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**The International Conference on Quranic Studies**Ilmu al-Quran dan Tafsir, Fakultas Ushuluddin, IAIN Kudus**NATIONAL DEFENSE IN SURAT ALI 'IMRAN VERSE 200  
ACCORDING TO THE INTERPRETATION OF HAMKA AND M.  
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**Abstrack**

The existence of developed countries is influenced by the level of internal security. The challenges faced by a country are not only from abroad, But Also domestic factors. National defense consists of two types, namely military and non-military defense. The first type is defense that involves the armed military. The second was carried out by unarmed civilians. This study discusses the interpretation of Ali Imran verse 200 according to Hamka in Tafsir Al-Azhar and Muhammad Quraish Shihab in Tafsir Al-Mishbah. This article focuses more on the editorial *Wa Rabitu*. Hamka believes that the editorial means maintaining security at the Dar al-Islam border from enemy attacks in Dar al-Kufr. Muhammad Quraish Shihab argues that the editorial means being patient in maintaining state security. With this it can be concluded that efforts to maintain national security are in line with the word of Allah. Which is contained in the letter Ali Imran verse 200.

**Key Words :** National Defense, Surah Ali Imran verse 200, Hamka and M. Quraish Shihab

**Abstrak**

Eksistensi negara maju dipengaruhi oleh tingkat keamanan internal. Tantangan yang dihadapi oleh suatu negara tidak hanya dari luar negeri, faktor dalam negeri pun mempengaruhi. Pertahanan nasional terdiri dari dua jenis yakni pertahanan militer dan non militer. Jenis pertama merupakan pertahanan yang melibatkan kalangan militer bersenjata. Sedangkan kedua dilakukan oleh kalangan sipil yang tidak bersenjata. Penelitian ini membahas penafsiran surat Ali Imran ayat 200 menurut Hamka dalam Tafsir Al-Azhar dan Muhammad Quraish Shihab dalam Tafsir Al-Mishbah. Artikel ini lebih fokus kepada redaksi *Wa Rabitu*. Hamka berpendapat bahwa redaksi tersebut berarti Siap siaga dalam menjaga keamanan di perbatasan Dar al-Islam dari serangan musuh di Dar al-Kufr. Muhammad Quraish Shihab berpendapat bahwa redaksi tersebut bermakna sabar dalam mempertahankan keamanan negara. Dengan ini dapat diambil kesimpulan bahwa usaha untuk mempertahankan keamanan negara selaras dengan firman Allah Swt. Yang terdapat dalam surat Ali Imran ayat 200.

**Kata Kunci :** Pertahanan Nasional, Surat Ali Imran Ayat 200, Hamka, dan M. Quraish Shihab

## Introduction

The state exists to protect all the elements in it, both the people and the natural resources they own. Steps to strengthen the existence of a safe and peaceful country through a security defense system. If the country's defense is strong, then the country's security is guaranteed. However, if otherwise the country will experience chaos.

Based on Arthur Victoria's research as cited by Dewi Mardhani et al in an article entitled "Security and Defense in the Study of National Defense to Create a National Security System" that national defense or what can also be called national defense is a vital necessity for the interests of a country to ensure the security of all citizen. National security, which is included in the strategy of defending the country, is an important concern related to national sovereignty (Jurnal of Defense & State Defense, 2020, pp. 281-283).

Al'Araf argued in an article entitled "National Security Dynamics" Threats as well as challenges to state security always develop dynamically according to the times. The challenges faced are not only from abroad, but the most important thing to pay attention to is those from within the country. Traditional forms of security threats are in the form of military threats such as aggression by other countries against a country, violations of territorial boundaries, espionage by intelligence of other countries and so on. In addition, there are also non-traditional or non-military threats, such as the spread of a virus of religious radicalism ideology which endangers state ideology, disease outbreaks that spread within a country. In addition, this threat can be in the form of money laundering by irresponsible persons within a country, natural disasters, poverty to drug trafficking to human trafficking (Jurnal Security Nasional, 2015, p. 33)

