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Respecting the Red White Flag and National Commitment in the Perspective of Hadith

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Abstract

The purpose of this study is to analyze the phenomena that occur in the community related to respect for the Red and White Flag and national commitment in the perspective of hadith. This study uses a qualitative approach. Qualitative approach is the process of solving the problem under study by describing the object of research in detail. The data collection technique in this study uses library research in the form of documentation studies, namely books that

are relevant to hadith texts. The analysis technique used is through three paths, namely: first, data reduction, which is defined as the process of selecting data; secondly, presenting data; thirdly, drawing conclusions. As for the results of this study, the opinion which says that respecting the flag as a shirk behavior does not have a strong argument. They consider that respecting the flag is not included in worship. so respecting the flag means respecting inanimate objects, respecting inanimate objects is including shirk. The implications of the results of this study can at least provide input to policy makers that normatively, mainly based on hadith, that respecting the flag as a symbol of the state is permissible. In general, this research has provided an understanding that respecting the red and white flag is a form of national commitment that must be preserved continuously.

Keywords: *Respect for the Flag, National Commitment, Hadith.*

Abstrak

PENGHORMATAN KEPADA BENDERA MERAH PUTIH DAN KOMITMEN KEBANGSAAN DALAM PERSPEKTIF HADIS. Tujuan dari penelitian ini adalah untuk menganalisis fenomena yang terjadi di masyarakat terkait penghormatan kepada Bendera Merah Putih dan komitmen kebangsaan dalam perspektif hadis. Penelitian ini menggunakan pendekatan kualitatif. Pendekatan kualitatif adalah proses pemecahan masalah yang diteliti dengan cara mendeskripsikan objek penelitian secara rinci. Teknik pengumpulan data dalam penelitian ini menggunakan studi pustaka berupa studi dokumentasi yaitu buku-buku yang relevan dengan teks hadits. Teknik analisis yang digunakan adalah melalui tiga jalur, yaitu: pertama, reduksi data, yang diartikan sebagai proses pemilihan data; kedua, penyajian data; ketiga, penarikan kesimpulan. Adapun hasil penelitian ini, pendapat yang mengatakan bahwa menghormati bendera sebagai perilaku syirik tidak memiliki argumentasi yang kuat. Mereka menganggap bahwa menghormati bendera tidak termasuk dalam ibadah. jadi menghormati bendera berarti menghormati benda mati, menghormati benda mati termasuk syirik. Implikasi dari hasil penelitian ini setidaknya dapat memberikan masukan kepada pengambil kebijakan bahwa secara normatif, terutama berdasarkan hadits, bahwa menghormati bendera sebagai lambang negara diperbolehkan. Secara umum, penelitian ini telah memberikan pemahaman bahwa menghormati bendera merah putih merupakan bentuk komitmen nasional yang harus terus dilestarikan.

Kata Kunci: *Menghormati Bendera, Komitmen Kebangsaan, Hadis.*

A. Introduction

One of the Islamic leaders, M. Natsir, once argued that Islam maintains existing values and fosters other values that do not yet exist,¹ including the values of national commitment such as defending the weak, selflessness, willingness to live and give life, the value of tolerance between religious adherents and so on.² These national values are the capital for the Indonesian nation to become a great and valuable nation.³ In addition, the commitment of the nationality of the people is also important to build a modern, advanced, independent and democratic Indonesian civilization, and based on the values of Pancasila.⁴

A study conducted by Yudi Latif shows that the national commitment of the Indonesian people has experienced ups and downs since the beginning of independence, the New Order era, and the Reformation era.⁵ As Yudi Latif has explained that in the early days of independence, the national commitment of the Indonesian people was faced with the negative power of defensive nationalism, so that regional and religious disturbances and rebellions often arose at that time.⁶ Then during the New Order era, the community's national

¹ Hafnita Sari Dewi Lubis and Muhammad Ihsan Syahaf Nasution, "Meninjau Ulang Narasi Besar Dalam Buku Sejarah Tentang Mohammad Natsir Pada Masa Percobaan Demokrasi Indonesia," *Mukadimah: Jurnal Pendidikan, Sejarah, Dan Ilmu-Ilmu Sosial* 5, No. 2 (2021): 201-7.

² Mhd. Alfahjri Sukri, "Islam Dan Pancasila Dalam Pemikiran Mohammad Natsir," *Alfuad: Jurnal Sosial Keagamaan* 3, No. 1 (2019): 82, <https://doi.org/10.31958/jsk.v3i1.1490>.

³ Ainul Badri, "Pemikiran Muhammad Natsir Tentang Agama Dan Negara," *Ri'ayah* 5, No. 2 (2020): 191-200.

⁴ Badri.

⁵ Yudi Latif, "Pasang-Surut Komitmen Kebangsaan," *Konfrontasi: Jurnal Kultural, Ekonomi, Dan Perubahan Sosial* 3, No. 1 (2020): 49-58, <https://doi.org/10.33258/konfrontasi2.v3i1.68>. namely in the early days of independence, in the New Order era, and in the Reform Era. Our national commitment at the beginning of the independence is scratched as negative-defensive nationalism force, when it was faced with a common enemy from outside (colonization).

