

Shariah-Compliant Patriotism (S-CP) Framework in Malaysia

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Abstract

Shariah-Compliant Patriotism (S-CP) is one of the areas of success from Islamic education in forming a good human being within the framework of Islamic teachings. The demands of patriotism in Islam include helping to achieve progress and peace in a country, preserving the good name of the country in the eyes of the world, as well as defending the religion from any threat. The writing of this paper is aimed at identifying the principles of shariah-compliant patriotism and proposing a framework for shariah-compliant patriotism in Malaysia. The findings of this study have shown that there are seven (7) principles of shariah-compliant patriotism: (i) Belief, (ii) Morals, (iii) Knowledge, (iv) Consensus, (v) Islamic Education, (vi) Respect, and (vii) Strategy, while the development of the shariah-compliant patriotism framework is based on belief, *shariah* and *akhlak*, and sourced from the holy Quran, al-Sunnah, Malay literature, and the National Principle. Finally, the produced S-CP framework is expected to be the basis/core in the construction of profiles, models, and modules for unity-related stakeholders in Malaysia such as the Department of National Unity and Integration (JPNIN) – to strengthen the racial unity in this country, in line with the National Unity Policy (DPN) to ensure the security and continued development of the country while also defending its sovereignty based on the Federal Constitution and the National Policy.

Keywords: Shariah-Compliant, Patriotism, Framework, Malaysia

Introduction

The word “patriotism” is widely recognized and understood in the era of its terminology and usage from the language point, since the 18th century. However, the existence of the principle of patriotism has been guided by Islam since long ago. According to Samsuri (2011), patriotism education and citizenship are a preparation for the young generation to become citizens with knowledge, competence, and self-worth. All of this is necessary for them to be active in the

society. According to Tuozzo (2011), he expressed the sentiment of love for the country based on his expression, "there can be no affinity closer than our country".

Patriotism usually leads the practitioner to form a spiritual bond with the country. The relationship is based on the spirit of love for the country. It is love that nurtures the spirit of loyalty and obedience to the country within a person. According to Elias and Yaakub (2002), a person's identity fades or disappears if their soul is not moved by the feeling of love for their homeland. According to Davidov (2011), in any situation, patriotism has a clear connection with beliefs, people's behavior, leadership styles, and values. When most people are willing to sacrifice to defend their country's dignity, even willing to die to defend its sovereignty, then it shows a complete sense of patriotism.

- Therefore, the writing of this paper is aimed at identifying the principles of shariah-compliant patriotism, and to propose a framework for Shariah-Compliant Patriotism (S-CP) in Malaysia.

Literature Reviews

Patriotism in Islam is referred to as *wataniyah* that is practiced within the borders of the country without abandoning religious values, especially the *maqasid sharia* which places religion as the first *dharuriyyat* principle that needs to be preserved and defended (Remli, 2015), while Marzuki (2014) relates it to *jihad* in the path of Allah SWT to uphold universal human civilization. It is strongly supported by Iffah and Kurniawan (2021) who stated that *jihad* as mentioned in the Qur'an means the attitude of patriotism that is possessed by every citizen as expressed by the scholars, as a result of in-depth research on the close relationship between the concept of *jihad* and the spirit of patriotism. The Qur'anic view of the relationship between *jihad* and patriotism is (i) Allah SWT created humans for them to get to know each other, (ii) The value of gratitude as a result of pluralism in loving the country, and (iii) *Jihad* to defend the integrity of the country. Next, Roswandi (2021) also stated that Islamic teachings are very much in line with patriotism: (i) Being a citizen is the duty of every Muslim, (ii) Obligations that fulfil agreement *Kewajiban yang memenuhi kesepakatan*, and (iii) Clear steps to harmonize patriotism with comprehensive Islamic teachings. According to Komarudin (2020), patriotism is one of the values of nationalism in the Quran in addition to the love of the country, unity, liberation, the same descent, and pluralism. It forms the characteristics of patriotism such as responsibility, pride and respect, longing for the homeland, loyalty, and non-partisanship based on the four interpretations of *nusantara*, namely *al-Misbah*, *al-Azhar*, *Marah labi li kasyf ma'na al-Quran al-Majid and Al-Ihriz ma'rifat al-Quran al-'Aziz* (Sa, 2021). Patriotism that is demanded in Islam includes (i) Helping the country achieve progress and peace, (ii) Maintaining the good name of the country in the eyes of the world, and (iii) Defending the religion from any threat (Kamarudin, 2020).

