

## **A Systematic Literature Review of Patriotism Elements from Islamic Perspectives**

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### **Abstract**

The neglect of the value of patriotism among Malaysians, especially the younger generation today raises the issue of insulting the Islamic religion and the institution of the constitutional monarchy has been increasing over the past few years, followed by insulting the national coat of arms, the issue of Jawi writing and the act of putting the Malaysian flag upside down by irresponsible individuals. Therefore, the purpose of this study was to identify the elements of Islamic patriotism found in previous studies. This study used a qualitative method based on the concept of SLR (Systematic Literature Review). The results showed that there are several elements of Islamic patriotism that have been established in past studies either referring to the perspective of the Quran, the Sunnah and Islam in general. Therefore, these elements are important indicators in the development of a model and module of Islamic patriotism, this is because Islam which is inclusive can be applied universally to its diverse and multiracial people. In conclusion, patriotism is an important mechanism in ensuring harmony and unity among Malaysians, because of the existence of the Pillar of the Nation principle as a guide and method in safeguarding the common good of the country.

**Keywords:** Systematic Literature Review (SLR), Patriotism Element, Islamic

### **Introduction**

Malaysia as a country with various of race, religion and culture shows its diversity in social, economic, belief and mentality aspects. The uniqueness of Malaysia is based on ethnic and cultural diversity from the peninsular to Borneo, Sabah and Sarawak. Nevertheless, Malaysians have been independent for almost 65 years, their minds and habits are still colonized and influenced by unhealthy cultures that have been absorbed from the West and

the Middle East. Thus, it leads to misunderstanding and division between races in Malaysia. According to de Mora and Wood (2014), a strong and noble nation does not only depend on its physical strength which is material and technological. Therefore, a country should build strength based on the foundation of culture, knowledge, noble morals, strong self-confidence, a spirit of responsibility and high self-sacrifice. Therefore, the values of patriotism which are part of the noble values can be inspired and practiced as best as possible, can contribute towards the formation of a generation with high prudence and virtuous morals.

Therefore, it is appropriate for the youth, especially at the primary and secondary levels, to make the values of patriotism a practice or belief. Lack of appreciation of patriotism values will contribute youth to become victims of various social disorders. It is appropriate that the values of patriotism need to be instilled in the soul of teenagers because at this stage the teenagers are still in the process of becoming adults. Patriotism can teach teenagers to discipline themselves. Integral discipline can help them achieve success in their chosen field. The country needs a generation that is disciplined and productive because it becomes the helm of the country's development and leadership in the future (Sabri, 2014). Therefore, patriotism is a value that needs to be nurtured from an early age. This is to educate the young generation's love for the country, while also being able to develop identity, character, trust and loyalty to the government and the country.

- Therefore, this study aims to identify the elements of patriotism from an Islamic perspective in past studies through the Systematic Literature Review (SLR) method.

### **Literature Review**

Patriotism is defined as a strong feeling of love for the homeland involving matters of confidence, loyalty, citizenship, courage, independence, identity and sovereignty which is the heart of a country's freedom, independence, stability and progress (Halim, 2020). Furthermore, Patriotism comes from the Greek word, namely patriots (fellow countrymen) (Billig, 1995). According to Gomberg (2002); MacIntyre (2005), a patriot refers to a person who defends and fights for freedom, homeland rights or national defenders. Guntoro (2019) also states that patriotism is an attitude of willingness to sacrifice to defend the nation and the country from internal and external disturbances that are interconnected with the concept of nationalism. Therefore, the feeling of nationalism that exists in a person directly highlights the spirit of patriotism which is considered as a shield of the sovereignty of a country so that all members of society, especially the new generation, appreciate this spirit in their souls and form a whole and stable identity (Sabri, 2014).