⁶ Dada Suhaida, "The Role of Citizenship Education on Strengthening National Anthem of Commitment To the Community Chinese Ethnic Pontianak," *Jurnal Civicus* 19, No. 2 (2015): 1-17, <https://doi.org/10.17509/civicus.v15i2.2885>.

commitment was also tested with economic inequality and the character of the centrality of the state,⁷ so that it is often out of sync between the central government and local governments regarding the political, social, economic and cultural rights of local communities.⁸ The third phase is the Reformation era. National commitment in the Reformation era was marked by an attitude of openness and freedom of public space which brought fresh air to the periphery.⁹

A number of Islamic organizations in Indonesia also continue to roll out discourses on national commitment.¹⁰ For example, Muhammadiyah, as an Islamic organization founded by K.H. Ahmad Dahlan in 1912.¹¹ According to Asep Purnama Bahtiar, there are at least three reasons Muhammadiyah actively promotes national values, namely: First,¹² background of the establishment of Muhammadiyah which cannot be separated from the concerns of K.H. Ahmad Dahlan for the fate of Muslims and the Indonesian people who are victims of the cruelty of colonialism and imperialism.¹³ Second, many Muhammadiyah figures and cadres were involved in the independence of Indonesia such as K.H. Ahmad Dahlan,

⁷ Ahmad Sahide and Rezki Satris, "Indonesian Democracy as a Model for Egypt after The Arab Spring," *Jurnal Sosial Politik* 7, No. 2 (2021): 133–47, <https://doi.org/10.22219/sospol.v7i2.16222>.

⁸ Shalihin Djamra Nurus, "Pasang Surut Politik Islam," *Dialog: Jurnal Penelitian Dan Kajian Keagamaan* 72, No. 2 (2011): 83–96.

⁹ Ismail and Sri Hartati, *Pendidikan Kewarganegaraan: Konsep Dasar Kehidupan Berbangsa Dan Bernegara Di Indonesia* (Pasuruan, Jawa Timur: Qiara Media, 2020). Causing the pole inequality relations between men and women. Therefore, in this study wanted to dismantle the detail view of some theories, both social and feminist about gender relations in the family. Each of these theories (structural functional, conflict and feminist.

¹⁰ Munardji, "Konsep Dan Aplikasi Kepemimpinan Profetik," *Edukasi* 4, No. 1 (2016): 68–86.

¹¹ H. Mahsun, *Muhammadiyah Gerakan Praksis Sosial* (Surabaya: Jakad Media Nusantara, 2018).

¹² Asep Purnama Bahtiar, "Komitmen Muhammadiyah Dalam Konteks Kebangsaan Dan *Good Governance*," *Tajrida: Jurnal Pemikiran Dan Gerakan Muhammadiyah* 15, No. 2 (2017): 56–64.

¹³ Parid Ridwanuddin, "Komitmen Keislaman Dan Kebangsaan," *Lentera* 1, No. 2 (2017): 197–218.

K.H. Mas Mansur, Ki Bagus Hadikusuma, and others.¹⁴ Third, Muhammadiyah's work programs and business activities are aimed at the benefit of the community and the progress of the nation, such as establishing schools, hospitals, orphanages, universities, and others.¹⁵

The same thing was also shown by the other largest Islamic organization, namely Nahdlatul Ulama (NU).¹⁶ Since its establishment, NU has been consistent in mainstreaming the values of national commitment.¹⁷ One of NU's national commitments from the Old Order era to the present is its rejection of the concept of a caliphate state.¹⁸ This attitude has been shown by NU by rejecting the presence of the Indonesian Islamic State (NII) which was pioneered by Kartosuwiryo.¹⁹ At that time, NU supported Ir. Soekarno as *wāliyy al-amri aḍ-ḍarūri bi ash-shawkah* or the holder of the provisional government (de facto) with full power in the National Conference of NU Ulama's Scholars in Cipanas in 1954 and the Decision of the 20th NU Congress in Surabaya.²⁰ The attitude of rejecting the idea of a caliphate is still being carried out by NU to this day.²¹

However, is the national commitment among the Indonesian people good? Of course the answer still needs to be discussed again.

¹⁴ Mahsun, *Muhammadiyah Gerakan Praksis Sosial*.

¹⁵ Muhammad Fath Mashuri and Ahmad Sulaiman, "Eksplorasi Komitmen Organisasi Karyawan Pada Amal Usaha Pendidikan Muhammadiyah: Studi Indigenous Psychology," *Jurnal Psikologi Islam Dan Budaya* 4, No. 1 (2021): 57–66.

¹⁶ Zaenal Arifin Achmad Hidayat, "Narasi Fikih Kebangsaan Di Pesantren Lirboyo," *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 10, No. 3 (2020): 315–27.

¹⁷ Ahmad Dibul Amda, Ratnawati Ratnawati, and Mirzon Daheri, "Butir-Butir Nilai Pancasila Dalam Kajian Tafsir Mudhu'iy," *Fokus: Jurnal Kajian Keislaman Dan Kemasyarakatan* 5, No. 2 (2020): 171, <https://doi.org/10.29240/jf.v5i2.1666>.

¹⁸ Fridiyanto, Firmansyah, M. Kholis Amrullah, and Muhammad Rafii, *Meneguhkan Islam Nusantara Mempertahankan NKRI* (Bengkulu: Yayasan Sahabat Alam Rafflesia, 2021).

¹⁹ Khakim, *Negara Pancasila Dalam Persepsi Mayoritas Islam* (Yogyakarta: Universitas 'Aisyiyah, 2020).

²⁰ K.H. Zamakhsyari Abdul Majid, *Peradaban Baru Dalam Historis NU Kota Bekasi* (Bekasi: Lembaga Ta'lif wa Nasyr PCNU, 2018).

²¹ Amin Farih, "Konsistensi Nahdlatul Ulama' Dalam Mempertahankan Pancasila Dan Kedaulatan Negara Kesatuan Republik Indonesia Di Tengah Wacana Negara Islam," *JPW: Jurnal Politik Walisongo* 1, No. 1 (2019): 1, <https://doi.org/10.21580/jpw.v1i1.2026>.

