

A Comparative Analysis of Kartosuwiryo's Thoughts on Faith, Hijrah, and Jihad through the Lens of Tafsir Al-Azhar

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Abstract: This study aims to examine and compare the ideological visions of Sekarmaji Marijan Kartosuwiryo with Hamka's interpretations in Tafsir Al-Azhar, particularly regarding the Islamic concepts of faith, migration (hijrah), and jihad, and their implications for the formation of an Islamic state in post-independence Indonesia. Employing a comparative analysis methodology and bibliographic research approach, this study collected and analyzed data from a variety of primary and secondary sources, including books, journal articles, and historical documentation. The analysis reveals fundamental differences between Kartosuwiryo, who advocates for the establishment of an Islamic state based on strict Sharia principles with a radical approach, and Hamka, who emphasizes the necessity of spiritual and moral transformation through hijrah and jihad. While Kartosuwiryo views hijrah and jihad as political tools for social and political restructuring, Hamka interprets these concepts as a spiritual journey supporting internal change and personal growth.

Keywords: *Kartosuwiryo, Hamka, Faith, Hijrah, Jihad*

Abstrak: Penelitian ini bertujuan untuk mengkaji dan membandingkan visi ideologis Sekarmaji Marijan Kartosuwiryo dengan interpretasi Hamka dalam Tafsir Al-Azhar, khususnya terkait dengan konsep-konsep Islam tentang iman, hijrah, dan jihad, serta implikasinya terhadap pembentukan negara Islam di Indonesia pasca-kemerdekaan. Dengan menggunakan pendekatan analisis komparatif dan metode penelitian kepustakaan, studi ini mengumpulkan dan menganalisis data dari berbagai sumber primer dan sekunder, termasuk buku, artikel jurnal, dan dokumentasi historis. Hasil analisis menunjukkan perbedaan fundamental antara Kartosuwiryo, yang mengadvokasi pembentukan negara Islam berdasarkan prinsip-prinsip syariah dengan pendekatan yang radikal, dan Hamka, yang menekankan perlunya transformasi spiritual dan moral melalui hijrah dan jihad. Sementara Kartosuwiryo memandang hijrah dan jihad sebagai alat politik untuk restrukturisasi sosial dan politik, Hamka menginterpretasikan kedua konsep tersebut sebagai perjalanan spiritual yang mendukung perubahan internal dan pertumbuhan pribadi.

Kata Kunci: *Kartosuwiryo, Hamka, Iman, Hijrah, Jihad*

Introduction

Following its declaration of independence on August 17, 1945, Indonesia grappled with numerous challenges, encompassing economic, social, defense, and foreign relations issues. Notably, the nation faced several insurgencies against its constitutional government, including the Darul Islam/Indonesian Islamic Army (DI/TII) rebellion. The term "Darul Islam," which translates from Arabic as "the house of Islam" or "the territory of Islam," refers to regions where Islamic beliefs and Sharia laws are observed. Post-1945, this term was appropriated in Indonesia to denote movements advocating forcefully for an Islamic State of Indonesia, initiated in West Java by S.M. Kartosuwiryo with support from local clerics (ulama lokal) such as Kiai Jusuf Taziri. However, this backing waned when the movement began opposing the Republic.¹

Historically, Kartosuwiryo is portrayed as a visionary of the Islamic State of Indonesia within the framework of the Republic and is often cast in a mystical and negative light in national narratives. He declared the formation of this state on August 7, 1949, in West Java. For Kartosuwiryo, Islam represented not merely a religion but a comprehensive governance system. He believed that authority was crucial for enforcing divine laws, achievable only through Islamic rule within an Islamic state.²

Despite significant opposition—including critiques suggesting that such a state concept lacked grounding in the Quran—Kartosuwiryo's resolve in establishing the Islamic State of Indonesia remained unyielding. His approach incorporated the elements of faith, migration (Hijrah), and struggle (Jihad), perceived as a unified process essential for realizing his vision. These principles reflected his combined political and social aspirations, where faith transcended spiritual belief to encompass a commitment to religious sovereignty within a political milieu. Hijrah involved distancing from oppressive forces and establishing a society grounded in Islamic values.³

This study delves into Kartosuwiryo's interpretations of faith, Hijrah, and Jihad, particularly through the lens of Hamka's exegesis in *Tafsir Al-Azhar* of verse 72 of Surah Al-Anfal, which calls for fortification of faith through truth-seeking migration and fervent

¹ Miftakhur Ridlo, "Negara Islam Indonesia Dan Kartosuwiryo (Konsepsi Gerakan Politik, Militer Dan Agama)," *HUMANISTIKA : Jurnal Keislaman* 5, no. 2 (2019), 14.