Totten (1998) believes patriotism means the spirit of love for the country in any good form. whereas Curti (1946); Berns (2001) believe patriotism is the feelings of pride, willingness to sacrifice to defend the country and loyalty to the nation and country. Holmes and Van Marle (1959) stated that patriotism is a feeling of deep love for the country, where individuals are willing to sacrifice for the beloved country. Although patriotism is sometimes compared and equated with nationalism, but both have differences (Abdullah, 2005). It should be clearly stated that due to the characteristics, the nature of nationalism itself is various, while the phenomenon of nationalism can appear in completely different forms, for reasons and factors that are also different, then equating the concept of patriotism with nationalism is a step which is not scientifically accurate (Ishak, 2002). According to Doob (1964), the difference between nationalism and patriotism, nationalism is an ideology about the superiority of one's own nation and is closely related to the elements of race, language and customs. While

patriotism is the sentiment of love for the country and is closely related to the emotion of defending national sovereignty, political institutions, and laws from being invaded by foreign powers. Justification of the use of the term according to the researcher, the term patriotism is more suitable to be applied in Malaysia, because of the diversity and colour of the race that exists so it demands a feeling of love for the country. On the other hand, Indonesia believes the term nationalism is more synonymous because they are united by language so that finally the Chinese in Indonesia are not able to speak in the language of their nation but Indonesian, because of that patriotism in Indonesia is more inclined to nationalism. This can be seen when all studies related to patriotism have been explored from the point of view of nationalism in Indonesia.

According to Abd Rashid (1999), patriotism is the main element in history that aims to build awareness and strengthen the spirit of struggle and the feeling of love for the country. History is not only studied to gain knowledge but also to inform a nation about events that happened in the past. Salleh (1999) described the goal to be achieved in history as instilling the spirit of patriotism into the souls of the people, which is to always be ready and willing to sacrifice their lives to defend the country. Next, history is expected to help to appreciate the principles contained in the Pillar of the Nation, appreciate the heritage of national traditions such as symbols, the constitution and foster respect for the national language, which is Malay, the official religion, which is Islam and the national flag. By sticking firmly to these goals, this can lead to fostering the spirit of patriotism and building a nation that underlies the country's vision in the future. Even the Prophet SAW taught his people to love their homeland, based on a hadith from Ibn Abbas RA, that the Prophet SAW said in Mecca:

مَا أَطَيْبَكَ مِنْ بَلَدٍ، وَأَحَبَّكَ إِلَيَّ، وَلَوْلَا أَنَّ قَوْمِي أَخْرَجُونِي مِنْكَ مَا سَكَنْتُ غَيْرَكَ

It means:

"How good you are, O Makkah, and how much I love you, if my people had not removed me from you, I would not have lived apart from you." [Reported by al-Tirmizi (3926), this hadith is considered *hasan sahih gharib* by Imam al-Tirmizi].

Therefore, patriotism is an important and mandatory element for every human being referring to their homeland. Meanwhile, Berns (1997) asserted that the spirit of patriotism does not exist naturally in individuals, but that spirit needs to be sown, nurtured and taught at a young age. Because it will have an impact on the country in the future, as expressed by Al Qaradhawi (2009): "When we want to see the face of the country in the future, look at its young generation today, if the young people today are among those who have morals and high prudence, of course our future country will be a peaceful and prosperous country, but if the situation is the other way around, then be prepared to face the possibility of bad things that will happen". This shows how important patriotism is in life as a citizen of a country.

### Methodology

This study used the Systematic Literature Review (SLR) method. This methodology has been widely used by numerous researchers including Kamal and Hussin (2020); Usman et al (2019; 2018). This method applies a systematic search to identify elements of Islamic patriotism from previous studies. According to Higgins et al (2011) a Systematic Literature Review is a study that aims to find and analyze comprehensively, structured, without doubt and can be

repeated in the next process. The research method used is document analysis of articles, journals and online theses written by scholars. The reference rate is in the period from 2016 to now 2021. Every past study has been reviewed and collected in relation to the use of the keywords of patriotism and Islam. Therefore, other studies which are not relevant to the subject will be out of the systematic literature system.