If associated with the word of Allah SWT. With regard to this discussion, the author finds in the letter Ali 'Imran verse 200. In this verse there are several key words such as *Isbiru, Sabiru, and Rabitu*. This research is more focused on the editorial *Rabitu* which is translated as beware at national borders (Ministry of Religion of the Republic of Indonesia, 2019, p. 76)

According to Hamka in Tafsir Al-Azhar the editorial *Rabitu* is interpreted as being vigilant in maintaining the defense and security of the country. This editorial explained by strengthening security as well as surveillance at the country's borders

Dar al-Islamm to prevent enemy infiltration from *Dar al-Kufr*. In fact, Hamka gave an example if soldiers are on duty with cars, then the condition of the car must be considered including gasoline and car keys so that one day it can be on standby. (Hamka, 2019, pp. 164-165)

Muhammad Quraish Shihab in Tafsir Al-Mishbah explained the intention of closing Ali 'Imran's letter that patience has several levels, one of which is being patient in maintaining the security of the country's borders from enemy threats. Shihab also understands the editorial *Rabitu* by being patient in defending the country. However, Begawan Tafsir in Indonesia explains the editorial briefly and looks more closely at the relationship between the three keywords namely *Isbiru*, *Sabiru*, and *Rabitu* (Muhammad Quraish Shihab, 2018, p.)

So from this, this study will discuss national defense in the perspective of Surat Ali 'Imran verse 200 by using Hamka's interpretation in Tafsir Al-Azhar and Muhammad Quraish Shihab in Tafsir Al-Mishbah.

## Theoretical Review

### *Definition of National Defense*

Defense is taken from the basic word hold. According to the Indonesian Dictionary, the definition of this word has three meanings, namely in terms of defending or defending, defending something, whether the state or other, and strongholds or fortresses used for self-defense as well as fending off attacks. Meanwhile, National means something that is national in nature, with regard to the nation itself (the Language Center of the Ministry of National Education, 2008).

Based on the terminological definition according to TSL Toruan in the Anthology of National Defense Notes 7 Soldier Academics, National Defense is an effort made by the state to protect and maintain the integrity of its territory, people and interests (TSL Toruan et al, 2021, pp. 22-24). National Defense is divided into two types, namely military and non-military defense. The first type is an attempt to maintain the existence of the state and its interests which is carried out by the armed forces or the military. The second type is efforts made in defending the country by civilian groups such as the police, youth organizations, students, religious leaders, and others (TSL Toruan et al, 2021).

National Defense or what can also be called national defense is a vital requirement for the interests of a country. Based on the White Paper The 2015 Indonesian Defense issued by the Ministry of Defense of the Republic of Indonesia, the essence of National Defense is a guide for all elements of the Indonesian nation which contains several values, namely national goals, national interests, the nature of national defense, the national defense system, the functions of national defense and the basic principles of implementing national defense. The first value is the national goal as set forth in the Preamble to the Constitution of the Republic of Indonesia that national defense aims to protect all the people and their homeland, this also serves to protect the government's

main interest, namely national sovereignty. The second is the national interest, namely maintaining the existence of the sovereignty of the Republic of Indonesia which is based on Pancasila and the 1945 Constitution. The essence of national defense, especially Indonesia, is universal, that is, implementation based on awareness of the rights and obligations of the nation's children accompanied by belief in one's own strength.

The system used is the universal people's defense system by integrating military and non-military defenses in order to form a high strength and deterrence. While the function of national defense as stated in Article 5 of Law No. 3 of 2002 is "To realize and defend the entire territory of the Unitary State of the Republic of Indonesia as a single defense unit", then in this case there are several ways to do it, namely deterrence, prosecution and recovery. The basic principle of implementing national defense in Indonesia emphasizes non-alignment. So that with this Indonesia prioritizes the creation of peace, security as well as prosperity in international relations through an active and free foreign policy (Ministry of National Defence, 2015, pp. 25-33).