² Al-Chaidar, *Pemikiran Politik Plokamator Negara Islam Indonesia, S.M. Kartosoewirjo* (Jakarta: Darul Fallah, 1999), 515-516.

³ Sarina, "Sekarmadji Maridjan Kartosoewirjo (Studi Tentang Pembentukan Negara Islam Indonesia 1945-1962)" (UIN Alauddin Makassar, 2018), 43.

struggle in Allah's path. Hamka emphasizes that true faith necessitates active endeavors—from the metaphorical migration from darkness to enlightenment to the physical and spiritual struggle for justice. This paper aims to bridge the gap between Kartosuwiryo's ideology and Hamka's interpretations, enriching the understanding of these Islamic tenets within the context of Indonesia's socio-political landscape.

The methodology employed in this research is library research, involving systematic collection, analysis, and synthesis of data from a plethora of sources including books, articles, and previous research findings. Content analysis is used to juxtapose Hamka's and Kartosuwiryo's perspectives on faith, Hijrah, and Jihad, providing a comparative analysis that highlights both convergences and divergences in their views. This descriptive-analytic approach offers a nuanced exploration of how these concepts have shaped, and been shaped by, the socio-political and historical contexts of their times.

Faith, Migration, and Jihad in the Qur'an

In the Qur'an, the term "faith" (iman) fundamentally connotes a belief stemming from profound understanding, engendering confidence and serenity in life.⁴ The nuances of faith in the Qur'an are multifaceted. For instance, Q.S. Al-Baqarah (2:283) associates faith with entrusting possessions to another's safekeeping, emphasizing security and trust. Similar themes appear in Q.S. An-Nisa (4:58) and Al-Ahzab (33:72), where faith relates to the concept of safeguarding. Furthermore, faith connotes protection from external threats as seen in Q.S. Al-A'raf (7:97-99), where it implies a state of profound safety. Additionally, in Q.S. Yunus (10:83) and An-Nuur (24:26), the preposition "li" (to, for) following the word "safe" denotes allegiance or submission to a higher authority, reinforcing the idea of faith as a commitment to God.⁵ Prior to Islam, Arabian society harbored beliefs in various supernatural entities and ancestral traditions, including lunar and animal worship, as well as idolatry predominant in Mecca. The transition to monotheistic faith, akin to the Abrahamic and Judeo-Christian traditions, marked a significant theological shift reflected in the Islamic concept of faith.⁶

⁴ Dindin Moh Saepudin, M. Solahudin, and Izzah Faizah Siti Rusydanti Khairani, "Iman Dan Amal Saleh Dalam Al-Qur'an (Studi Kajian Semantik)," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 2, no. 1 (2007), 12.

⁵ Nailah Farah, Intan Fitriya, "KONSEP IMAN, ISLAM DAN TAQWA," *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin dan Filsafat* 14, no. 2 (2019), 217-218.

⁶ Cahya Buana, "Nilai-Nilai Moralitas Dalam Syair Jahiliyah Karya Zuhair Ibnu Abi Sulma," *Buletin Al-Turas* 23, no. 1 (2017), 93-94.

The Qur'an discusses migration in 28 instances, depicting it as a path to divine reward and enrichment. Q.S. An-Nisa (4:100) portrays migration in the way of Allah as a journey leading to abundance and sanctuary. Additionally, the concept extends to personal separations, such as the distancing of spouses, and to spiritual isolation, as exemplified by Abraham's plea to his father in Q.S. Maryam (19:46), emphasizing a broader interpretation of migration as a form of devout separation from non-conformity to divine will.⁷

Jihad, originating from the root "jahd" (to strive or to exert effort), encompasses multiple dimensions beyond its common association with physical combat. The term also derives from "jihad," indicating capability, and "jihade," meaning trial or test.⁸ In the Qur'an, jihad appears in 41 verses and is interpreted variably across different cultural contexts and levels of understanding. Quraish Shihab in his Thematic Tafsir outlines several forms of jihad: spiritual jihad against personal desires and satanic temptations, and societal jihad against injustice and hypocrisy.⁹ These forms highlight the multifaceted nature of jihad, involving struggle through personal discipline, financial sacrifice, and verbal advocacy against falsehood.¹⁰