On the one hand, a number of parties are aggressively promoting the idea of nationality such as the two organizations mentioned above.²² However, on the other hand, there is often friction between religious communities and even conflicts between religious communities. Some recent conflicts that have emerged in the public sphere are the issue of the burning of the monastery at Tanjung Balai Asahan, North Sumatra.²³ Then the issue of respecting the flag has also become an interesting issue in the context of national commitment. There are several cases showing an anti-national attitude in the context of respecting the state flag. The first case is shown by two junior high school students in Batam who adhere to a certain sect. They don't want to respect the flag and sing the national anthem at the flag ceremony.²⁴ As is the case in Batam, two Islamic schools, an elementary and a junior high school in Karanganyar, Central Java, consider respecting the flag a shirk behavior because respecting the flag means respecting inanimate objects.²⁵

This paper seeks to explain the Islamic view of respecting the red and white flag as a symbol of the state as well as a form of national commitment. In addition to criticizing the opinion that it is forbidden to respect the state flag, this paper also provides a normative basis on the permissibility of respecting the red and white flag as a form of national commitment.²⁶ The strength of this paper lies in a comprehensive explanation of the context of the revelation of hadith texts regarding flags, the quality of the hadiths that forbid respect for the flag,²⁷ and explaining the hadith

²² J.A. Aziz, "Potensi Manusia Perspektif Al-Qur'an Dan Psikologi Behaviorisme Dan Humanisme Serta Implikasinya Dalam Pendidikan," *Jurnal Qiroah* 10, No. 1 (2019): 1-13.

²³ Heni Ismiati and Muhammad Fedryansyah, "Konflik Antar Warga Di Tanjung Balai Asahan Sumatera Utara," *Jurnal Empirika* 2, No. 1 (2017): 1-14.

²⁴ Ismiati and Fedryansyah.

²⁵ Aziz, "Potensi Manusia Perspektif Al-Qur'an Dan Psikologi Behaviorisme Dan Humanisme Serta Implikasinya Dalam Pendidikan."

²⁶ Mikyal Hardiyati and Umi Baroroh, "Pendidikan Perspektif Al-Qur'an: Studi Tafsir Tarbawi Karya Ahmad Munir," *Jurnal Penelitian* 13, No. 1 (2019): 97-122.

²⁷ Kadar M. Yusuf, Alwizar Alwizar, and Irawati Irawati, "Model Kurikulum Terintegrasi Ilmu Ekonomi Dan Islam Serta Implementasinya Dalam Proses Pembelajaran," *Risalah: Jurnal Pendidikan Dan Studi Islam* 6, No. 1 (2020): 32-53, <https://doi.org/10.31943/>

or opinions of scholars about the permissibility of respecting the flag as a symbol of the state.²⁸

B. Discussion

1. Red and White Flag in Hadith Perspective

All countries have their respective national identities or symbols. The country's symbol is generally a flag. For example, Indonesia has a red and white flag as a national identity that has historical values. Almost every year, the Indonesian people pay homage to the red and white flag on the Anniversary of the Republic of Indonesia as a form of appreciation for the services of the heroes of independence and respect for the state symbol.²⁹

In the past, especially during the time of the Messenger of Allah, respect for the flag was already done.³⁰ This was proven when in the war, at that time, the Messenger of Allah ordered his companions to carry a flag and raise it.³¹ The flag as a symbol of strength for friends in fighting on the battlefield. In a hadith sourced from Sahl bin Sa'id, the Messenger of Allah during the war of Khaibar said:

عَنْ أَبِي حَازِمٍ أَخْبَرَنِي سَهْلُ بْنُ سَعْدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ حَيْبَرَ لَأُعْطِينَ هَذِهِ الرَّايَةَ رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ قَالَ فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ

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²⁸ Ismiati and Fedryansyah, "Konflik Antar Warga Di Tanjung Balai Asahan Sumatera Utara."

²⁹ Ramadan Lubis, "Konsep Jiwa Dalam Al-Qur'an," *Nizhamiyah* 10, No. 2 (2020): 52-66.

³⁰ Yayuli, "Istilah-Istilah Pendidikan Dalam Perspektif Al-Qur'an Dan Hadis Nabi Muhammad Saw," *Suhuf* 29, No. 1 (2017): 15-37.

³¹ Sawaluddin Siregar, "Hubungan Potensi Indra, Akal, Dan Kalbu Dalam Al-Qur'an Menurut Para Mufassir," *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 19, No. 1 (2020), <https://doi.org/10.18592/al-banjari.v19i1.2185>.

أَيْهِمْ يُعْطَاهَا قَالَ فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّهُمْ يَرْجُونَ أَنْ يُعْطَاهَا فَقَالَ أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالُوا هُوَ يَا رَسُولَ اللَّهِ يَشْتَكِي عَيْنَيْهِ قَالَ فَأَرْسَلُوا إِلَيْهِ فَأَتِي بِهِ فَبَصَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَيْنَيْهِ وَدَعَا لَهُ فَبَرَأَ حَتَّى كَأَنَّ مَنْ يَكُنُّ بِهِ وَجَعٌ فَأَعْطَاهُ الرَّايَةَ فَقَالَ عَلِيُّ يَا رَسُولَ اللَّهِ أَفَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا فَقَالَ انْقُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ.³²

It Means: It was narrated from Abu Hazim that Sahl bin Sa'ad told me that the Messenger of Allah (saw.) said at the time of the battle of Khaibar, "Indeed, I will hand over this war flag to a man in his hands. Allah will give victory to the Muslims. He loves Allah and His Messenger, and vice versa, namely that Allah and His Messenger also love him." Sahal said, "One night the companions wondered, 'Which of them was assigned to carry the war flag.'" The next day, the Companions and other Muslims came to the Messenger of Allah. Everyone of them wanted to be assigned the task of carrying the war flag. Then the Messenger of Allah asked, "Where is Ali bin Abu Talib?" The companions then replied, "He is suffering from eye pain, O Messenger of Allah." The Messenger of Allah said, "Bring him here!" Not long after, Ali bin Abu Talib came to the Messenger of Allah. Then the Messenger of Allah spat in his eyes and prayed for his recovery. then Ali's eyes healed without any more pain. Then the Messenger of Allah gave the war flag to him. Ali bin Abu Talib asked, "O Messenger of Allah, should I fight the polytheists until they become Muslims like us?" The

³² Abu Husain Muslim bin Hajaj al-Quraisyiy an-Nisaburiy, *Shahih Muslim* (Arab Saudi: Dar as-Salam, 2000).

