

Muslim Nationalism from the Perspective of the Quran: Al-Mishbah's Exegesis of Verses on the Fundamental Concepts of Nationalism

Triya Marselina¹, Ami Juwita Arnella¹

¹Universitas Islam Negeri Imam Bonjol, Indonesia

✉ triyamarselina@gmail.com*

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Abstract

This study is motivated by the ongoing debate regarding the relationship between Islam and nationalism, particularly the assumption that nationalism is a secular concept originating from the West and therefore incompatible with Islamic teachings. The study aims to analyze the concept of Muslim nationalism from the perspective of the Quran through the interpretation of relevant verses in *Tafsir Al-Mishbah* by M. Quraish Shihab. This research employs a qualitative library research approach using thematic (*maudhu'i*) Quranic interpretation. The primary data consist of the Qur'an and *Tafsir Al-Mishbah*, while secondary data are drawn from scholarly books, journal articles, and related literature. Data were collected through documentation and analyzed descriptively and interpretatively. The findings reveal that although the term "nationalism" is not explicitly mentioned in the Quran, its essential values are embedded in Islamic teachings, including unity, love for the homeland, justice, tolerance, obedience to legitimate authority, and respect for ethnic and cultural diversity. Quraish Shihab interprets these values as the foundation of a comprehensive concept of nationalism that promotes national solidarity without fostering hostility toward other nations. In conclusion, the Quran provides a strong moral and theological foundation for Muslim nationalism, demonstrating that patriotism and national commitment are compatible with Islamic principles and contribute to social harmony and national unity.

INTRODUCTION

A sense of national identity among the Indonesian people particularly Muslims plays a crucial and highly strategic role in maintaining national resilience within the framework of the Unitary State of the Republic of Indonesia. Nationalism is the awareness of belonging to a nation that, either potentially or actually, collectively strives to achieve, maintain, and dedicate itself to the identity, integrity, prosperity, and strength of a nation or, in other words, the spirit of nationalism (Mufaizin, 2019). As an ideology or doctrine originating from the West, nationalism is interpreted in diverse ways by various groups in the country. The concept of love for the homeland which inherently resides at the spiritual and physical core of every individual must be interpreted through various Islamic perspectives, and the state and religion are two

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inseparable entities. The public's understanding of the concepts of the state and religion continues to be a major issue among academics, religious scholars, and state leaders (Siradj, 2016).

Some Muslim political thinkers argue that pure nationalism is a form of nationalism characterized by modern, secular European values. They believe that only the European model of nationalism can serve as a driving force for social and political change in the Islamic world. Conversely, others refute this, arguing that a materialistic conception of "nation-state" nationalism based solely on criteria of ethnicity, culture, language, and territory will neglect religion as a social bond. However, there are some Muslim thinkers who take a neutral stance; they do not simply accept Western-style secular nationalism, nor do they outright reject the concept of nationalism as a whole. This group holds a different perspective. For them, true nationalism that is, an ideology that considers the interests of all citizens without exception is an integral part of the concept of the "Medinan Government" established by the Prophet Muhammad, peace be upon him, together with his companions. In other words, nationalism understood in this way does not contradict Islam; rather, it is an inseparable part of the overall concept of Islamic teachings (Mugiyono, 2014).

Islam, as a religion that brings mercy to all of creation, has regulated various aspects of human life. As a perfect doctrine, Islam also embodies the fundamental values of nationalism. The essence of nationalism itself lies in a sense of love for one's homeland. This concept of nationalism is extensively explained in the primary sources of Islamic teachings. This study aims to analyze and develop a concept of Muslim nationalism that is consistent with the values of the Quran, and to interpret the verses of the Quran related to the basic concepts of nationalism using the Al-Mishbah method of exegesis.