Biography of Kartosuwiryo

Sekarmaji Marijan Kartosuwiryo was born on February 7, 1905, in Cepu, positioned between Blora and Bojonegoro, Indonesia. His father, Marijan Kartosuwiryo, was notably involved in the opium trade—a significant commodity in the Dutch colonial economy—thus holding a substantial position within the colonial administrative system.¹¹ The family belonged to the 'priyayi' class, a Javanese aristocratic group that historically served in administrative roles both during and prior to Dutch colonial rule.¹²

Kartosuwiryo's educational journey began in 1911 at the ISTK (Indlandsche School der Tweede Klasse), followed by studies at the HIS (Hollandsch Indlandche

⁷ Haris Kulle, Naimatul Azizah, and Rizka Putri, "Hijrah Dalam Al-Qur'an," *AL ASAS* 5, no. 2 (2020), 43.

⁸ Husni Husni, "Konsep Jihad Dalam Alquran Dan Aktualisasinya Dalam Pendidikan," *TAJDIR* 27, no. 1 (2021), 5-6.

⁹ M. Quraish Shihab, *Tafsir Tematik Atas Pelbagai Persoalan Umat*, Cet. I. (Jakarta: Mizan Media, 2007), 667.

¹⁰ Agus Handoko, "Konsep Jihad Dalam Perspektif Alquran (Studi Tematik Dalam Tafsir Al-Kasysyaf Atas Ayat-Ayat Jihad)," *Mizan: Journal of Islamic Law* 2, no. 2 (2018), 190.

¹¹ Anwar Sanusi, Anisah Anisah, and Didin Nurul Rosidin, "Hijrah and Islamic Movement in Indonesia: Sekarmaji Marijan Kartosuwiryo's Perspective," *Buletin Al-Turas* 28, no. 1 (2022), 22.

¹² Sarina, "Sekarmadji Maridjan Kartosoewirjo (Studi Tentang Pembentukan Negara Islam Indonesia 1945-1962)." 22.

School) in Rembang in 1919, and later at the ELS (European Lagere School) in Bojonegoro. These institutions catered primarily to the indigenous elite and were renowned for their rigorous academic standards.¹³ Parallel to his formal education, Kartosuwiryo immersed himself in Islamic studies under Notodihardjo, a respected scholar associated with the Muhammadiyah movement. In 1923, Kartosuwiryo's engagement with higher education continued at the Netherlands-Indische Artsen School (NIAS) in Surabaya, where he became politically active and joined the Jong Java organization.¹⁴ By 1925, he led the Jong Islamieten Bond (JIB) in Surabaya, aligning with influential figures like Agus Salim and H.O.S. Cokroaminoto, and absorbing socialist ideas from his uncle, Mas Kartodikromo, a leftist journalist and activist.¹⁵

Kartosuwiryo married Siti Dewi Kalsum in April 1929 in Malangbong, Garut. Siti Dewi, daughter of Ajengan Ardiwisastera, a key figure in the Partai Sarekat Islam Indonesia (PSII), significantly influenced his deeper exploration into Islamic teachings. This union marked a pivotal juncture in his pursuit of establishing an Islamic state.¹⁶ On August 7, 1949, Kartosuwiryo proclaimed the establishment of the Negara Islam Indonesia (NII), aiming to institute an Islamic state governed by Sharia, replacing the Pancasila-based Indonesian state. This led to military confrontations characterized by the dualism between the Hezbollah and Sabilillah forces, striving to wrest control from Republican forces. Kartosuwiryo was captured on June 4, 1962, atop Mount Geber near Cipaku in Southern Cicalengka, in a debilitated state, suffering from tuberculosis and a gunshot-induced paralysis.¹⁷ His trial swiftly ensued, culminating in a death sentence executed on August 16, 1962. His arrest and the subsequent command issued by his son, Dede Mohammad Darda, to surrender, marked the decline of the organized Islamic uprising in West Java.¹⁸

¹³ Fauzan Mana'anul Hakim, "Peranan Batalyon 306 Divisi Siliwangi Dalam Penumpasan Gerakan DI/TII DI Garut Tahun 1950-1962" (Universitas Negeri Yogyakarta, 2017), 54.

¹⁴ Hakim. 54.