Shariah-Compliant Patriotism (S-CP) is one area from the Islamic education. Education shapes people to be good (Din, 2001). Shariah outlines actions that have moral values. All Islamic teachings and practices are centered on morals. Through Allah's decree, shariah builds positive morals. Islamic shariah is characterized by the practice of enjoining what is good and forbidding what is bad. Islam has set guidelines for life and an appropriate approach in dealing with all life's problems. Education in Islam encompasses the whole of human life in terms of belief, sharia, worship, *syiar*, sharia and others (Hawwa, 1997). According to Ulwan (2002), the advantage of Islam for all mankind is through the shariah or *manhaj* which is perfect in the education of the soul, the development of generation and *ummah*, the construction of

progress and leading people from being misled from the truth. The complete system of morals and values offered by Islam has structured human behavior outwardly and inwardly. In fact, Islam provides a moral system for the society as a strength that strengthens it and guarantees its excellence. This moral system also moves the society towards the formation of noble and dignified civilization and progress (Ahmad, 1998).

Through nationalism and patriotism, one of the responsibilities of the leaders is to maintain peace and uphold the rule of law in the country. Social security is also included in the leader's responsibility in dealing with social problems because it is included in the category of the country's main problems. A king should take care of his people like he takes care of his own children (Al-Zuhaily, 1989) The community has a role to work together with the country's leaders to deal with social problems from continuing to damage the youth, which ultimately leads the country into ruins, due to the lack of human capital that can develop the country in the future (Abdul Rahman, 1994). Shariah-compliant values such as caring for each other, loving each other, getting to know each other, and so on are values that are highly encouraged in Islam. Islam strongly advocates these values for the sake of human unity, regardless of their religious and ethnic backgrounds.

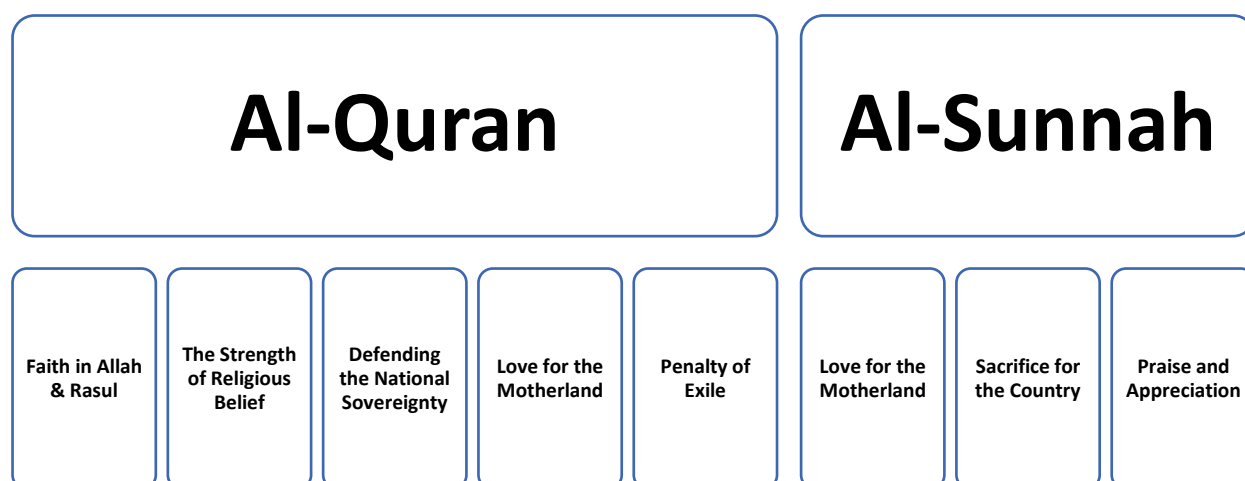


Figure 1: The Elements of Revelation Patriotism (Researchers, 2021)

Methodology

Qualitative study is the design used for this case study. The data were obtained from secondary sources or literature studies using keyword searches such as the concept of patriotism in Islam, the principles of Islamic patriotism and shariah-compliant patriotism. They were then analyzed to obtain the results.