METHODS

This study is a qualitative study employing content analysis. Content analysis was chosen because all data were obtained from various written sources relevant to the study's focus, such as the Quran, exegetical works, scholarly books, journal articles, and other literature related to the concept of nationalism from an Islamic perspective (Hidayah & Sholeh, 2021; Engkizar et al., 2025; 2026; Efendi et al., 2026; Khamim, 2024; Rizqo & Hadi, 2026; Mardina & Saputra, 2026; Habibi et al., 2026). The approach used is thematic exegesis (*maudhu'i*), which involves compiling Quranic verses related to the fundamental concepts of nationhood and nationalism, and then analyzing them based on M. Quraish Shihab's interpretation in Tafsir Al-Mishbah. This approach aims to gain a comprehensive understanding of the concept of nationalism according to the Quran through the interpretation of a contemporary exegete. The data sources for this study consist of primary and secondary data. Primary data include the Quran and Tafsir Al-Mishbah by M. Quraish Shihab. Secondary data include books, scholarly articles, journals, and previous research discussing nationalism, nationhood, love of the homeland, and relevant exegetical studies. Data collection was conducted through a documentary study by identifying, cataloging, and classifying verses related to nationalism and the basic concepts of nationhood. Subsequently, the collected data was selected according to the research focus for in-depth analysis.

RESULT AND DISCUSSION

Nationalism: Terminology and Concepts

Etymologically, the word "nationalism" is derived from the English words "nation," meaning a people, and "-ism," meaning a doctrine. When combined, they form "nationalism," which refers to the doctrine of loving one's nation or homeland.

This definition differs from the etymological explanation provided above, as defined by Kohn. This European historian states that the terms “nationalism,” “natie,” and “national” all originate from the Latin word *natio*, meaning a nation united by birth. The word *natio* itself derives from *nascie*, which means “to be born.” Kohn also defines “nationalism” terminologically as an ideology that teaches that an individual’s highest loyalty must be devoted to the nation. According to him, this definition applies to nations that have been colonized as well as those that have not. Meanwhile, Stoddard, as cited by Yatim, also defines nationalism in terminological terms as a state of mind and a set of beliefs embraced by a group of people that gives rise to a sense of nationhood. In his view, nationalism is a human sense of nationhood that embodies a nation (Lufaei, 2019).

Nationalism derives from the word “nation,” which corresponds to the Indonesian term “nation” “nation” has two meanings: an anthropological and sociological meaning, and a political meaning. In the anthropological and sociological sense, “nation” refers to a community that constitutes a self-sufficient social unit, in which each member feels a sense of unity based on race, language, religion, history, and customs (Yatim, 1999). Meanwhile, in the political sense, a nation refers to a community within a shared territory that is subject to the sovereignty of its state as the supreme authority.

Over time, nationalism has taken on various meanings. Broadly speaking, nationalism can be classified into three categories. First, nationalism is both an ideology and a form of behavior. Second, nationalism is an ideal that seeks to draw a line between “us” members of the same nation and “them” members of other nations. Third, nationalism exists on two fronts: politics and ethnicity. Nationalism always contains political elements, and its essence lies in ethnic sentiment.

In Webster’s Dictionary, nationalism is defined as follows: “Loyalty and devotion to a nation; especially a sense of national consciousness that elevates one nation above all others and places primary emphasis on promoting its culture and interests as opposed to those of other nations or supranational groups. (Loyalty and devotion to a nation; specifically, a sense of national consciousness that elevates one nation above others and places primary emphasis on efforts to promote the nation’s culture and interests as something worthy among other nations or supranational groups). Meanwhile, the Encyclopedia Britannica defines nationalism as: “A political or social philosophy in which the welfare of the nation-state as an entity is considered paramount. Nationalism is essentially a collective state of mind or consciousness in which people believe their primary duty and loyalty lie with the nation-state.” (A political or social philosophy in which the welfare of the nation-state as an entity is regarded as the highest priority. Nationalism is essentially a collective state of mind or consciousness in which people believe their primary duty and loyalty lie with the nation-state.)

From the definition provided in Webster’s Dictionary above, the essence of nationalism is seen as loyalty and love for the nation, characterized by feelings, awareness, and efforts to honor and prioritize the nation’s interests in all their aspects. The definition in the Encyclopædia Britannica is essentially no different from that in Webster’s Dictionary. Both emphasize awareness of and loyalty to the nation over all else and place the nation as the top priority.