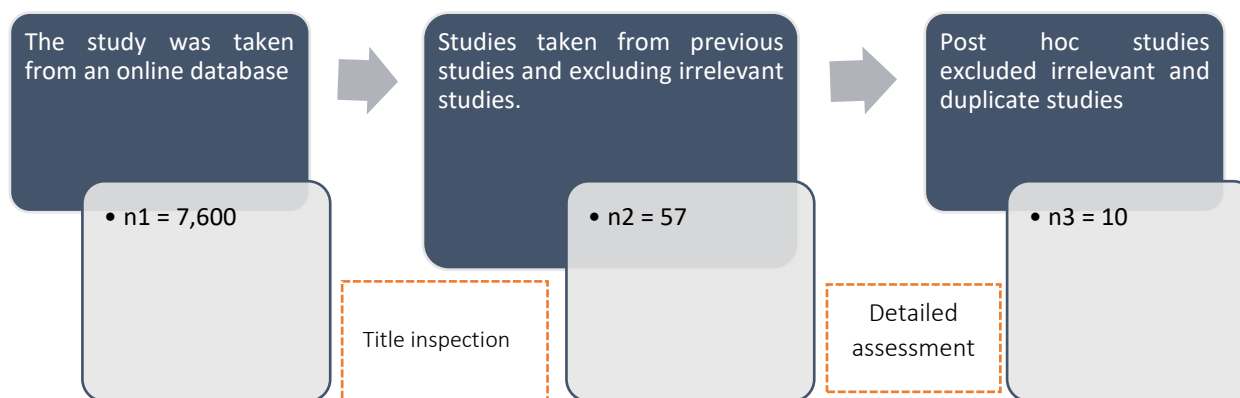


Figure 1: Phrase 1-Primitive Search

Figure 1 shows this study using a systematic literature review method that includes researcher and year, research title, elements and study findings referring to literature review references. This method applies a systematic search to identify elements of Islamic patriotism. The matrix principle of systematic literature review or systematic literature review (SLR) has been followed by many recent researchers to clearly see the phenomenon that occurs around the keywords of the study (Michie & Williams, 2003; Siddiqi et al., 2006). This study has taken a thematic approach using the keywords "Patriotism and Islam" to collect the relevant data. In addition, this study was assisted by accessing the google database, *google scholar*, *semantic scholar*, *researchgate* and *academia*. Referring to the primitive search in Figure 1, it shows that there are 7600 (n1) previous studies which titles contain the keywords patriotism and Islam, but after going through the title screening process, from those findings only 57 (n2) studies which titles matched with the research requirements. While after going through the final screening, which is a detailed evaluation process, the researcher found only 10 (n3) studies that corresponded with the focus of this study. Therefore, the data shows that out of 7600 total searches from the online database, only 10 were accepted to be analyzed in SLR, and the search scope starts from 2016 until 2022 to look at relevant studies in the last six years.

### Results and Discussions

To systematically analyze this study, 10 literature reviews have been identified as important indicators for analyzing the elements of Islamic patriotism. Table 1 shows the SLR from the past studies as following

Table 1

*Analysis of elements of Islamic patriotism based on Systematic Literature Review*

No	Researcher/ Year	Research Topic	Elements/Components/Themes/ Subthemes	Findings
1	Dulatif (2016)	The Concept of Nationalism in the Perspective of Quran	Nationalism in the interpretation of <i>al-Misbah</i> : <ol style="list-style-type: none"> <li>1. The origin of a nation</li> <li>2. National sense</li> <li>3. Nationalism in a positive meaning</li> <li>4. Nationalism and patriotism</li> </ol>	The use of Quranic terms such as <i>syu'ub</i> , <i>qaum</i> , and <i>ummah</i> has the potential to be linked to the concept of nationalism, but the language scope of those terms is not enough to describe all the elements contained in the concept of nationalism. Finally, the researcher only looked for sentences that could be linked to the concept of nationalism. The concept of al-Quran is for Muslims to take legislation, principles and learning whose values are universal for the benefit of humanity that is just, peaceful, and prosperous, then leave it to humanity to adapt and adapt to these universal values. As you already know, the concept of nationalism or nationalism does not set the conditions for uniting the people, but it only demands unity and unity over the diversity of ethnic groups, religions, languages, cultures, customs and others

				that make up a sovereign country.
2	Abd Rahman & Zaini (2016)	Ibn Khaldun's Model of Unity in Diversity in the Context of Integration and Unity of Malaysia's Plural Society	Ibn Khaldun's Model of Unity in Diversity: 1. Brotherhood 2. Prophecy 3. <i>Al-Muluk</i> 4. <i>'Asabiyah</i> 5. <i>Ma'unah</i>	This article can be used as a guide to the culture of integration and unity in Malaysia. This writing can have practical implications in the fields of social science, ethnic relations, nationhood, multiracial writing, organizational management and article writing, education, international law, and human resource management. This article opens a new channel that contributes to unity in diversity from the perspective of Ibn Khaldun and of course using the perspective of Islam.
3	Musyarif (2017)	Hasan Al-Banna Al-Ikhwah Al-Muslimun: A Study of Thought and Dakwah Movement	According to al-Banna, the characteristics of patriotism that do not contradict Islamic teachings are: 1. Aiming to gain independence. 2. Instill a sense of obligation to defend oneself (the nation) from colonialism 3. Opening the territory of Islam. 4. Not limited by geographical boundaries, but religious similarities (Sahal, 1991: 53).	The priorities of Imam Hassan al-Banna's preaching can be divided into two main phases. First, preaching in the 19th century AD, which focused on: 1. Formation of Muslim identity. 2. Muslim family. 3. Muslim community. 4. Islamic rule Next, Preaching in the next century, as a follow-up from