With regard to national defense, which also includes discussion of the state security system, there are threats that should be watched out for, both from within the country and from abroad. In addition, threats can also be military or non-military. According to Barry Buzan as quoted by Al A'raf in the National Security Journal article entitled "National Security Dynamics" argues that there are five main security sectors, namely: 1) the Military Security which focuses on strengthening the field of military weapons;

2) the Political Security which is based on the problem of state stability and the ideology adopted by a country; 3) the Economic Security which is centered on the resilience of the country's economy which can prosper the people; 4) Societal Security related to language, culture, religion, national identity as well as traditions that apply in a country and acceptable changes; 5) Environmental Security which discusses the security of a country's environmental existence. All of these sectors are interrelated (Al A'raf, 2015, p. 29).

The Indonesian Ministry of Defense outlined its policy for 2021, there are several threats to the security of the Indonesian state such as Radicalism, terrorism and the Covid-19 disease outbreak. Apart from the threat of an outbreak, there are other things such as CBRN-E or Chemical, Biological, Radiological, Nuclear and Explosives. If the threat faced is related to the military, the government issued a policy to strengthen the country's border areas as well as the East Kalimantan region which is a candidate for a new capital. This step is realized by integrating military and non-military cyber, then strengthening 3 dimensions namely the Army, Navy and Air Force both in terms of the quality of weapons and human

resources. Non-military threats such as Covid-19 and CBRN-E, the Indonesian Ministry of Defense is trying to create public health facilities, both supporting equipment, field hospitals, as well as health workers. Apart from that, the government is also creating high computing facilities based on Technology Research such as the procurement of Artificial Intelligence and data science as well as building an Early Warning System Monitoring Platform (Ministry of Defense, 2021, pp. 7-9)

Another threat that needs to be watched out for after the above is infiltration or infiltration carried out by groups or individuals through weaknesses or gaps that belong to an opposing territory with the aim of destroying the strength of that region. This activity can be carried out by land, sea and air. Apart from that, it can also happen by secretly including certain people in political groups or organizations, government agencies as well as the private sector. The state must also be wary of intervention or interference from other countries in domestic affairs which, if left unchecked, will result in social chaos and coups against the legitimate government (Sunarso, 2020, pp. 148-149)

#### *Tafsir Al-Azhar*

Hamka's Monumental work is closely related to the Al-Azhar Mosque in Kebayoran Baru, Jakarta. Starting from the recitation of the interpretation of the Koran after dawn which Hamka taught at the mosque since 1959. A few years later precisely January 15, 1962 the management of the Al-Azhar Mosque published the magazine Gema Islam. The administration of the magazine, Haji Yusuf, suggested that Hamka include the material for the dawn lecture in a magazine rubric called Tafsir Al-Azhar. Apart from being related to the Kebayoran Baru Al-Azhar Mosque, this naming is also related to Hamka's gratitude to Al-Azhar University of Egypt for awarding him the title of Doctor Honoris Causa (HC) on October 19, 1960 (Mukhlis, 2004, pp. 45-46) .

The process of forming Tafsir Al-Azhar began with the rubric of Gema Islam magazine from 1962-1964. The writing was not done in a coherent manner, Hamka began to interpret the Qur'an from chapters 18 to 19. On October 11, 1963, Hamka was put under house arrest because of accusations of participating in an illegal meeting in Tangerang, which was considered pro-Malaysia by the Old Order government. Even so, the writing process continues. Before being released in 1966, Hamka had completed the complete interpretation of 30 chapters. After his release, his writings were published in book form by Jakarta's "Pembina Masa" from juz 1 to juz 3. Furthermore, from chapters 4 to 15 published by the Nurul Islam Foundation which is included in the Panji Masyarakat publisher. Then chapters 16 to 30 were published by Pustaka Islam Surabaya. The climax was on February 17, 1981, when Hamka's

well-known work was published in full by the Panji Masyarakat Jakarta publisher led by Hamka and Pustaka Nurul Islam Surabaya. In this era Tafsir Al-Azhar spread in the form of plagiarism which spread in Singapore, Malaysia to Pattani. Therefore, the publication of the Tafsir abroad was submitted to the Singapore National Library (Hamka, 2004, pp. 67-70).