Regarding the elements of nationalism, Komarudin, in his writing, classifies six aspects: love of the homeland, patriotism, unity, liberation, pluralism, and common ancestry (Komarudin & Khamidah, 2020). According to the Contemporary Indonesian Language Dictionary, love of the homeland is one of the tangible forms of nationalism. The concept of nationalism includes the teaching of love for one’s homeland, nation, or country (Salim & Salim, 2002). Love for one’s homeland means love for the country where a person earns a living and lives from birth until the end of their life. Love for

one's homeland and nation is an attitude rooted in sincerity and selflessness, manifested in actions aimed at the prosperity of the homeland and the happiness of its people. The homeland itself refers to the place where one was born, makes a living, and lives out one's life until the end. Therefore, as citizens responsible for the nation's security, we must be quick to respond to any potential threats to the nation that could disrupt stability or endanger the lives of its citizens and the nation itself.

Nationalism and Love of the Homeland: A Quranic Perspective

According to Azyumardi Azra, Islam did not originally recognize the concept of nationalism. Instead, it recognized only two territorial-religious concepts: the realm of peace (*Darul Islam*) and the realm of war (*Darul Harb*). Consequently, the emergence of the concept of the nation-state has given rise to several historical and conceptual tensions within Islam. Nevertheless, Islam does recognize two terms that approximate the concept of the nation-state: "*millah*" and "*ummah*," which mean "community" or "*faithful*." However, these terms refer more to socio-religious groups rather than to a political community. On the other hand, the concept of the nation-state is based on criteria of ethnicity, culture, language, and territory, while disregarding religious elements. At the institutional level, the concept of the nation-state clashes with the concepts of the caliphate or Pan-Islamism.

Nationalism in the Islamic world can be studied through the history of Muslim countries around the world that have had direct contact with European societies and nations. Turkey is one Muslim country that has openly embraced the concept of nationalism as it exists in Western nations. The Ottoman Empire at that time ruled over nearly the entire Middle East. These countries recognized and admired several European political concepts, particularly in the areas of state administration and the military (Ikhsan, 2017).

The term "nationalism" is not explicitly mentioned in the Quran. Quraish Shihab states that this concept was not yet known at the time of the Quran's revelation. It first emerged in the 18th century and subsequently spread throughout the world, including to countries with Muslim-majority populations, such as Indonesia. However, even though the term "nationalism" does not appear in the Quran, this does not mean that the concept is entirely absent from Allah's revelation. This is because the Quran is believed to address every issue on earth and even in the afterlife. The Quran leaves no issue unaddressed, including the issue of nationalism. Mustaqim states that to identify a concept not explicitly mentioned in the Quran, one must analyze and explore the substance of Quranic verses that share the same values as those embodied by the concept under study (Lufaei, 2019). Some values of patriotism found in the Quran include, for example:

First, the value of unity and solidarity, found in Surah Al-Anbiya': 92, Surah Al-Hujurat: 13, Surah Ali Imran: 103, and Surah As-Saff: 4

إِنَّ هَذِهِ أُمَّةٌ وَاحِدَةٌ وَأَنَا رَبُّكُمْ فَاعْبُدُونِ

Meaning: *Indeed this, your religion, is one religion, and I am your Lord, so worship Me.* (QS. Al-Anbiya': 92)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: *O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted* (QS. Al-Hujurat: 13)

Second, the value of self-sacrifice is found in Surah Al-Anfal:60, Surah Al-Qasas:7, and Surah An-Nisa':135

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِنَّ يَكُنْ عَنِيَّ أَوْ فِيمَا هُوَ

فَاللَّهُ أَوْلَىٰ بِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلَوْا ۖ أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

Meaning: *O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted.* (QS. An-Nisa' 135)

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ ۖ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

Meaning: *And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.* (QS. Al-Anfal: 60)

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ إِذَا فَدَاكَ خِفْتَ عَلَيْهِ فَالْقَيْنِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزِينِ ۖ إِنَّا رَأَيْنَاهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ

Meaning: *And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers."* (QS. Qashas: 7)

Third, the value of loyalty is found in Surah An-Nisa':59 and Surah Ali Imran:103

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً ۖ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ ۖ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۖ لَعَلَّكُمْ تَهْتَدُونَ

Meaning: *And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.* (QS. Ali-Imran: 103)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ ۚ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ ۖ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Meaning: *O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.* (QS. An-Nisa: 59)

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً ۖ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ ۖ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۖ لَعَلَّكُمْ تَهْتَدُونَ

Meaning: *And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.* (QS. Ali-Imran: 103)

Fourth, the value of obedience to laws and regulations is found in Surah An-Nisa':59 and Surah An-Nisa':135

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ ۚ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ

كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Meaning: *O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.* (QS. An-Nisa: 59)

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Meaning: *O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted.* (QS. An-Nisa': 135)

Fifth, the value of interfaith tolerance is found in Surah Al-Mumtahanah, verse 8, and Surah Al-An'am, verse 108.