		Nationalism according to al-Banna:	da'wah activities in the first years, which emphasized his da'wah is:	
		1. Must be based on national spirit.	1. Islam by nature (the world).	
		2. Bond of Islamic faith.	2. Justification of the existence of reason.	
		3. Preservation of good old traditions that do not conflict with Islamic teachings.	3. Reviving religion (Shah, 2001: 71).	
		4. Giving honor and appreciation to someone for his services (Sahal, 1991: 53).		
4	Daraini (2019)	Nationalism in the Perspective of Ibnu 'Ashur (A Study of the Verses of Nationalism in <i>Tafsir Al-Tahrir Wa Al-Tanwir</i> )	The concept of nationalism in the Quran: 1. Love of country 2. Patriotism 3. Association 4. Liberation 5. Similarity of descent 6. Pluralism  Ibn Ashur has three principles: 1. Justice 2. Pride 3. Well-being	The nationalism demanded in the Qur'an is national spirit and unity, not nationalism based on arrogance or chauvinism. Therefore, this study debates the concept and method of Ibn Asyur in interpreting verses in the form of nationalism.
5	Komarudin (2020)	A Study of the Values of Nationalism in the Quran and Hadith	The Values of Nationalism in the Quran: 1. Love of country 2. Patriotism 3. Association 4. Liberation 5. Similarity of descent 6. Pluralism  Values of Nationalism in Hadith: 1. Rasulullah loved Mecca & Medina 2. The Prophet prayed for the well-being and safety of his homeland	Elements and forms of Nationalism: 1. Absolute loyalty, the highest loyalty of an individual is to the country and nation. 2. Awareness of calling. 3. Confidence in a task and goal that needs to be worked on. 4. Hope to achieve something happy. 5. The right to life, the right to freedom, and the

				right to property that has been legally collected.
				6. Collective personality that contains intimate feelings as a family, equal fate and responsibility, brotherhood and loyalty among human beings.
				7. The soul of the people that can be explored in traditions, language, stories and folk songs.
				8. Maximum tolerance of each other.
6	Kamarudin (2020)	Patriotism according to Islamic balance	<p>The key to patriotism:</p> <ol style="list-style-type: none"> <li>1. Love the country</li> <li>2. Sovereignty and power</li> <li>3. Jewish rule in Medina</li> <li>4. Prohibition of <i>asabiyyah</i></li> </ol> <p>Claimed patriotism:</p> <ol style="list-style-type: none"> <li>1. Help the country achieve peace and progress.</li> <li>2. Maintain the good name of the country in the eyes of the world.</li> <li>3. Defend the country from any threat.</li> </ol>	<p>This theory of Universal Prosperity is called عمران العلام in Arabic. Many researchers who study <i>Kitab al-Mukaddimah</i> elaborate on the meaning of this theory. Among them Dr. Muhammad 'Abid al Jabri in the book <i>fikr ابن خلدون النسبينة والدولة</i> which explains its meaning: "A social phenomenon that is driven by a group of people who cooperate or agree in a city or village in a sovereign and influential country for the purpose of meeting the needs of life comfortable and prosperous whether spiritually or physically</p>