Messenger of Allah replied, "O Ali, carry out your duties properly and unhurriedly, until you arrive in their territory." After that, call on them to convert to Islam and tell them about the obligations they have to do in Islam! By Allah, indeed the guidance of Allah which is given to a person (until he enters Islam) through your intercession, is better for you than for you to obtain abundant blessings from the red camel. (H.R. Muslim)³³

In another hadith, the Messenger of Allah said:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ خَيْبَرَ لَأُعْطِينَ هَذِهِ الرِّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ قَالَ عُمَرُ بْنُ الْخَطَّابِ مَا أَحْبَبْتُ الْإِمَارَةَ إِلَّا يَوْمَئِذٍ قَالَ فَتَسَاوَرْتُ لَهَا رَجَاءً أَنْ أُدْعَى لَهَا قَالَ فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيَّ بْنَ أَبِي طَالِبٍ فَأَعْطَاهُ إِيَّاهَا وَقَالَ امْشِ وَلَا تَلْتَفِتْ حَتَّى يَفْتَحَ اللَّهُ عَلَيْكَ قَالَ فَسَارَ عَلِيٌّ شَيْئًا ثُمَّ وَقَفَ وَلَمْ يَلْتَفِتْ فَصَرَخَ يَا رَسُولَ اللَّهِ عَلَى مَاذَا أَقَاتِلُ النَّاسَ قَالَ قَاتِلُهُمْ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَإِذَا فَعَلُوا ذَلِكَ فَقَدْ مَنَعُوا مِنْكَ دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ.³⁴

It Means: It was narrated from Abu Hurairah that at the time of the battle of Khaibar the Messenger of Allah said, "Indeed I will give this flag to a man who loves Allah and His Messenger, and Allah will give victory with his hands." Umar bin Khattab said, "Really I have never wanted a leadership except only on that day only." He said, "Then I also showed my face in the hope that I would be called to receive the flag." He said. "Then the Messenger of Allah called Ali bin Abi Talib and he gave the flag to him and said, 'Go and don't look back until Allah wins you over.'" Abu Hurairah said, "Then Ali

³³ An-Nisaburiy.

³⁴ An-Nisaburiy.

walked away and stopped without looking back he shouted, 'O Messenger of Allah, on what basis am I fighting people?' He replied, "Fight them until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah. If they have done that, it means they have prevented you from shedding their blood and taking their property except what is due (Islam) while their reckoning is with Allah." (H.R. Muslim)

Some of the hadith narrations above show that respect for the flag was exemplified by the Prophet at that time. The loyal friends are waiting for the mandate from the Prophet to hold the war flag which is also a symbol of struggle and the spirit of patriotism among friends. This shows that the flag has existed since the time of the Apostle, even though the context is for the sake of war. Regarding the color of the flag, especially red and white, which is the typical Indonesian flag, it also has historical value during the time of the Prophet. Many events show that the Messenger of Allah liked to use red and white. The hadiths that explain that the Prophet liked the colors red and white are:

عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ زَوَى لِي الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ لِي مِنْهَا وَأُعْطِيَتْ الْكَنْزَيْنِ الْأَحْمَرَ وَالْأَبْيَضَ وَإِنِّي سَأَلْتُ رَبِّي لِأُمَّتِي أَنْ لَا يُهْلِكَهَا بِسَنَةِ عَامَةٍ وَأَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيْضَتَهُمْ وَإِنَّ رَبِّي قَالَ يَا مُحَمَّدُ إِنِّي إِذَا قَضَيْتُ قَضَاءً فَإِنَّهُ لَا يَرُدُّ وَإِنِّي أَعْطَيْتُكَ لِأُمَّتِكَ أَنْ لَا أُهْلِكَهُمْ بِسَنَةِ عَامَةٍ وَأَنْ لَا أُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ يَسْتَبِيحُ بَيْضَتَهُمْ وَلَوْ اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَفْطَارِهَا أَوْ قَالَ مَنْ بَيْنَ أَفْطَارِهَا حَتَّى يَكُونَ بَعْضُهُمْ يُهْلِكُ بَعْضًا وَيَسْبِي بَعْضُهُمْ بَعْضًا وَ حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ

بُنْ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُتَنَّى وَابْنُ بَشَّارٍ قَالَ إِسْحَاقُ أَخْبَرَنَا وَ قَالَ
الْآخَرُونَ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي قِلَابَةَ
عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ عَنْ ثَوْبَانَ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
إِنَّ اللَّهَ تَعَالَى زَوَى لِي الْأَرْضَ حَتَّى رَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا وَأَعْطَانِي
الْكَنْزَيْنِ الْأَحْمَرَ وَالْأَبْيَضَ ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ أَيُّوبَ عَنْ أَبِي قِلَابَةَ.³⁵

It Means: It was narrated from Thauban, The Messenger of Allah (saw.) once said, "Verily Allah has gathered this earth for me, then I looked at its east and west, and verily the dominion of my ummah will reach that which was gathered for me, and I have been given two treasures, red and white, and verily I ask my Lord for my ummah not to be destroyed by a complete drought, so that He does not give power to the enemy to dominate them other than themselves, and then attack their association and indeed my Lord says, 'O Muhammad, verily if I decide destiny cannot be changed, verily I gave for your people not to be destroyed by a complete drought, I did not give the enemy power to attack them other than themselves and then they attacked their association even though they were surrounded from all directions until some of them destroyed others and each other.'" Have told me Zuhair bin Harb, Ishaq bin Ibrahim, Muhammad bin al-Mutsanna, and Ibnu Basyar, said Ishaq, "Has told us, while others said, 'Have told us Mu'adz bin Hiysam has told me my father from Qatadah from Abu Qilabah from Abu Asma ar-Rahabi from Thauban that the Prophet saw. said, 'Verily Allah gathered the earth for me until I saw its east and west, and He gave me two treasures; red and white.'" Then he mentioned the hadith of Ayyub from Abu Qilabah. (H.R. Muslim)

³⁵ An-Nisaburiy.