¹⁵ Sarina, "Sekarmadji Maridjan Kartosoewirjo (Studi Tentang Pembentukan Negara Islam Indonesia 1945-1962)." 24.

¹⁶ Sarina. 25.

¹⁷ Ridlo, "Negara Islam Indonesia Dan Kartosuwiryo (Konsepsi Gerakan Politik, Militer Dan Agama)." 17.

¹⁸ Ridlo. 18.

Background of the Awakening Path of Islamic Ideology of Indonesia

The ideological foundation of the Islamic State of Indonesia (NII) was shaped by various factors, including the interpretations of Islamic ideology by its proponents, notably Sekarmaji Marijan Kartosuwiryo. Kartosuwiryo was influenced by the concept of *Kaffah* as mentioned in Al-Baqarah (2:208), which he believed should encompass not only individual and communal religious practices but also the governance and structural realms of society. For Kartosuwiryo and his associates, such as Daud Beureueh and Abdul Kahar Muzakkar, the full realization of the *Kaffah* necessitated the establishment of an Islamic state.¹⁹ They argued that a state founded on Islamic law and governance would naturally foster an Islamic society.²⁰ This notion was rooted in their belief that just as a tree with rotten roots cannot stand firm or produce quality fruit, a state not grounded in Islamic principles could not foster a truly Islamic society. Thus, they viewed the existing state structure, founded on Pancasila and not on the principles of the Qur'an, as fundamentally flawed and incapable of reform in parts; a total and revolutionary transformation was necessary to establish the "Islamic State of Indonesia" from the "Independent State of Indonesia."

This perspective was intertwined with the concept of jihad and an Islamic revolution, advocating for a complete overhaul of the Indonesian state. The emergence of the NII movement was further fueled by public dissatisfaction with land reforms and political settlements in Jakarta, which were perceived as inadequate. Critics of Kartosuwiryo argued that his insufficient knowledge of Islam weakened his legitimacy to lead such a transformative movement.²¹

Concept of Faith, Migration, and Jihad According to Kartosuwiryo

Kartosuwiryo's interpretation of the concepts of jihad, faith (iman), and monotheism (tauhid) is rooted in Qur'anic teachings, which he applied to articulate their implications for political struggle. He stressed that the Qur'an links the concept of migration (hijrah) inseparably with jihad, positing that a 'positive' struggle (jihad al-akbar) involves efforts of speech and heart led by faith, contrasting with the 'negative' physical struggle (jihad al-asghar). He critiqued Western societies for disconnecting

¹⁹ M. Khoirul Huda, "Mengenal Latar Belakang Negara Islam Indonesia (NII) Dan Pengagasnya," *BincangSyariah.Com*, March 2021.

²⁰ Syofyan Hadi, "Negara Islam Indonesia: Konsepsi Shajarah Tayyibah Dalam Konstruksi Negara Islam," *JOURNAL OF QUR'AN AND HADITH STUDIES* 2, no. 1 (2013), 96.

²¹ Azyumardi Azra, "Kartosuwiryo Dan NII: Kajian Ulang," *Studia Islamika* 21, no. 1 (2014), 180.

religious duties from daily life, thereby divorcing religion from politics and reducing hijrah to merely ritualistic practices.

For Kartosuwiryo, jihad ubudiyah (spiritual jihad) based on belief in monotheism needed to be complemented by jihad ijtima'iyah, covering social, economic, and political dimensions of life. This holistic approach aimed to foster Islamic politics, economic self-sufficiency (swadeshi), and social welfare (maslaha), reflecting the ideology of the Partai Sarekat Islam Indonesia (PSII).²²

He advocated for all citizens of the Republic of Indonesia to migrate to the Islamic state he aimed to establish.²³ The strategic concept of hijrah for Kartosuwiryo was a practical, strategic step marking the beginning of Islam's success and the rise of the Muslim community. In his view, hijrah is preceded by faith and necessitates jihad; it is considered incomplete without these elements.²⁴ He emphasized this through various initiatives:

- Hijrah as an effort to uphold Islamic ideology and maintain faith.
- The use of hijrah propaganda to reject Dutch-influenced legal structures.
- The development of hijrah concepts through congresses aiming to save humanity and return to true monotheism.
- Hijrah politics as a means to resist Dutch colonization and transition from polytheistic systems to a divinely ordained Islamic system.