				guided by religion and morals as well as the laws and regulations of natural and human events created by Allah SWT."
7	Roswandi (2021)	Promoting Islamic Harmony and Patriotism	Strengthening Islamic Harmony and Patriotism: 1. Being a citizen is the duty of every Muslim. 2. Obligation to Fulfill the Agreement. 3. Real Steps to Treat Islamic Harmony and Patriotism.	The values of patriotism in the Quran: 1. Patriotism Terminology. 2. Spirit of Patriotism in the Quran.
8	Iffah & Kurniawan (2021)	Understanding Jihad and Patriotism for The Millennial Generation According to the Al-Quran Perspective	Al-Quran's View of the Relation of Jihad to Patriotism: 1. Allah SWT created humans to know each other's origins. 2. Gratitude is expressed with the attitude of love for the country which consists of various tribes. 3. Be thankful also for jihad, earnestly in safeguarding the integrity of the State.	Patriotism in Islam means that a Muslim should serve and honour his country by living as a Muslim who respects his duty to his diverse neighbours. A Muslim should strive to serve their country, by helping it develop in a positive direction, by resisting oppression, by helping people in need, and by dealing ethically and morally with all people in all circumstances.
9	Saidah (2021)	Nusantara Mufasir's View on Patriotism and its Contextualization in the Millennial Era	Character of patriotism in the Quran: 1. Be responsible 2. Proud and respectful 3. Missing the homeland 4. Loyalty 5. Care 6. Anxiety and worry about various problems that exist in the country	The results of this study show the views of four interpretations of the archipelago regarding patriotism, commentators put the four main characters of patriotism, responsibility based on <i>ukhwah wathaniyah</i> , love of country, loyalty to the nation and country, not dispirited and

				concerned about issues and defending the country. A study of patriotism from four archipelago interpretations:
				<ol style="list-style-type: none"> <li>1. <i>Al-Misbah</i></li> <li>2. <i>Al-Azhar</i></li> <li>3. <i>Angry labi li kasyf ma'na al-Quran al-Majid</i></li> <li>4. <i>Al-Ihriz li ma'arif al-Quran al-'Aziz</i></li> </ol>
10	Mukmin (2021)	Concept of Nationalism in <i>Tafsir Al-Mishbah</i>	of M. Quraish Shihab's ideas in his interpretation of <i>al-Misbah</i> : <ol style="list-style-type: none"> <li>1. Love the Country</li> <li>2. Awareness of Leader's Authority</li> <li>3. Association of Nations</li> <li>4. Maintaining the Stability of National Security</li> <li>5. Consultation</li> <li>6. Good Cooperation between the Leader and the People</li> <li>7. Appreciate Differences</li> <li>8. Punishment for Rioters and Disruptors of Peace</li> </ol>	The concepts are truly relevant if applied in the principles of Indonesian national life, besides the eight concepts are the foundations enshrined in the Quran, they are also the teachings and guidance practiced by the Prophet Muhammad SAW when he was leading. The diversity of tribes and beliefs that exist in the land of Medina are bound and pledged in the charter of Medina.

After analyzing the elements of Islamic patriotism, the researcher categorized the elements into four perspectives, namely: Islam, al-Quran, al-Sunnah and figures. Based on the four categories of elements, the researcher clearly presented in the form of table. Table 2 illustrates the elements that have been analyzed by the researchers as following:

Table 2

*Elements of Patriotism based on Islam (general), Revelation (al-Quran & al-Sunnah) and Leader*

<b>Islam (General)</b>	<ul style="list-style-type: none"> <li>• Love of country</li> <li>• Sovereign</li> <li>• Prohibition of <i>asabiyyah</i></li> <li>• Agree</li> <li>• Nationality</li> </ul>
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<b>Quran</b>	<ul style="list-style-type: none"> <li>• Proud and respectful</li> <li>• Love and miss the homeland</li> <li>• Loyalty</li> <li>• Discuss national issues</li> <li>• Obey the leader</li> <li>• Associations and unions</li> <li>• Keeping safe</li> <li>• Consultation</li> <li>• Cooperation between leaders and people</li> <li>• Appreciate differences</li> <li>• Punishment for traitors</li> <li>• Be grateful</li> <li>• Brotherhood</li> </ul>
<b>Sunnah</b>	<ul style="list-style-type: none"> <li>• Rasulullah loved Mecca &amp; Medina</li> <li>• The Prophet prayed for the welfare and security of the country</li> </ul>
<b>Leader</b>	<ul style="list-style-type: none"> <li>• Fight for independence</li> <li>• Must fight for the country</li> <li>• Expanding the territory of Islam</li> <li>• Expanding Islam</li> <li>• National soul</li> <li>• Bond of Faith</li> <li>• Preserving traditions that do not violate <i>Shariah</i></li> <li>• Brotherhood</li> <li>• Prophecy</li> <li>• <i>Al-Muluk</i></li> <li>• <i>Asabiyah</i></li> <li>• <i>Al-Maunah</i></li> </ul>