Results and Discussions

Principles of Shariah-Compliant Patriotism

Al-Mawardi in a book entitled *al-Ahkam al-Sultaniyyah wa al-wilayah al-diniyyah* and Muhammad al-Ghazali in the book *al-Tibr al-Masbuq fi nasihat al-Muluk* stated that religion and government (state) are two twin brothers (Al-Mawardi, 1993). This shows the identical bond and significance between religion and the country that cannot be separated. Based on this understanding, it was concluded that there are seven (7) principles of Shariah-Compliant Patriotism (S-CP):

- i. **Belief:** Knowledge and understanding of patriotism based on Islam, true beliefs, and sincere practice and appreciation. Indeed, the relationship between teachings and Islamic Education in the highlight and focus of belief, shariah, life activities is very close, and the relationship between them is very critical. According to Hafidz (2009), the link between the two is likened to walking on two equal and balanced lines from the perspective of the purpose, the goal of shariah to guide His pious servants to use knowledge, guidance, ethics, and morals to God's divine pleasure.
- ii. **Morals:** Personality and morals at the personal, family and community level. The generation of the strength of a nation and a country begins with the integrity of religious principles that are built and developed at all levels of education. According to Arifin and Dan (2002) to achieve the goal of having good citizens, the fundamentals of building humans from the viewpoints of personality and morals must be integrated, and even start from the developed of pure belief.
- iii. **Knowledge:** The strength of knowledge, knowledge and skills related to patriotism that is sufficient to develop the nation and the country. It needs to be greeted politely at the university or higher education level. The term "knowledge" means the arrival of a meaning related to something into an individual, or the arrival of an individual into the meaning of something (Al-Attas, 1995). This view was supported by Daud (2001), who said that the process of building knowledge does not just involve general involvement alone, but that meaning will be achieved when there is a relationship between one thing and another. Then, knowledge and skills related to patriotism and national development should be worked on in an integrated manner.
- iv. **Consensus:** Consensus in honouring religious orders and making the country sovereign, preserving the respect of the institution of Kings, the dignity of the national language, and the development of people with national spirit. Traditional elements that support Malaysian patriotism since a long time include the Islamic religion, the special position of the Malays, the Malay language, and the institution of the monarchy. According to Ismail (2003), the debate among the people against the royal institutions such as political interference, jurisdiction according to the constitution, the concept of a constitutional king and Islamic religious leaders have created an uncomfortable atmosphere among the people. This is because of the shallowness of knowledge and understanding of patriotism. This view was also acknowledged by Jalil (2007) where she considered that this element of tradition often becomes a polemic in Malaysian society which is multi-ethnic and experiences ups and downs in the level of patriotism either increasing or decreasing, especially in certain situations such as elections.
- v. **Islamic Education:** Empowering the Islamic Education subject through interventions in the syllabus, teaching and learning sessions (T&L), and out-of-class educational activities. Rasulullah SAW attached a great importance to education and improvement in the delivery of education. After the event of hijrah, he issued instructions about education. It was stated by him a year after the event of hijrah to the city of Medina. He went up to the pulpit of the mosque and said (al-Kattani, n.d.; Ibarahim, 2004): "How come the believers do not teach religious knowledge to their neighbours, and their neighbours do not attempt to learn. Educate your children with good manners in three things: Love your prophets, love their families, and read the Quran; nor advise others to go study. So, you should know, Muslims should teach their neighbours and teach religious knowledge and give advice to do good things and forbid them from

doing bad things. And they should study, and the neighbours should study religion and give advice. If they don't do that, I will punish them".