The writing of Al-Azhar Interpretation is arranged coherently according to the 'Uthmani Mushaf starting from sura al-Fatihah to al-Nas. Each discussion is divided into several sub-discussions. Hamka combines interpretation by wayah and history or text and ratio. In addition to explaining the arguments for both Naqli and Aqli, Hamka also links the discussion to the social reality that occurred at the time of writing. Hamka's interpretation refers to Tafsir *al-Manar* by Muhammad Abduh and Muhammad Rashid Rida, Tafsir *al-Maraghi* by Ahmad Mustafa al-Maraghi, Tafsir *al-Qasimi* by Jamal al-Din al-Qasimi and Tafsir *Fi Zilal al-Qur'an* by Sayyid Qutb (Hamka, 2004, pp. 52-55)

The method of discussion used by Hamka in his commentary is analysis or *Tahlili* which explains the verse according to the 'Uthmani Mushaf so that it is easy for readers to understand (Ridhwan Nashir, 2003, p. 17). According to Nashruddin Baidan, the style of Tafsir *Al-Azhar* is social (*Adabi Ijtima'i*) with an esoteric or Sufism approach. Meanwhile, the form of Hamka's interpretation is *bi al-Ra'y* or thought (Nashruddin Baidan, 2003, pp. 105-106). According to M. Ridhwan Nashir, Hamka's style of interpretation is a combination of history (*bi al-Riwayah*) and ratio (*bi al-Ra'y*) or what is called *Tawafuqi* or *Iqtirani* (Ridhwan Nashir, 2003, pp. 17-20). According to Muhammad 'Ali Iyazi, Hamka's well-known works are classified in the category of movement-style interpretations or *Haraki* because there is a similarity in background between Hamka and Sayyid Qutb, namely an activist of the Islamic movement (Muhammad 'Ali Iyazi, 1333 H, p. 52)

Hamka explains the matter of state or national defense in the Qur'an as follows:

“Wahai Orang-orang yang beriman Bersabarlah kau dan kuatnanlah kesabaran kamu, bersiap-siagalalah dan bertakwalah kepada Allah, supaya kamu mendapat kemenangan”. (Surat Ali 'Imran ayat 200)

The verse above discusses the commands of Allah SWT. To His faithful servant to do three things with one purpose. First, *Isbiru*, that is, be patient by strengthening your heart and holding back your passions so that you can control yourself both when you are happy and when you are sad, as well as be patient in carrying out Allah's commands. Second, *Sabiru* which means increasing patience, not only being patient with oneself, but being patient with others including the enemy who is always looking for loopholes to damage. By increasing this one can survive all threats. Third, *Rabitu* is interpreted in an attitude of vigilance and being

ready to guard the borders of Islamic countries from attacks by enemies originating from Kafir countries, not just territorial borders but the whole country does not escape from security surveillance. Thus, the culmination of this verse is fear of Allah SWT, after humans have made their best efforts, the final step is to surrender all matters to Allah Ta'ala in order to obtain victory (Hamka, 2021, pp. 164-165).

### *Tafsir Al-Mishbah*

The interpretation written by Muhammad Quraish Shihab entitled "Tafsir Al-Mishbab Message, Impression, and Harmony of the Qur'an" began on Friday, 18 June 1999 or 4 Rabi'ul Awal 1420 H in Cairo, Egypt. The background for writing this commentary is because of the reality of the Indonesian people, although the majority are Muslims, many do not understand the Qur'an properly. The existence of the holy book is still focused on reading. In addition, Shihab previously wrote a work entitled Tafsir al-Qur'an al-Karim, Tafsir on Short Letters published by Pustaka Hidayat. The work explains 24 letters based on the order in which the letters were revealed in the Al-Qur'an or *Tartib Nuzuli* starting with al-Fatihah, then followed by surah al-'Alaq, al-Muddaththir, al-Muzzammil to sura al-Tariq. However, because the public did not like this method, Shihab looked for another format so he rewrote another work, Tafsir Al-Mishbah (M. Quraish Shihab, 2002/1434 H, p. xiii).

