims obtained victory from Allah on that day.<sup>15</sup>

According to Mbah Maimun, this is the same as what happened in Indonesia. That the Netherlands is considered like Rome, if it is compared to a European country, like Japan from Asia, which colonized Indonesia. The Dutch occupation, then the strong Japanese were able to defeat them and were able to expel the Dutch from occupation in Indonesia, thus adding to the number of Muslim regrets. This is because the Japanese then oppressed, killed, and made the Indonesian people suffer worse calamities than the Dutch occupation. This is similar to the Persians' rise over the Romans at first, and then the people of Makkah's grief. Sometimes they even bet on the disbelievers as to which of them would win. Just as the pagans defended the Persians in order to agree with their beliefs and the Muslims defended the Romans at that time.

Later on, when Japan was defeated by the Allied forces, they surrendered. And that's when Indonesia established itself as an independent nation, and from then on the believers rejoiced. This indicates that our country is a satisfying and blessed country, and indeed that is the history of the creation of the independence of the Indonesian nation, which almost has in common with the day the Prophet's mission was sent, which is right in the month of Ramadan, if in the Gregorian calendar in August.<sup>16</sup>

### **The Construction of Maimun Zubair's Interpretation of Islam and Nationalism and Its Relevance in the Contemporary Era.**

In every interpretation, the interpreters have a style that cannot be separated from the background, scientific paradigm, community, and teachers of the mufassir. This gives rise to diverse approaches and diverse interpretations of the text. Mufassir who has a traditional educational background and tends to the classical tradition will certainly produce classical interpretation products. Vice versa, the mufassir who tends to the modern tradition will produce modern

<sup>15</sup> Al-Ascholy, h. 99.

<sup>16</sup> Al-Ascholy, h. 100-101.

interpretation products, which are analytical and critical. This difference is also related to the social and cultural context in which the mufasssirs live, which certainly has a big influence on the way they interpret a text or verse of the Qur'an. Thus, all components of interpretation have a major influence on the results and products of interpretation, not only the subjectivity of the interpreter, but also the interaction between texts, intellectual traditions, and the context of the mufasssirs.

In this context, Maimun Zubair has contributed and played an active role in explaining religious texts more relevant to the development of contemporary issues. He is able to teach religious knowledge and values contained in religious texts in a comprehensive manner that is easily understood by his students. Mbah Maimun has an above-average ability to relate religious texts to the existing socio-cultural context, so that his teachings feel applicable in social life. Through the interpretation of verses about nationalism and Islam, Maimun Zubair always connects the meaning of the text with the phenomena and reality that occur. He explains that nationalism began to form from birth, which was preceded by meetings and marriages among tribes and groups, cross-marriages between various groups that initially migrated from one region to another. Maimun also explained that in the Prophet's time this had also happened, and there was no different treatment between one another.

Maimun Zubair's interpretation of Islam and nationalism as described above seems relevant and in accordance with reality. He connects each verse with the reality of life and a comprehensive understanding according to modern times. Understanding the verse about the Romans who finally lost to Persia, Maimun also describes the same as the Indonesian people who finally became independent over the domination of the Dutch and the ferocity of Japan. Maimun realizes that the verses of the Qur'an that are understood in a literal way or classical interpretations that are usually used as a reference are not effective enough to understand the community about the existing problems. This is because the subjectivity of interpretation always surrounds each interpreter, so he tries to dialogue each text with the beliefs, language heritage, and geographical conditions of Indonesia, especially Java in each interpretation. This model of interpretation is needed to be in line with the main mission of the Qur'an, which is *rahmatan li al-'alamin*.

In Karl Mannheim's theory of the sociology of knowledge, Maimun Zubair's interpretation is included in the concept of rational *weltanschauung*, which is a theoretical construct that can be obtained in an organized and intact form.<sup>17</sup> This concept is a worldview that is formed and built critically, analytically, and systematically, where everyone can explain and understand social reality in a logical and structured way. In this context, Maimun Zubair harmonizes and connects people's understanding with the socio-cultural conditions that exist in

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<sup>17</sup> Hamka Hamka, "SOCIOLOGY OF KNOWLEDGE: A REVIEW OF KARL MANNHEIM'S THOUGHT," *Scolae: Journal of Pedagogy* 3, no. 1 (June 6, 2020): 76-84, <https://doi.org/10.56488/scolae.v3i1.64>.

everyday life in society, so as to obtain in-depth knowledge and understanding.<sup>18</sup> Thus, rational *weltanschauung* becomes a concept that not only describes subjective individual views, but also describes broad social dynamics, which in turn can affect people's lives as a whole both in thought and action."<sup>19</sup>

The thing that underlies the sociology of knowledge theory used in the discourse on the interpretation of the Qur'an is the awareness of the need to interpret the Qur'an in the spirit of changing times. That the Qur'an is an open, actual, and responsive scripture to hot issues in society.<sup>20</sup> Mannheim explained that human knowledge cannot be separated from subjectivity and the psychological conditions that surround it. That is why Mannheim rejects objectivity in social sciences that deny the role of the subject, because subjectivity will always accompany objectivity.<sup>21</sup> In the language of Peter Ludwig Berger, reading using the sociology of knowledge will reveal that every knowledge always looks subjective and not value-free. In terms of interpretation, the mufassir will bring his subjectivity in interpreting the verses of the Qur'an.<sup>22</sup>

## CONCLUSIONS

Based on the explanation above, it can be concluded that KH Maimun Zubair has a huge influence in instilling and maintaining the spirit of nationalism, both among his students and the general public. He often emphasizes the importance of the combination of Islamic values and the spirit of nationalism as a foundation that must be held firmly by every individual in the life of the nation and state.

Mbah Maimun also explained that the formation of a nation, including Indonesia, occurred due to the mixing of various elements, such as tribes and groups. From this process, there are valuable lessons that can be taken. He linked the struggle for Indonesian independence with the Prophet's success in spreading and perfecting Islam in various regions, showing that collaboration and unity are the keys to success in building a strong nation.

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<sup>18</sup> Ningsih Anita, Fauzan Fauzan, and Melva Veronika Lisari, "Body Discourse on Instagram Social Media: A Study of Karl Mannheim's Sociology of Knowledge Approach" 5, no. 1 (2023).

<sup>19</sup> Purwanto, "MANNHEIM'S SOCIOLOGICAL CONCEPTS OF KNOWLEDGE AND EDUCATION," *MODELING: Journal of PGMI Study Program* 9, no. 3 (September 2022).

<sup>20</sup> Wardani, *Sociology of the Qur'an; Towards an Ideal Society Based on Spirituality, Moderation, and Advanced Civilization* (Yogyakarta: Zahir Publishing, 2020).

<sup>21</sup> Ramli Ramli, "Mannheim's Reading of Quraish Shihab and Bahtiar Nasir's Interpretation of Auliya' Surah Al-Maidah Verse 51," *Refleksi Journal of Philosophy and Islamic Thought* 18, no. 1 (January 30, 2018): 98, <https://doi.org/10.14421/ref.v18i1.1859>.

<sup>22</sup> M. Nurwathani Janhari and Suke Indah Khumaero, "The Concept of Wasathiyyah According to Sayyid Quthb in Tafsir Fi Zhilal Al-Qur'an (Analysis of Peter Ldwig Berger's Sociology of Knowledge)," *Journal of Semiotics-Q: Studies in Quran and Tafsir Science* 3, no. 1 (June 22, 2023): 33–55, <https://doi.org/10.19109/jsq.v3i1.18328>.

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