- vi. **Respect:** Politeness in preserving the diversity of religion, language, and culture of every Malaysian through nourishing the culture of knowledge and praising the nation's heritage. Today, the concern about the tendency of the people in losing tolerance is increasing. Students' identity will be difficult to form if this situation continues and may cause the separation of society based on ethnicity and religion. There are community groups that show displeasure with the provisions and privileges of a certain group that are clearly stated in the Federal Constitution. Anon (2007) suggested that young people must develop their sense of patriotism from understanding of the Federal Constitution which guarantees the rights of every Malaysian citizen, thereby contributing towards the continued success in nation building and maintaining inter-ethnic relations.
- vii. **Strategy:** Strategic planning is forward-looking, utilizing history and heritage, addressing current issues in the spirit of camaraderie and citizenship. Although various measures have been taken such as the exposure of the constitution in the subject of history at school level and Malaysian Studies or Malaysian Nationality courses at the Higher Education Institution level, the main element and the measurement of patriotism that is the position of Islam as the federal religion, the Malay language as the national language, the position of the kingship institution, the special position of the Malays and Bumiputeras, as well as citizenship rights continue to be a polemic in the society which shows that the move is still unable to explain this matter.

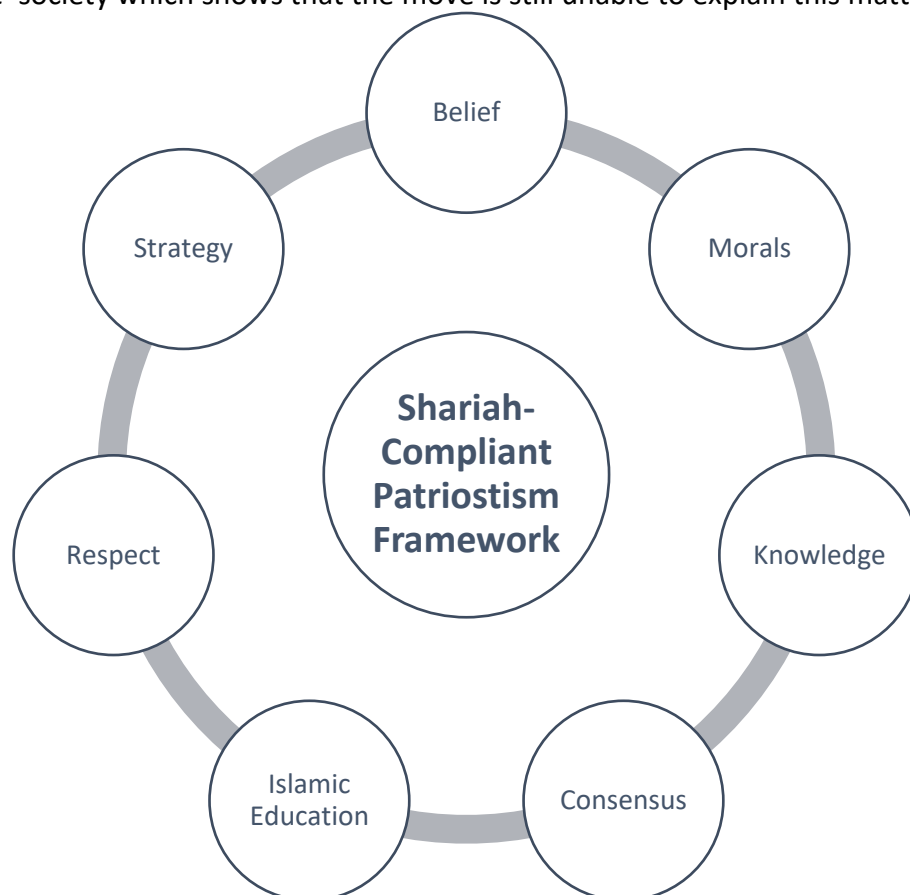


Figure 2: Principles of Shariah-Compliant Patriotism

Shariah-Compliant Patriotism (S-CP) Framework in Malaysia

The findings of this study concluded that there are three (3) foundations in the proposed framework of shariah-compliant patriotism namely belief, shariah and morals that are sourced from four (4) main sources namely al-Quran, al-Sunnah, Malay literature and the National Principle (see Figure 3). According to the researcher's analysis, there are five (5) elements of patriotism in the Quran: (i) Belief in Allah and His messenger, (ii) The strength of religious beliefs, (iii) Defending the national sovereignty, (iv) Love for the motherland and (v) The punishment of exile, while the elements of patriotism in al-Sunnah involve love for the country, sacrificing for the country, and praise and appreciation (see Figure 1) which is known as the element of revelation patriotism in Islam.