The writing of this interpretation is carried out in a coherent manner in accordance with the *Mushaf 'Uthmani* from chapter one to chapter thirty. This interpretation includes discussing the name of the letter as well as the reason for naming it, the number of verses and the category of the letter, the mention of the number based on the order of the *Mushaf* and its descent, the correlation between the previous and the next letter, the mention of the main theme, and the mention of *Asbab al-Nuzul* if any (Atik Wartini, 2014, pp. 119-120). The specialty of Tafsir Al-Mishbah is the application of the *Munasabat* theory or the relationship between a letter or verse and another letter or verse which takes reference from Nazim al-Durar Fi Tanasub al-Ayat wa al-Suwar's work *Ibrahm ibn 'Umar al-Biqai* (809-885 H/1406-1480 AD) (Shihab, 2002/1434 H), p. xxvi). Shihab refers to several Middle Eastern interpreters such as Muhammad Sayyid Tantawi, Muhammad Mutawalli al-Sharawi, Sayyid Qutb, Sayyid Muhammad Husein Tabataba'i, Muhammad Tahir ibn 'Ashur, al-Biqai, and others both from both Sunnis and Shiites (Shihab, 2002/1434 H), p. xxviii).

The method used by M. Quraish Shihab in his magnum opus is an analysis that explains all aspects contained in the verse or *tahlili* (Abd al-Hayy al-Farmawy, 1977, p. 23). The methodology for taking the source of Tafsir Al-Mishbah according to M. Ridhwan Nashir is a combination of *bi al-Ma'thur* and

bi al-Ra'y or what is called Tafsir bi al-Iqtiran. The style contained in Tafsir Al-Mishbah is social or Adabi> Ijtima'i meaning that in explaining the content of the Qur'an, Shihab follows 'Abduh's footsteps, namely exploring the meaning of verses by looking at the situation and developments of society (Nashir, 2003, p. 20, 28). According to Iyazi, the style of Shihab's monumental work is included in the category of Hida`i or guidance because it is more concerned with the functional aspects of the Qur'an as an explanation and guidance for the people (Iyazi, 1333 H, p. 49) .

Muhammad Quraish Shihab explained about the interpretation of the letter Ali 'Imran verse 200 Allah SWT commands His servants to be patient. Shihab explains the meaning of patience with a linguistic approach that boils down to self-restraint both to oneself and to others. Patience is divided into three types, such as patience in uniting people of different opinions and beliefs (Qs. 7: 87), patience in maintaining unity as well as unity (Qs. 8: 46), patience in carrying out prayers and prayers (Qs. 20: 132) , and patient in the face of disaster (Qs. 2: 155). This Nusantara scholar cites Sigmund Freud's opinion that humans can endure something they don't like, but there is an important value behind the ordeal. In this verse it is also explained that one form of patience is found in the editorial Rabitu which means being patient in defending and defending state sovereignty. This activity certainly requires patience both in strategizing and in action on the ground (Shihab, 2017, 387-389).

## Method

This article takes a qualitative research model. The data collection method in this paper is the library or Library Research. Data in the form of references as well as literature both in Indonesian and foreign languages are collected then sorted and then a process of reviewing the discussion is carried out. The object of research in this article is Surat Ali Imran verse 200 by taking the primary sources of Tafsir Al-Azhar by Hamka and Tafsir Al-Mishbah by Muhammad Quraish Shihab. The data processing method and its analysis are qualitative with deductive and inductive reasoning. This study discusses Surat Ali 'Imran verse 200 and is more focused on discussing the editorial of Wa Ra>bit }u> and then related to the theme of the discussion, namely National Defense.

## Results And Discussion

National defense is vital for the existence of a country. The threats faced by the state do not only come from outside but also come from within. According to Sunarso there are 5 threats that the state must watch out for, namely: 1) Subversion, namely activities or behaviors that lead to treason against the state by covering social, economic, ideological, political, cultural and security defense aspects which lead to the overthrow of the legitimate



government, 2 ) Infiltration or acts of infiltration either by certain individuals or groups from one country to organizations or political groups in other countries by exploiting the weaknesses of a country, 3) rebellion or activities carried out by certain groups in an organized and armed manner to separate themselves from the state, 4) Intervention or foreign interference in the country's domestic affairs carried out to facilitate the coup process against the government, 5) Invasion, namely an armed attack by a country against another country to control resources and territory. Some of these threats, if not watched out for, will result in an increase in patterns such as exploitation of existing vulnerabilities in society, social tensions within a country. If this is successful, there will be rebels who are able to form new forces by taking advantage of the chaotic situation to overthrow the legitimate government and lead to the formation of a new state with an ideology that suits the tastes of the rebels (Sunarso, 2020, pp. 148-150).