In another hadith it says:

عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ زَوَى لِي الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ لِي مِنْهَا وَأُعْطِيتُ الْكَنْزَيْنِ الْأَحْمَرَ وَالْأَبْيَضَ وَإِنِّي سَأَلْتُ رَبِّي لِأُمَّتِي أَنْ لَا يُهْلِكَهَا بَسَنَةِ عَامَّةٍ وَأَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيْضَتَهُمْ وَإِنَّ رَبِّي قَالَ يَا مُحَمَّدُ إِنِّي إِذَا قَضَيْتُ قَضَاءً فَإِنَّهُ لَا يَرُدُّ وَإِنِّي أَعْطَيْتُكَ لِأُمَّتِكَ أَنْ لَا أَهْلِكُهُمْ بَسَنَةِ عَامَّةٍ وَأَنْ لَا أُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيْضَتَهُمْ وَلَوْ اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَقْطَارِهَا أَوْ قَالَ مَنْ بَيْنَ أَقْطَارِهَا حَتَّى يَكُونَ بَعْضُهُمْ يُهْلِكُ بَعْضًا وَيَسْبِي بَعْضُهُمْ بَعْضًا قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.³⁶

It Means: From Tsauban, Rasulullah saw. said, "Allah shrinks the earth for me then I see the east and west and the power of my ummah will reach that which is shrunk for me, I was given two treasures, red and white, and I asked my Lord for my ummah not to be destroyed by a year's drought, so that He does not give power to the enemy to dominate them other than themselves and then attack their association, and my Lord said, 'O Muhammad, I if you determine destiny cannot be changed, I give for your ummah so that it will not be destroyed by a year's drought, I do not give power enemies to attack them other than themselves and then they attack their association even though they are surrounded from all sides, or say: Enemies from all directions, until some of them destroy others and take one another captive.'" Abu Isa said, "This is a hasan-sahih hadith." (H.R. at-Tirmidzi)

³⁶ Muhammad bin 'Isa Saurah at-Tirmidzi, *Sunan at-Tirmidzi* (Beirut-Lebanon: Dar Ihya' at-Turats al-'Arabi, 1416).

Based on some of the hadiths above, according to historians, this is an indication that the Messenger of Allah liked the colors red and white. According to Ismail Haqqi al-Hanafi al-Khalwathi in the interpretation of *Ruh al-Bayan*, it is stated that the red color is intended to call the wives of the Prophet. Prophet Muhammad saw., for example, he often called his wife “*humairah*” which means reddish. Then Prophet Adam also often called Siti Aisyah a.s. “*hautun*” which means red, based on some of the hadiths above, according to historians, this is an indication that the Messenger of Allah liked the colors red and white. According to Ismail Haqqi al-Hanafi al-Khalwathi in the interpretation of *Ruh al-Bayan*, it is stated that the red color is intended to call the wives of the Prophet. Prophet Muhammad saw., for example, he often called his wife “*humairah*” which means reddish. Then Prophet Adam also often called Siti Aisyah a.s. “*hautun*” which means red.³⁷ In addition to calling his wife, Rasulullah saw. also likes to wear red clothes. Hadith from Hilal bin Amir explains:

عَنْ هِلَالِ بْنِ عَامِرٍ عَنْ أَبِيهِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِمَنَى يَخْطُبُ عَلَى بَعْلَةٍ وَعَلَيْهِ بُرْدٌ أَحْمَرٌ وَعَلَيَّْ رَضِيَّ اللَّهُ عَنْهُ أَمَامَهُ يُعَبِّرُ عَنْهُ.³⁸

It Means: *From Hilal bin Amir, from his father, he said, “I have seen the Messenger of Allah once preaching in Mina on his bighal, he was wearing a red velvet scarf. While Ali was in front of him as an interpreter.”* (H.R. Abu Dawud)

Another hadith from al-Barra’ bin ‘Azib explains:

عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَرْتُوعًا بَعِيدًا مَا بَيْنَ الْمَنْكَبَيْنِ لَهُ شَعْرٌ يَبْلُغُ شَحْمَةَ أُذُنِهِ رَأَيْتُهُ فِي حُلَّةٍ حَمْرَاءَ

³⁷ Ismail Haqqi al-Hanafi, *Ruh al-Bayan* (Beirut-Lebanon: Dar al-Fikr, 1124), 549.

³⁸ Abu Dawud, *Sunan Abu Dawud* (Beirut-Lebanon: Dar al-Fikr, n.d.).