لَا يَنْهَىٰكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Meaning: *Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.* (QS. Al-Mumtahanah: 8)

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدُوًّا بِغَيْرِ عِلْمٍ ۖ كَذَلِكَ زَيْنًا لِّكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ

Meaning: *And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.* (QS. Al-An'am: 108)

The Concept of Nationalism from the Perspective of M. Quraish Shihab

Given that the issue of nationalism stems from religious factors, it must be addressed through religious literature as well. One such approach is the theory of national perspective outlined by M. Quraish Shihab in his kitab *Insights from the Quran*. He explains that the elements of nationalism can be found in the Quran, namely common ancestry, a common language, shared customs, a shared history, and love for one's homeland (Murod, 2011). The nationalism emphasized in the Quran is nationalism in its broadest sense that is, a spirit of national identity. This fact can be substantiated by several verses of the Quran that strongly imply a love for and prioritization of one's own country and people without belittling other countries or peoples, as seen in the description of the greatness and uniqueness of the people of the city in Iran (the capital of the 'Ad people) due to their towering buildings; the robust, strong, and tall physiques of its inhabitants, and the presence within it of buildings made of gold and precious stones, as described in Surah Al-Fajr [89]: 8. It is important to note that when the exegetes explain this verse, they very clearly describe the uniqueness and grandeur of the city of Iran, the immense power of its inhabitants, and other distinctive features of the city of Iran. In this explanation, there is not the slightest indication that the 'Ad people displayed any attitude of belittling nations or peoples outside of Iran. This fact further proves that nationalism in the Quran is nationalism in a broad sense that does not involve arrogance toward other nations.

The fact that the essence and meaning of nationalism in the Quran is a broad form of nationalism (a spirit of nationhood) is also supported by another Quranic verse stating that Allah the Almighty created humanity into nations not so that they might be hostile toward one another, hate one another, or belittle one another. Rather, it was so that they might come to know one another and thereby increase their piety, as stated in Surah Al-Hujurat [49]:13. Furthermore, within the context of nationalism, believers are also required to adopt a moderate stance, as explained in Surah Al-Baqarah [2]:143.

The assertion that the nationalism advocated by the Quran is nationalism in the broadest sense also leads to the further conclusion that the creation of humanity in the form of nations does not mean that Muslims will be divided once separated by territorial boundaries. This is because Surah Al-Hujurat [49]:13 clearly states that humanity (including Muslims) was created in nations so that they might come to know one another. The phrase "*to come to know one another*" leaves ample room for the unity of the Muslim ummah to be maintained even though one Muslim community may be geographically separated from another within specific territories. Territorial boundaries do not automatically extinguish the spirit of unity among Muslims. This statement refutes the assumption that nationalism will divide the Muslim ummah (Lufaei, 2019).

M. Quraish Shihab explains in his book that the Quranic perspective is expressed through the terms *syu'b*, *qaum*, and *ummah* (Shihab, 2007). He further elaborates on the fundamental concept of nationhood, as outlined below:

First, the unity and solidarity of a nation. The Quran commands the unity and solidarity of a nation, as stated by Allah SWT in Surah Al-Mu'minun, verse 52:

وَإِنَّ هَذِهِ ۖ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ

Meaning: *And indeed this, your religion, is one religion, and I am your Lord, so fear Me.*" (QS. Al-Mu'minun: 52)

According to Raghīb al-Asfihani, the word *ummatau* refers to a group united by a common factor whether a shared religion, time, or place regardless of whether that grouping is forced or voluntary. Thus, when the term *ummah* is applied in the context of nationality, this grouping is directed toward the unity of a specific place. This is supported by the opinion of Mahmud Hamdi Zaquq, who argues that the unity of the ummah does not necessarily mean the unity of all Muslims as a whole.