Of course, to maintain state sovereignty, it is necessary to strengthen security, ideology, politics and the economy. The armed forces are the front guard in protecting and defending the country. Talking about this is of course related to the readiness of human resources from the regular armed forces to the quality of the weaponry they have. The development of an increasingly advanced and dynamic era makes it necessary for the armed forces to review the national defense strategy.

Related to this, Hamka also explained in his Tafsir that the nature of alertness to the enemy must be increased by giving an example if a military has an official vehicle such as a jeep, then it must always be in top condition both the quality of the engine and the fuel. The Nusantara interpreter gives reasons because if one day the country is in a precarious state, then the Jeep can be used (Hamka,165).

M. Qurasih Shihab in his commentary briefly explained about national defense. However, Shihab explained that defending the country required patience. Shihab also explains the word patience by explaining a number of types of patience such as patience in uniting those who have different opinions and beliefs (Qs. 7: 87), patience in maintaining unity as well as unity (Qs. 8: 46), patience in carrying out prayers and prayers (Qs. 20: 132), and patient in the face of disaster (Qs. 2: 155). So from this it can be understood that achieving security and peace in the country requires patience in a broader sense, including maintaining unity and integrity (Shihab, 2017, 387-389).

The element of national defense lies in the strength and quality of the weaponry owned by the armed forces and the strategy to strengthen defense also receives attention in the word of Allah SWT as follows:

“Dan persiapkanlah dengan segala kemampuan untuk menghadapi mereka dengan kekuatan yang kamu miliki dan dari pasukan berkuda yang dapat menggentarkan musuh Allah, musuhmu dan orang-orang selain mereka yang kami tidak mengetahuinya; tetapi Allah mengetahuinya. Apa saja yang kamu ingkankan di jalan Allah niscaya

akan dibalas dengan cukup kepadamu dan kamu tidak akan dizalimi (dirugikan)". (Surat Al-Anfal ayat 60)

Hamka explained in his commentary that when facing an enemy one should be alert to all the bad possibilities that may occur. One of the steps to strengthen this is paying attention to the quality of alusista as found in the editorial Ribat al-Khayl which means the mooring of a war horse. Hamka interpreted the editorial by looking at the context of the times. In addition, it also quotes the opinion of Umar ibn al-Khattab Ra. As follows

"Teach your children to swim and archery. They should be able to jump on a horse's back in one jump".

The author of Tafsir Al-Azhar explained that this opinion is in line with Surah Al-Anfal verse 60. However, the meaning must be in accordance with the context of the times. When at the time of Rasulullah SAW. And friends, war generally uses swords and spears. However, in this modern era, weapons are growing, both firearms and war vehicles such as warships, armored wagons, military jeeps as well as fighter planes. Hamka also participated in explaining his personal experience when giving a recitation at the Al-Azhar Mosque, one of the participants also gave testimony when Hamka studied this Surah. named Haji Suyono who at that time became Rear Admiral of the Republic of Indonesia Air Force (now the Indonesian Air Force) explained that the alert and alert nature must be possessed by every military soldier, if a soldier has an official vehicle, then he must be in a state of readiness if one day there is an order to face precarious situation.

The strategy to defend the country has the main objective of terrifying the enemy which is contained in the editorial Turhibu<na Bih 'Aduw Allah Wa 'Aduwwakum which means that can frighten the enemies of Allah and your enemies. According to Hamka, if the well-designed strategy includes the need for quality defense equipment for the armed forces, then the enemy will think twice about attacking the honor of a country. But if it's the other way around, then the enemy will find a gap to carry out aggression against a country. Therefore, Hamka interprets this verse so that everyone is wary of both real and hidden enemies (Hamka, 1999, 2795-2796).