لَمْ أَرِ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ³⁹

It Means: *From al-Bara' bin 'Azib said, "The Prophet was a broad-chested person, the distance between his shoulders was rather long. He had hair that reached the tips of his ears. And I've seen him wearing a red shirt and I've never seen anything better than a shirt."* (H.R. al-Bukhari)

In addition to red, the Messenger of Allah also likes white. This is shown in the hadith from Samurah bin Jundab narrated by Imam an-Nasa'i as follows:

عَنْ سَمُرَةَ بْنِ جُنْدَبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: البسوا من ثيابكم البياض فإنها أطهر وأطيب وكفونافيتها موتاكم.⁴⁰

It Means: *From Samurah bin Jundab, from the Messenger of Allah saw. said, "Wear white clothes, because it is the best clothing for you. Shroud with him your dead bodies."* (H.R. an-Nasa'i)

In addition to recommending the use of white in clothing, the Messenger of Allah also used a white flag. This is shown in the hadith from Amrah narrated by Ibnu Abi Syaibah as follows:

عَنْ عَمْرَةَ قَالَتْ: كَانَ لِوَأْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْضًا.

It Means: *From 'Amrah said, "The banner of the Messenger of Allah saw. was white."* (H.R. Ibnu Abi Syaibah)

³⁹ Muhammad bin Isma'il Abu 'Abdillah al-Ju'fi al-Bukhari, *Shahih al-Bukhari* (Beirut-Lebanon: Dar al-Fikr, 1400), 590.

⁴⁰ Ahmad bin Syu'aib bin Ali an-Nasa'i, *Sunan an-Nasa'i* (Riyad: Maktabah al-Ma'arif, 1987).

Another hadith from Jabir narrated by Imam Abu Daud as follows:

عَنْ جَابِرٍ يَرْفَعُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ كَانَ لِوَأْوُهُ يَوْمَ دَخَلَ مَكَّةَ أبيض.

It Means: *From Jabir that the banner of the Prophet when he entered the city of Mecca was white.* (H.R. Abu Dawud)

This hadith is considered different by scholars, Imam al-Bukhari considers it *gharib* as expressed by Imam al-Mizi in *Tuhfatul Asyraf* Volume 2 page 441 number of hadith 2.889. Imam at-Tirmidhi also assesses *gharib*. However, Imam Muslim considered the hadith to be valid. Several scholars commented on the white clothes and flag, including Imam an-Nawawi in *al-Majmu'* as follows:

(وقوله) أفضل الثياب البياض كان الاحسن أن يقول البيض ويصح البياض علي تقدير افضل الوانالثياب البياض وهو معنى الحديث البسوا ثياب البيض أي ثياب الالوان البيض... فقال اصحابنا يستحب مع الاغتسال للجمعة أن يتنظف بازالة أظفار وشعروما يحتاج الي ازالتهما كوسخ ونحوه وأن يتطيب ويدهن ويتسوك ويلبس أحسن ثيابه وافضلهاالبيض ويستحب للامام أكثر مما يستحب لغيره من الزينة وغيرها وأن يتعمم ويرتدى وأفضلثيابه البيض كغيره هذا هو المشهور وذكر الغزالي في الاحياء كراهة لباسه السواد وقالهقبله أبو طالب الملك.

It Means: *(And the most important of his words) is white clothing (al-bayadh). Indeed, it is better to say it with lafadh al-baidh. And the truth about the interpretation of al-bayadh is clothes made of white cloth, because it is in accordance*

with the meaning of the hadith, "Wear clothes that are white", i.e. clothes made of white cloth... then said the scholars of our Mazhab (Shafi'iyah), it is sunnah to bathe on Fridays, clean themselves by removing dirt from the body as well as hair and anything that needs to be cleaned, anointing the hair, using perfume, wearing siwak, wearing the best clothes and most importantly white clothes. And it is sunnah for the priest to emphasize it, more than that people who are not priests, with added wearing a turban and rida. And still most importantly all of them are white, like the others too, this is a well-known opinion. And has changed said Imam Ghazali in the book *Ihya'*, regarding the makruh of black clothes, and that was the word previously spoken by Abu Talib al-Makki (author of the book *Quth al-Qulub*).⁴¹

Syaikh sy-Syarbini in the book *Mughn al-Muhtaj* explains:

(و) يُسْنُ (أَنْ يَتَزَيَّنَ) حَاضِرُ الْجُمُعَةِ الذَّكَرُ (بِأَحْسَنِ ثِيَابِهِوَطِيْبٍ) لِحَدِيثِ مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَلَبَسَ مِنْ أَحْسَنِ ثِيَابِهِوَمَسَّ مِنْ طِيْبٍ إِذَا كَانَ عِنْدَهُ ثُمَّ أَتَى الْجُمُعَةَ وَلَمْ يَتَخَطَّأَنَّاقَ النَّاسِ ثُمَّ صَلَّى مَا كَتَبَ اللَّهُ ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامُهُحَتَّى يَفْرُغَ مِنْ صَلَاتِهِ كَانَ كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ جُمُعَتِهَاالَّتِي قَبْلَهَا. رَوَاهُ ابْنُ حَبَّانَ فِي صَحِيحِهِ وَالْحَاكِمُ فِي مُسْتَدْرَكِهِ، وَقَالَ : إِنَّهُ صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ، وَأَفْضَلُ ثِيَابِهِ الْبَيْضُالْحَبْرَ الْبَسُوا مِنْ ثِيَابِكُمْ الْبَيَاضَ فَإِنَّهَا خَيْرٌ ثِيَابِكُمْ وَكَفُّنُوفِهَا مَوْتَاكُمْ. رَوَاهُ التِّرْمِذِيُّ وَغَيْرُهُ وَصَحَّحُوهُ.