Next, there are many terms, information and elements related to Islamic-based patriotism through the study of Malay Islamic historical texts, especially throughout the 13th century to the 18th century AD. These historical texts form and build the civilization, personality, customs, traditions, and practices of the Malay Muslim nation for a long time. An educated generation is built on the awareness of the nation's children in loving and defending their homeland as well as pride in the success and glory of the civilization that is built. There are too many positive findings that can improve and give significant inputs to the world of education. Malay Islamic literary works contain various aspects of patriotism such as love and devotion to family, loyalty to the nation and people, loyalty to the king, loyalty to the country and the obedience of Muslims. Based on the form of the presentation and its contents based on the elements of patriotism, it can be divided into twelve (12) categories which are (Uthman, 2015):

- i. Stories about devotion to family.
- ii. Loyalty to the nation.
- iii. Loyalty of the people to their king.
- iv. Praise for your own country.
- v. The stories of the beauty and richness of nature in one's own country.
- vi. Stories about the prosperity of the country.
- vii. Praises for the king.
- viii. Stories about the bravery of a king.
- ix. Obedience of the king to his country and his subjects.
- x. Stories of heroes who sacrificed for the country.
- xi. Magical stories with a patriotic element.
- xii. Patriotic stories with elements of Islam.

The National Principle is the main pillar of the Malaysian community to realize Malaysia's ideals to increase unity among the people, maintain the spirit of democracy, create a just society, maintain a liberal approach in dealing with diversity, and create a society that is advanced and technological that will be able to form the country's national identity (Hussin, 2020). The spirit of unity and integration can also be fostered in a pluralistic society (Johari & Halim, 2019). It is very relevant today as (i) A philosophy of unity that fosters ethnic harmony and continues to be tested throughout the country's history, (ii) An important guide in creating a just society in the context of bridging the economic gap, and (iii) A significant Preamble in the interpretation of the Federal Constitution (Adil, 2019). The National Principle was first introduced on 31 August 1970 as the basis of the national identity and the socio-cultural device of a pluralist society in Malaysia with five main principles: (i) Belief in God, (ii)

Loyalty to the King and Country, (iii) Supremacy of the Constitution, (iv) Rules of Law, and (v) Courtesy and Morals. It serves as a guide for the people in building the identity of the Malaysian nation, setting aside differences, and strengthening the social solidarity of the diversity of religions, cultures, and races in our country (Seong, 2016). Historically, the drafting of the National Principle was after the racial/ethnic riots on May 13, 1969 until the country was declared under the state of emergency at that time, the parliamentary system of the government was suspended and the National Movement Council (MAGERAN) was established to restore peace, re-establish the law of the land, and foster an atmosphere of harmony and trust in the people (Buku Panduan Kelab Rukun Negara, n.d.). According to Johari and Hassan (2019), the National Principle acts as an axis of national stability based on five main goals which are to achieve a closer unity among the entire community, preserve a democratic way of life, create a just society where the prosperity of the country will be enjoyed fairly and equitably, guarantee a liberal approach to rich cultural traditions and various patterns and build a progressive society that will use modern science and technology. Even so, the main thing that is always touched upon and discussed in relation to the National Principle is the equality of rights between races (Basir et al., 2019).