Muhammad Quraish Shihab in Tafsir Al-Mishbah has the same opinion as Hamka when explaining about Ribat al-Khayl which must be interpreted according to the context of the times. If you look at the textually the editorial means the horses are moored with the aim of being prepared as combat vehicles. Shihab argues that this was at the time of the Prophet SAW. It was commonplace that it was used even during the Battle of Badr the Muslims only had 2 horses.

The author of Tafsir Al-Mishbah is of the opinion regarding the editorial of Turhibna Bih 'Aduw Allah Wa 'Aduwwakum that preparing weapons as well as other supporting forces related to national defense is carried out to safeguard

national sovereignty, not to oppress or colonize and prevent aggression by other countries. Turhib<na's editorial comes from the root word Rahiba which means to be afraid or afraid. If you look at the context of modern Arabic, the roots of these words are interpreted as terror and terrorists. However, according to Shihab, semantically, this word does not mean an act of terror against the general public or innocent people. This editorial is devoted only to terrify the enemy of Allah SWT. and the enemy of society. The state also may not use its power for the benefit of certain individuals even though they have high ranks. With this, Shihab concludes that the use of weapons by the military in defending the country cannot be equated with terror (Shihab, ... 586-588)

One of the elements of national defense is to maintain the unity and integrity of the nation's elements. Abdul Mustaqim in an article entitled Defending the Country in the Perspective of the Qur'an explained that this had been conveyed in the Word of Allah SWT. As follows

“Dan berpegangteguhlah kamu semuanya pada tali (Agama), dan janganlah kamu bercerai berai, dan ingatlah nikmat Allah kepadamu ketika kamu dahulu (masa jahiliah) bermusuhan, lalu Allah mempersatukan hatimu, sehingga dengan karunia-Nya kamu menjadi bersaudara, sedangkan (ketika itu) kamu berada di tepi jurang neraka, lalu Allah menyelamatkan kamu dari sana. Demikianlah Allah menerangkan ayat-ayat-Nya kepadamu agar kamu mendapat petunjuk”. (Surat Ali ‘Imran ayat 103)

The verse above contains a warning about the dangers of disputes that will lead to division or disintegration. In another verse Allah also reminds us of the prohibition of disputes that cause weakness as follows

“Dan taatilah Allah dan Rasul-Nya dan janganlah kamu berselisih, yang menyebabkan kamu menjadi gentar dan kekuatanmu hilang dan bersabarlah. Sungguh,, Allah beserta orang-orang sabar”. (Surat Al-Anfal ayat 46)

Mustaqim also explained that in order to defend the sovereignty and honor of the country, it is necessary to instill religious nationalism or understand the love of the homeland which is based on religious spirit, in other words, the values and spirit of religious teachings are the basis for defending and upholding a just and prosperous country (Abdul Mustaqim, 2011, pp. 118-119)

Returning to national defense, one of the most vital issues to be discussed is the issue of national borders or areas of countries that are considered underdeveloped, lagging and rarely inhabited by the people. As is well known, the border area is very sensitive, apart from being able to spark issues in the form of conflicts between countries involving the government as well as the military, such as what happened between North Korea and South Korea which are always

in turmoil in the border area, the Ambalat case involving Indonesia and Malaysia, the Miangas case involving Indonesia and the Philippines also issue contingent boundaries between Malaysia-Singapore and Malaysia-Thailand. Some of these things are included in traditional security threats.

There are also non-traditional threats faced by a country, such as money laundering, piracy, human trafficking that occurs in women and children, smuggling of illegal goods, natural destruction, the rise of separatist movements to cases of terrorism. Of course this cannot be underestimated because it can destroy the existence of a sovereign state (Al A'raf, 2015, pp. 33-34).

The main step to fix this is starting from strengthening the armed forces, especially the quality of weapons, both firearms, military service vehicles, warships to fighter planes. In addition, the dynamic development of the times has made the supply of technology that supports military needs a major concern, such as the existence of a special cyber unit that functions to carry out counter-espionage (Al A'raf, ... 33-34).