It Means: (And) it is sunnah (to be decorated) when attending Friday prayers (with good clothes and wearing

⁴¹ Syamsyuddin Muhammad al-Khatib asy-Syarbini asy-Syafi'i, *Mughn al-Muhtaj* (Beirut-Lebanon: Dar al-Maghfirah, 1994), 722.

perfume) based on the hadith, whoever takes a bath on Friday, wears siwak, wears the best clothes, wears perfume if he has it, then goes to the mosque while he does not step over the shoulders of others so that he bows (prayer), then listens when the Khatib delivers the sermon and follows him until he finishes his prayer, then it is an expiation for sins that occur between this Friday with the previous Friday. It was narrated by Ibnu Hibban in his authentic book and al-Hakim in his Mustadrak. He al-Hakim said that the hadith is authentic according to the conditions of Imam Muslim. And the most important thing is white clothes, according to the hadith (wear white clothes, verily it is your best clothing, and shroud with it those who died among you). Narrated by at-Tirmidhi and others and they validate it.⁴²

2. Honoring the Flag: Part of Worship or National Commitment?

Respect for the flag is not due to the substance of the flag itself, but rather to remember those who sacrificed for the sovereignty of a homeland. So, the form of respect for the flag is completely different from respect in the sense of worship. Respect for this flag is exactly the same as we respect pious people, pious people, old people, and friendly people. To raise the spirit of fighting, the Prophet Muhammad himself used the banner in a number of wars. The following is the history of Anas bin Malik r.a.:

عن أنس بن مالك رضي الله عنه قال قال النبي صلى الله عليه وسلم أخذ الراية زيد فأصيب ثم أخذها جعفر فأصيب ثم أخذها عبد الله بن رواحة فأصيب وإن عيني رسول الله صلى الله عليه وسلم لتدرفان ثم أخذها خالد بن الوليد من غير إمرة ففتح له.

⁴² Asy-Syarbini asy-Syafi'i.

It Means: *From Anas r.a., he said that the Messenger of Allah narrated part of the Mu'tah war, "The banner of war was held by Zaid, then he died. The banner of war was then taken over by Ja'far bin Abi Talib, he was then killed. The banner was won by Abdullah bin Rawahah, he died (up to this the Prophet's eyes were in tears, said Anas). The banner of war was then taken by Khalid bin Walid on his initiative. He advanced to hit the enemy troops until they fell in his hands."* (H.R. al-Bukhari)

Al-Ghazali that belief in Allah swt. lies in the conscience, not a symbolic process.⁴³ Therefore, a shift in creed can occur if the belief in conscience shifts. In the context of respecting the flag, a person can become *shirk* if he considers the flag to have a position that is almost or even equal to the position of God.⁴⁴ Therefore, if someone respects the flag only as a form of love for the homeland, of course it cannot be categorized as an act of *shirk*.⁴⁵ Up to this point, contextualization is very important in understanding religion. In the language of religion, scholars set the rules, namely:

الأُمُورُ بِمَقَاصِدِهَا.

It Means: *Everything (deeds) depends on the goal.* (Syamsyuddin Muhammad al-Khatib asy-Syarbini, 1994)

The above rule shows that every deed is valued based on intention. This is based on a hadith from Umar narrated by al-Bukhari as follows:

⁴³ Sawaluddin, et al., "The Potential of the Senses in Al-Qur'an as the Basic Elements of the Human Physic and Its Application in Learning" (2018), <https://doi.org/10.2991/icie-18.2018.28>.

⁴⁴ Yusuf, Alwizar, and Irawati, "Model Kurikulum Terintegrasi Ilmu Ekonomi Dan Islam Serta Implementasinya Dalam Proses Pembelajaran."

⁴⁵ Sawaluddin and Sainab, "The Intelligent Meaning in The Qur'an: Analysis of The Sure Potential in The Al-Qur'an as a Dimension of Human Psychic Insaniah," *Madania: Jurnal Ilmu-Ilmu Keislaman* 9, No. 2 (2019), <https://doi.org/10.24014/jiik.v9i2.8388>.

عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْأَعْمَالُ بِالنِّيَّةِ
وَلِكُلِّ امْرِئٍ مَا نَوَى

It Means: *From Umar that the Messenger of Allah said, "All actions depend on the intention, and (retribution) for each person (depends) on what is intended."* (H.R. al-Bukhari)⁴⁶

Based on the hadiths above, it shows that respecting the flag as a form of love for the homeland and not culting the flag is permissible.⁴⁷ This is reinforced by the opinion of Wahbah az-Zuhaili who said:

وأقول: إن الأغاني الوطنية أو الداعية إلى فضيلة، أو جهاد، لا مانع منها، بشرط عدم الاختلاط، وستر أجزاء المرأة ما عدا الوجه والكفين. وأما الأغاني المحرّضة على الرذيلة فلا شك في حرمتها، حتى عند القائلين بإباحة الغناء، وعلى التخصيص منكرات الإذاعة والتلفاز الكثيرة في وقتنا الحاضر.

Meaning: *I can say, "National anthems or songs whose aim is to motivate the nation's children to glory or the spirit of struggle, there is no prohibition (in religion) on condition that men and women do not mix, and (other conditions) close female body other than the face and palms. Meanwhile, songs that encourage people to have despicable morals are clearly forbidden even according to scholars who state the goodness of songs and songs, especially (songs that contain) evil, such as those broadcast on radio and television stations in our day and age. One of the scholars of hadith, Syaikh Osama al-*

⁴⁶ Al-Ju'fi al-Bukhari, *Shahih al-Bukhari*.

⁴⁷ Sawaluddin, et al., "Development of the Potential Senses, Reason, and Heart According to the Qur'an and Its Application in Learning" (2019), <https://doi.org/10.2991/aes-18.2019.114>.

Qushi, one of the scholars of the Ahlus Sunnah in Cairo, Egypt ever thought about the law respecting the flag.⁴⁸

السؤال: ما حكم الوقوف لتحية العلم؟

It Means: Question, "What is the ruling on standing up to honor the flag?"

الجواب: لا حرج، ولا علاقة له بالدين ولا يعارض الإسلام في الشيء وليس هذا تعبداً، أنت لا تقف للعلم عبادة له، إنما هذا رمز يجب على الناس احترامه، وهذا من أمور الدنيا وليس مراد لذاته. إنما يمثل شيئاً يعني هذه القطعة من القماش لا تعظم لذاتها.