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The above elements are important indicators in the development of the character and identity of the people who embody Islamic patriotism (Johari & Muhamad, 2022; Johari et al., 2022). In another study, Adenan and Ab Rahman (2020) debated "National Security from the Perspective of Sharia Maqāsid", it gives an impression of continuity between patriotism and Sharia maqāsid. A country that is in a state of insecurity, such as insecurity due to war, terrorist invasion, rebellion and others that have a significant impact on the country will cause the preservation of life (*hifz al-nafs*) of individuals to be affected which is one of the maqāsid sharia. This can be seen when many lives of the people of the turbulent country become victims because of the situation. Not only the lives of fighters who defend the peace of the country, but also civilians are also lost. Insecurity will also affect religion (*hifz al-din*) when invaders or terrorists have a religious agenda such as the case of violence against the Rohingya ethnic group in Myanmar, where the Myanmar army wants to eliminate the Rohingya ethnic group who are Muslims there (BBC News, 2016). In addition, the war in Palestine witnessed the struggle for Palestinian land by Israel, who are Jewish, killing and oppressing the original Palestinian Muslim population. These two examples clearly show that religious care cannot be preserved when there is war and insecurity. Muslims are denied the right to worship and practice their religion in peace and freedom (Adenan & Ab Rahman, 2020).

Taking care of descendants (*hifz al-nasb*) will also be affected and receive the consequences of the insecurity of a country. An example of war and violence in the country of Syria, when the army of leader Bashar Assad raped and molested Sunni women before being killed as reported by the European-Mediterranean Human Rights Network (Utusan Online, 2013; Harian Metro, 2016). War and insecurity in the country is the reason for the preservation of the offspring cannot be preserved. Next, maintaining reason (*hifz 'aql*) cannot be retained when a country is not safe. Intelligence and intellect are a gift from Allah SWT to mankind. The truth is what is happening in a country that is in turmoil and is not peaceful, the oppressed civil society does not have the opportunity to enjoy education which causes them to fall behind in terms of education and skills (Natasha et. al., 2017). As a result, their intellectual development is also affected and lags behind the passage of time and causes the nation's development to not go well (Drake & Kelly, 2009; Tyler, 2014; Hoenig, 2018; Fransen et al., 2018). Therefore, the effect of insecurity causes the care of the mind and intellect to be preserved and taking care of property (*hifz māl*) too. In the atmosphere of an unstable and chaotic country, the care of property cannot be kept. This is because, most wars, invasions, violence are aimed at making economic profit. For example, the oil crisis factor was the main reason for German colonization of Africa and Russia in World War II, the Arab-Israeli war in 1974 (Bialer, 1999) and the Iraq and United States wars (Stiglitz, 2008; Basedau & Lay, 2009; Rizki, 2013) is also caused by the struggle to control oil resources. This is due to the existence of a lot of oil products in West Asian countries that are being grabbed by big countries. In addition, the effects of war also cause the property of civilians to be seized and destroyed and the economy of the country to collapse (Baker, 2007; Madrick, 2013; Institute for Economics and Peace, 2015) causing the objective of sharia to protect individual property and public property cannot be maintained when there are insecurity events in the country (Rafael et al., 2018).

Therefore, taking care of the state of the country is included in the category of *maslahah darūriyyāt* which is something that must be preserved and taken care of for the benefit of religion, society and the country. Based on the discussion above, national security requires five *maqasid sharia*, because they are connected and have an impact. Thus, this gives the researcher an idea of the elements from the perspective of Islam, al-Quran, al-Sunnah, figures and sharia needs to be combined to produce a holistic and effective model for the development of indicators of patriotism in Malaysians. Accordingly, Figure 2 illustrates the related results of the five components and elements of patriotism based on various Islamic perspectives.