National defense from a non-military point of view, the steps to deal with threats to national security begin with the cultivation of a sense of religious nationalism as expressed by Abdul Mustaqim (Mustaqim, 119). Another step that is also important is strengthening the state ideology as a means of unifying the elements of the nation. For example, the Indonesian state consists of various tribes, religions, ethnicities and even languages. Steps to maintain state sovereignty consist of several things such as:

- A. Instilling a sense of love for the motherland/nationalism
- B. Awareness of the life of the nation and state
- C. Strengthening Pancasila ideology as the basis of nationality
- D. Fostering an attitude of willingness to sacrifice for the common good
- E. Have the ability to defend the country
- F. Generating enthusiasm to create a just and prosperous nation

If the six steps are realized well, then resilience The national unity of the Indonesian nation can be realized in a real way (Banten Provincial Political and National Unity Agency, T.Th, 13-16). But if on the contrary, then interference from within and outside will occur. According to Muhammad Nasir in the book War on Indonesian Islamic Terrorism After the 2001 WTC Incident explained that after the terrorist incident on September 11, 2001 in the United States, the terrorist network spread its wings all over the world to spread terror causing several terror incidents, one of which was the Bali Bombing I on the 12th October 2021. This event is the worst act of terror in Indonesia. Not only

this, terror attacks continued to grow several years later (Muhammad Nasir, 2016, pp. 55-57).

This tragedy caused wounds not only for the Indonesian people but for the whole world. In order to realize a strong national defense, the attitude of vigilance needs to be increased again, especially for officers who guard the borders between countries and the armed forces who serve in underdeveloped, outermost and underdeveloped areas both economically, socially, politically and culturally.

This matter is in harmony with the spirit contained in the verse of Ali 'Imran 200. Hamka also explained in his commentary that defending the state is a religious order as explained in the closing of Ali 'Imran's letter. Even though in his interpretation of the end of Ali 'Imran Hamka's explanation in terms of Dar al-Islam and Dar al-Kufr and a brief explanation, in fact it is still relevant and suitable for the Indonesian context. This interpretation can also encourage the Indonesian people to continue to struggle to maintain the security of their country as a form of gratitude for the blessings of Allah SWT. Namely the pleasure of independence (Hamka, 2021, pp. 164-165).

Likewise with the interpretation of Muhammad Quraish Shihab regarding the letter of Ali 'Imran verse 200 which places more emphasis on the broad understanding of patience. Efforts to realize national defense require patience and fortitude as previously explained. Shihab briefly explained the country's defense. However, in interpreting it, to achieve national defense requires patience. As he explained about patience, steps to defend the country begin with realizing a sense of tolerance to parties who have different opinions and faith, then being patient in maintaining the spirit of unity and oneness to being patient in the face of calamity. Based on this explanation, Shihab indirectly directs the reader regarding the steps to realize national defense (Shihab, 2017, 387-389).

The two interpreters have in common that realizing national defense requires patience in the form of a strategy. The action of national defense is reaffirmed in Surah Al-Anfal verse 60. Hamka and Muhammad Quraish Shihab emphasized that defending the country requires careful planning as well as an accurate strategy as described in the verse. Thus, the spirit of national defense has a foundation as stated in the letter Ali 'Imran verse 200 as interpreted by Hamka in Tafsir Al-Azhar and Muhammad Quraish Shihab in Tafsir Al-Mishbah..

## **Conclusion**

After explaining the interpretation of the letter Ali 'Imran verse 200 according to Hamka and Muhammad Quraish Shihab in their monumental work,

it can be understood that the two have similarities in explaining the editorial of Wa Rabitu, namely defending the state. The interpretation of both has the spirit to carry out national defense, especially protecting every corner of the country so that it is protected from all kinds of threats, both internal and external.

Hamka explained the verse in detail, such as mentioning the terminology of Dar al-Islam with Dar al-Kufr and contextualizing it with modern conditions such as the mention of jeeps as military service vehicles that are always ready.

Muhammad Quraish Shihab mentioned briefly, but still related to the previous sentence and explained in detail the meaning of patience, including patience in defending the country..

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