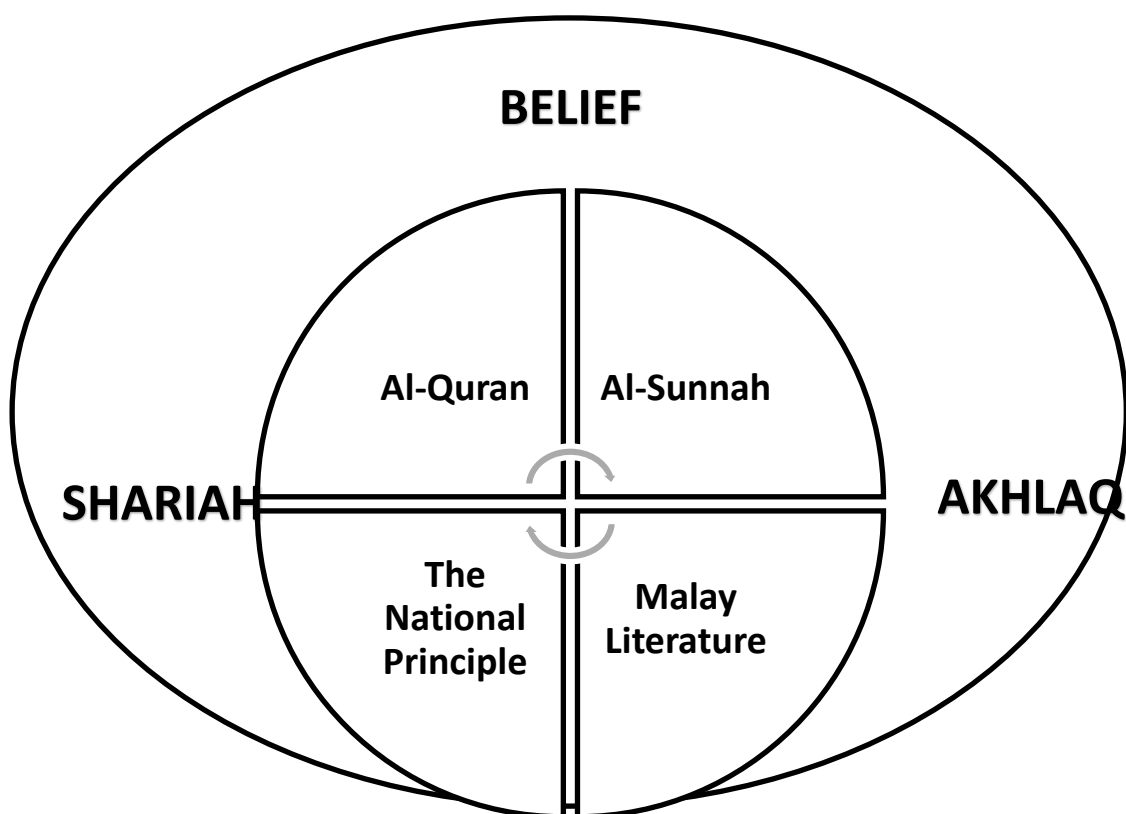


Figure 3: Shariah-Compliant Patriotism (S-CP) Framework in Malaysia

Conclusion

The research findings found seven (7) principles of Shariah-Compliant Patriotism based on belief, shariah and akhlaq and sourced from the revelation (al-Quran & al-Sunnah), Malay literature and the National Principle within the framework of S-CP in Malaysia. This framework serves as a core in the development of profiles, models, and modules that can be used by unity-related stakeholders in Malaysia such as the Department of National Unity and

National Integration (JPNIN) to improve the National Unity Index (IPNas) for peace and racial unity in our country from time to time.

This study generally discusses the concepts and principles of Shariah-Compliant Patriotism (S-CP), followed by the conceptual framework of S-CP in Malaysia. This framework will be used as the basis for the development of profiles, models, and modules to solve problems, especially the neglect of patriotism among Malaysians that causes chaos and tension between races. Therefore, it is hoped to be able to guarantee racial unity by applying the concepts, principles and framework of patriotism that is produced by this study to achieve the goal of the National Unity Policy (DPN) as a united, harmonious, and prosperous country so that the security and continued development of the country is guaranteed, as well as defending the sovereignty of the country based on the Federal Constitution and the National Principle.

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