Kartosuwiryo's writings suggest an implicit parallel between the post-independence situation in Indonesia and the pre-Islamic conditions in Mecca, drawing a line between the societal changes post-Prophet Muhammad's arrival and the contemporary Indonesian context.²⁵ His publication "Sikap Hidjrah" (1936) detailed Qur'anic references to jihad, providing insights into the asbab al-nuzul (reasons behind revelations) and the nuanced meanings of jihad. Initially distinguishing between the lesser

²² Chiara Formichi, *Islam and the Making of the Nation: Kartosuwiryo Adn Political Islam in 20th Century Indonesia* (Leiden: KITLV Press, 2012) 63.

²³ M. Zaki Mubarak, "DARI NII KE ISIS: Transformasi Ideologi Dan Gerakan Dalam Islam Radikal Di Indonesia Kontemporer," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 10, no. 1 (2015), 88.

²⁴ Yana Waliyadin, "Politik Hijrah Sekarmaji Karto Suwiryo," *Jurnal Alwatzikhoebillah : Kajian Islam, Pendidikan, Ekonomi, Humaniora* 4, no. 1 (2018), 128.

²⁵ Sanusi, Anisah, and Rosidin, "Hijrah and Islamic Movement in Indonesia: Sekarmaji Marijan Kartosuwiryo's Perspective." 9.

jihad (defensive) and the greater jihad (spiritual), his later writings by 1947 evolved to emphasize a more combative approach to jihad (jihad bil mana qital).²⁶

Furthermore, Kartosuwiryo articulated that jihad should be a comprehensive effort across all societal sectors to establish God's law as supreme, viewing conflict as an inevitable response to ideological threats. He framed the struggle against the Pancasila-based state system as a divine mandate, positing that before engaging in jihad and hijrah, Indonesians must first embrace faith in divine law as the supreme guide for life. He termed this phase the "individual revolution," which needed to precede and catalyze a broader social revolution, laying the ideological groundwork for Darul Islam's quest for an Islamic State of Indonesia under his leadership.²⁷

Faith, Migration, and Jihad in Tafsir Al-Azhar of Q.S Al-Anfal Verse 72

Q.S Al-Anfal was revealed in the context of the pivotal Battle of Badr,²⁸ according to Islamic scholars like Ibn Ishaq and supported by Ibn Abbas. Verse 72 specifically addresses the migration (hijrah) of the Muhajirin from Mecca to Medina preceding the battle and the Treaty of Hudaibiyah, highlighting their commitment and sacrifices. The verse states, "Those who believed, emigrated, and strived with their wealth and lives in the cause of Allah, as well as those who gave them shelter and help—they are truly guardians of one another. As for those who believed but did not emigrate, you have no obligations to them until they emigrate. But if they seek your help against persecution in faith, it is your obligation to help them, except against people bound with you in a treaty. Allah is All-Seeing of what you do."

In this verse, the Muhajirin are recognized for their complete faith, migration, and efforts in jihad. They were not only believers but also participants in a significant physical and financial struggle to support and defend their faith, marked by their migration from Mecca to Medina. Their actions demonstrated the highest level of commitment to Islam, encompassing faith, migration, and jihad as their defining qualities.²⁹ Hamka's interpretation underscores that true faith necessitates not only belief but active

²⁶ Asep Ilham, "Pemikiran Keagamaan Sekarmadji Maridjan Kartosuwiryo 1927-1962" (UIN Sunan Gunung Djati Bandung, 2023).

²⁷ Sarina, Sekarmadji Maridjan Kartosuwiryo (Studi Tentang Pembentukan Negara Islam Indonesia 1945-1962).". 43.

²⁸ LPMQ, *Asbabun Nuzul: Kronologi Dan Sebab Turun Wahyu Al-Qur'an* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2017), hal. 47.

²⁹ Wahbah Zuhaili, *Tafsir Al-Munir : Aqidah, Syari'ah Dan Manhaj Jilid 5*, Cet. 1 (Depok: Gema Insani, 2016).

engagement in its defense and propagation, including the readiness to migrate and undertake jihad. Migration here is depicted as the physical manifestation of faith, demonstrating a readiness to abandon one's homeland for religious integrity. The continued journey involves jihad, which encompasses working hard, sacrificing wealth, and if necessary, life itself, to support the Islamic cause.³⁰ Ibn Abbas adds that the term "Wali" or "Wilayah" in this context refers to the guardianship and support among the Muhajirin and Anshar, which initially included inheritance rights, later abrogated by subsequent revelations. Ibn Kathir elaborates that this brotherhood allowed for inheritance across these community lines until later directives.³¹