It Means: No problem. Respect for the flag has nothing to do with religion and does not contradict Islam in the slightest. Respect the flag is not a matter of worship. You don't stand in flag salute for worshiping the flag. The flag is only a symbol that must be respected by citizens. Respect for the flag is part of world affairs. The salute of the flag is not the respect of a piece of cloth. The cloth here only represents something. That is, a piece of flag cloth is not respected because of the cloth.

وكانت الراية موجودة على عهد رسولنا صلى الله عليه وسلم و كان لها احترام.

It Means: The flag existed at the time of the Prophet Muhammad and was also respected by the companions.

نعم لم يكن احترام بنفس الصورة التي نحن نفعلها اليوم لأن الدنيا، مظاهر الحياة الدنيوية تختلف من عصر إلى عصر ومن مكان إلى مكان التعظيم والاحترام كان له طريقة مختلفة.

⁴⁸Syamsyuddin Muhammad al-Khatib asy-Syarbini asy-Syafi'i, *Mughni al-Muhtaj*.

It Means: Indeed, he said, that the flag is not respected in the way we respect it today, because worldly matters differ from one era to the next, from one place to another. So it's only natural to respect something if it's different.

فكانت الراية فقط في حالة الحرب وكانت ترفع كرمز للعزة ورمز للإباء والصمود يعني طال ما هذه الراية مرفوعة فمعنى أن الجيش صامد وثابت، سقوط الراية كان يعني انهيار الحالة الروح المعنوية يعني لو استطعنا أن نسقط راية العدو أو نسقط أو نقتل شخص الذي يحمل الراية هذا يث روح الهزيمة في جوش الآخر ونفس شيء في جيشنا فكانت الراية يحرص الجيش على أن تبقى هذه الراية مرفوعة و خفاقة طوال المعركة والعدو يحرص على قتل حامل الراية كما يحرص على قتل قائد الجيش يعني هذا مراد هدف.

It Means: In the past, the flag was only flown during war. At that time the flag was flown as a symbol of glory, glory and submission to the enemy. This means that as long as the flag is flying high, it means that the troops still exist and are dashing. The fall of the flag means the destruction of the spirit of the troops. So that if we are able to drop the enemy's flag, drop or kill the person holding the enemy's flag, the spirit of defeat will spread among the enemy troops. The same will be experienced by the Muslim troops. Therefore, the enemy tried to keep the flag flying high during the war. The enemy was as enthusiastic about killing the person carrying the flag as was as enthusiastic about killing the warlord. In other words, the flag is one of the enemy's targets and targets.

وبالتالي احترام الراية ورفعها وكونها تحفك هذا أمر له أصول حتى في زمان النبي الكريم صلى الله عليه وسلم. فتحية العلم ليست محرمة.

It Means: So respecting the flag, hoisting it and flying it are matters that have a foundation that already existed at the time of the Prophet Muhammad. In conclusion, respecting the flag is not illegal.

يقول السائل: ما حكم الوقوف لتحية العلم حيث إن بعض الشيوخ الجزائريين امتنعوا من هذا الأمر فكانت مشكلة في الجزائر؟

It Means: Question, "What is the ruling on respecting the flag because some scholars in al-Jazair and also in Saudi are refusing to respect the flag and this is causing them problems?"

الجواب: كلنا قلنا نحرم تحية العلم في مرحلة من المراحل في حياتنا الدينية، نظرا لقصر فهمنا وقلة علمنا.

It Means: All of us have forbidden the respect of the flag at one phase of religious life and we remember the shallowness of our understanding and the limited knowledge we have.

فقلنا نقول إنما الوقوف خشوعا يكون لله وحده لا شريك له وهذا صحيح، الوقوف خشوعا تدينا عبادة، هذا لا يكون لله إلا الله رب العالمين.

It Means: We say that standing with self-deprecation (tadzallul) is only permissible for Allah alone. This is a true belief. Standing full of self-contempt, in the context of worship and self-servitude, it is only permissible for Allah, the Lord of the worlds.

لا يصح أن نقف خاشعين تعبدا ولا حتى لرسولنا صلى الله عليه وسلم ولا لمشايخنا ولا لأبائنا تعبدا.

It Means: We say that standing with self-deprecation (tadzallul) is only permissible for Allah alone. This is a true belief. Standing full of self-contempt, in the context of

worship and self-servitude, it is only permissible for Allah, the Lord of the worlds.

أما احتراماً لا، فهذا أمر من أمر الدنيا لا دخل له بالدين لا من قريب ولا من بعيد ولا يعتبر عبادة ولا يعتبر تدنيا وبالتالي مثل هذا هو من العادات وليس من العبادات وعليه لا شيء فيه إن شاء الله.

It Means: Meanwhile, standing respectfully is another matter. Standing respectfully is a worldly affair and is not related to religion at all, is not valued as worship or religion. So that this kind of case is a non-worship case and is not a mahdhah worship case. Based on that, standing respectfully with the flag, God willing, it's okay.

C. Conclusion

The explanation above leads to the conclusion that in the hadith texts and the opinions of scholars, respecting the flag which is intended as a form of love for the homeland and national commitment is allowed and has been exemplified by the Prophet in the past. The opinion that respecting the flag is a shirk behavior does not have a strong argument. They consider that respecting the flag is included in worship. Therefore, in the perspective of the hadith respecting the flag as a symbol of the state is allowed. Respecting the flag as a commitment to the nation and state is not an act of shirk. Respecting the red and white flag is a form of national commitment that must be preserved continuously.

Based on the description above, the results of this study are expected to contribute and provide input for policy makers, that in the perspective of hadith, respecting the flag, including as a form of national commitment.

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