Second, a nation must have a common ancestry. There are several verses that confirm that humans share a common ancestry and are grouped accordingly, as stated by Allah SWT in Surah Al-A'raf, verse 160:

وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَمَهُ قَوْمُهُ ۖ أَنِ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ

اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِنْ طَيِّبَاتِ مَا

رَزَقْنَاهُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

Meaning: *And We divided them into twelve descendant tribes [as distinct] nations. And We inspired to Moses when his people implored him for water, "Strike with your staff the stone," and there gushed forth from it twelve springs. Every people knew its watering place. And We shaded them with clouds and sent down upon them manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not, but they were [only] wronging themselves.* (QS. Al-A'raf: 160)

This verse affirms that Allah the Almighty permits the grouping of people according to their ancestral origins. The Quran affirms that Allah the Almighty created humankind from a single lineage, dividing them into tribes so that they might come to

know one another (Quran 49:13). This serves as an indication that Allah the Almighty approves of grouping people based on their ancestral origins and respective tribes, rather than on religion.

Third, having a language. The Quran explains that among the signs of Allah's greatness is the variety of languages used by people according to their respective tribes. Furthermore, the Quran itself employs this linguistic diversity; it was revealed in seven different languages, as stated by the Prophet Muhammad (peace be upon him):

نزل القرآن على سبعة احرف

Meaning: "The Quran was revealed in seven languages"

Fourth is *adat istiadat*. The term "*adat*" in Arabic is known as "*urf*"; this term appears in the Quran, as Allah, the Exalted, states in Surah Al-Imran, verse 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Meaning: *And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.* (QS. Al-Imran: 104)

This verse explicitly commands the faithful to practice virtue (*urf*) and prohibits evil deeds; this is a prerequisite for becoming a nation that. The term *urf* in the verse above can be interpreted as all customs that do not contradict the concept of *kbair* (good) or the principles of Islam (Al-Asfihani, 1999). According to Quraish Shihab, traditions within diverse societies adapt to the conditions and circumstances of those societies.

Fifth, loving one's homeland. Love for one's homeland is an instinct possessed by a nation; a nation cannot deny this feeling. In Indonesia, the motto "*hubbu al-Wathan min al-Iman*" (love for one's homeland is part of faith) is also popular; some people even consider this motto to be a hadith, though it is not. Although this motto is not a hadith, there is a hadith of the Prophet Muhammad (peace be upon him) that can be analogized to it, namely the hadith of the Prophet Muhammad (peace be upon him):

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

Meaning: "None of you truly has faith until you love your brother as you love yourself."

The Prophet Muhammad, peace be upon him, also felt love for his homeland. In one of his hadiths, the Prophet, peace be upon him, prayed, expressing his love for Mecca as his birthplace:

اللهم حبب إلينا المدينة كحبنا مكة أو أشد

Meaning: "O Allah, grant us love for Medina just as we love Mecca and even more" (Narrated by al-Bukhari and Malik)

CONCLUSION

Examining the concept of national identity including nationalism and love for one's homeland from an Islamic perspective is essentially part of an effort to adapt universal Islamic values so that they align with various aspects of life. Although the term "nationalism" is not explicitly mentioned in the Quran, this does not mean the concept is absent from it. Various elements of nationalism can be found in the teachings of the Quran. The elements of nationalism contained in the Quran include common ancestry, language, customs, history, and a sense of love for one's homeland. The nationalism taught in the Quran has a broad meaning, namely a spirit of nationhood. In the context of the Prophet's history, nationalism is also reflected in the events leading up to the *Hijrah* and the drafting of the Constitution of Medina. This is evident in the Prophet Muhammad's anxiety as he was about to leave Mecca, as well as in his wisdom in laying the foundations for national life in Medina through the written provisions of the Constitution of Medina. Therefore, it can be concluded that the concepts of nationalism and love for one's homeland are implicitly present in

the Quran and the hadith. This also serves as a response to the notion that Islam lacks a strong foundation for supporting love for one's homeland. With this understanding, it is hoped that Muslims will become more confident in loving their homeland and fostering a spirit of nationalism.

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