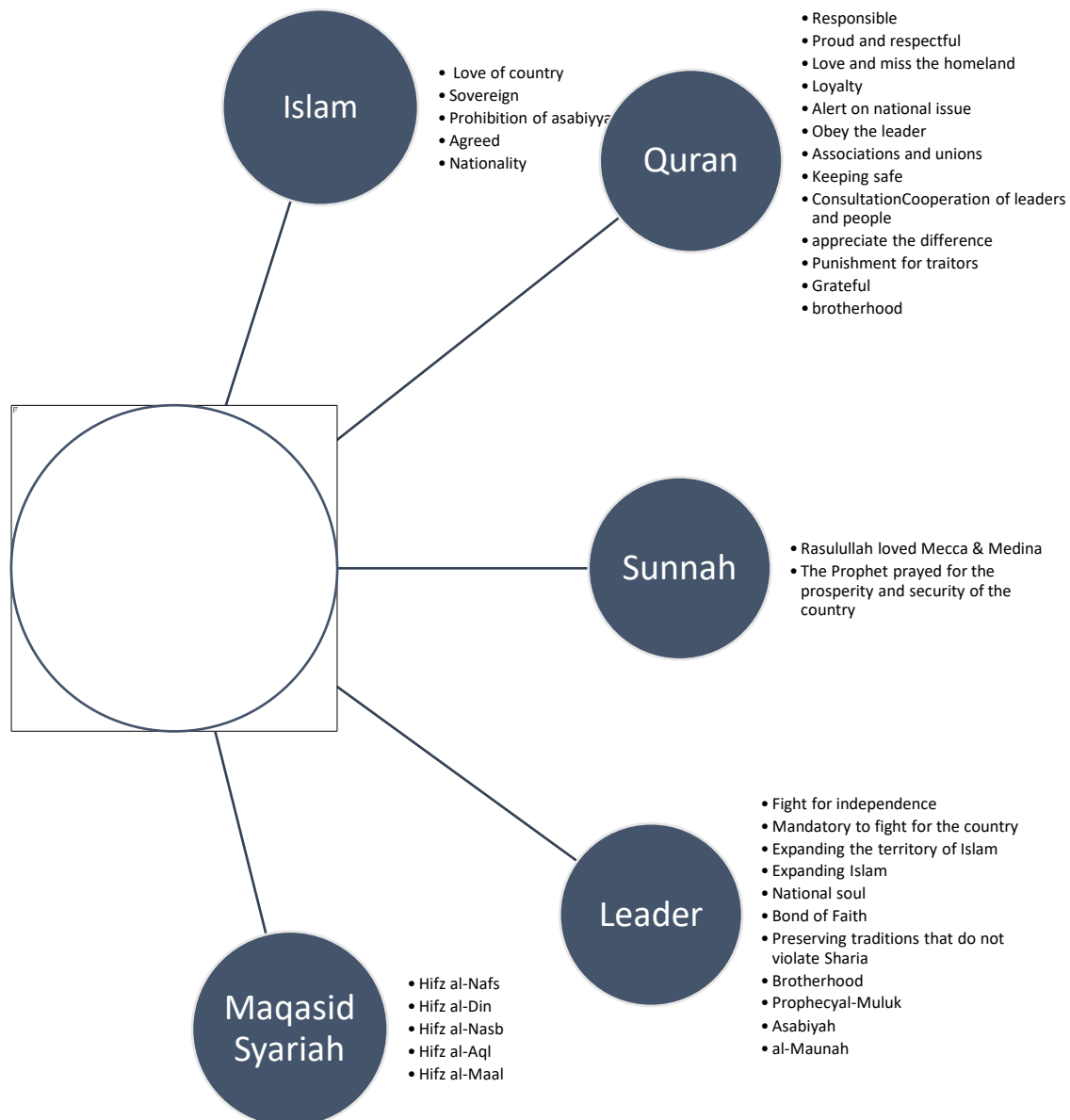


Figure 2: Main Components of Islamic Patriotism

### Conclusion

In conclusion, patriotism is a spirit that exists in every citizen of a country, and it is translated in the form of fighting to defend the country, race and religion. While Islamic patriotism is a container of love and pride for one's homeland as written in the Qur'an, hadiths and books quoted by scholars who carry the same fighting spirit in defending religion, nation and country from continued colonization. The results showed that there are several elements of Islamic patriotism that have been established in past studies either referring to the perspective of the Quran, the Sunnah and Islam in general. Therefore, these elements are important indicators in the development of a model and module of Islamic patriotism, this is because Islam which is inclusive can be applied universally to its diverse and multiracial people. In conclusion, patriotism is an important mechanism in ensuring harmony and unity among Malaysians, because of the existence of the Pillar of the Nation principle as a guide and method in safeguarding the common good of the country.

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