The verse also clarifies that migration without sincere faith, or hijrah that does not aim to uphold divine commandments, is considered devoid of meaning. Migration aims to establish an Islamic society governed by Sharia, as decreed by Allah. This concept underscores that every action in Islam, including migration, must be driven by a righteous intention. Finally, the verse concludes with a reminder of Allah's omnipresence, asserting that all actions, whether in statecraft, helping the oppressed, or dealing with external threats, are under divine scrutiny. This serves as an ethical guide for Muslims, stressing honesty and adherence to treaties, even in complex interactions with non-Muslims. The directive encourages Muslims in vulnerable positions to migrate towards stronger Muslim communities like Medina, where they can receive proper support.

Analysis of Kartosuwiryo's Thought and Tafsir Al-Azhar on the Concept of Faith, Migration, and Jihad

According to Al Chaidar, as cited by Asep Ilham,³² Kartosuwiryo believed that a Muslim's faith is incomplete if it relies solely on belief. He asserted that faith must be perfected through hijrah (migration) and jihad to uphold dienullah (the religion of Allah) by utilizing all available power and strength. Conversely, Hamka, in his Tafsir Al-Azhar, emphasized that faith is paramount. True belief in Allah is demonstrated through the willingness to perform hijrah, which involves sacrificing one's home and homeland to preserve and maintain faith. Following hijrah, one must engage in jihad, which entails

³⁰ Hamka, *Tafsir Al-Azhar* (Jakarta: Gema Insani, 2015), 50.

³¹ Hamka, *Tafsir Al-Azhar*, 53.

³² Asep Ilham, "Pemikiran Keagamaan Sekarmadji Maridjan Kartosuwiryo 1927-1962" (UIN Sunan Gunung Djati Bandung, 2023), 8.

striving, persevering, and working hard with one's wealth and life to remain steadfast on the path favored by Allah. The true believers, exemplified by the Muhajirin who migrated with Prophet Muhammad from Mecca to Yathrib (Madinatunnabi), exhibited these three qualities: faith, hijrah, and jihad.³³

Both Kartosuwiryo and Hamka acknowledged that faith is the fundamental basis of Islamic teachings, motivating individuals to act according to religious values and strive for truth. They viewed faith as a strong spiritual foundation that drives individuals to struggle in all life aspects, including political and social endeavors. Additionally, both emphasized the importance of hijrah as a transformation towards goodness and perfection in a Muslim's life, considering it not only a physical migration but also an inner change involving spiritual and moral transformation. However, while both initially align on the significance of hijrah in perfecting faith, their interpretations diverge. Hamka, in *Tafsir Al-Azhar*, views hijrah primarily as the ability to move from one's residence and homeland to preserve faith. In contrast, Kartosuwiryo believed hijrah should encompass political, social, and economic dimensions. For Kartosuwiryo, hijrah is incomplete if it only involves a physical shift without the practice of the Islamic way of life in these spheres.³⁴

Hamka also interpreted hijrah as organizing, establishing authority, and enforcing Sharia laws revealed by Allah. He maintained that hijrah lost its significance after the conquest of Mecca, as the need for physical migration diminished once Mecca was liberated from the Quraysh infidels who had corrupted Allah's teachings. Consequently, Hamka stated, "There is no more hijrah after the conquest [of Mecca]," but added, "And if they ask for your help in the matter of religion, then you should help them."³⁵ In contrast, Kartosuwiryo argued that Indonesia should follow the path blessed by God, paralleling the journey of Isra and Mi'raj of Prophet Muhammad. He drew comparisons between pre-Hijrah Mecca and pre-1945 Indonesia, both characterized by jahiliyah (ignorance), lack of clear guidance, colonization, and ideological threats. Kartosuwiryo believed that, like the Prophet's journey to Medina that led to Muslim glory, Indonesians

³³ Hamka, *Tafsir Al-Azhar*, 50

³⁴ Anisah, "Konsep Hijrah Sm Kartosuwiryo Dan Implementasinya Dalam Gerakan Di/Tii" (IAIN Syekh Nurjati Cirebon, n.d.), 100.

³⁵ Hamka, *Tafsir Al-Azhar*, 55.

must undertake hijrah in all areas—political, social, and economic—to achieve a similar transformation.³⁶

Regarding jihad, scholars have diverse views. Hamka in Tafsir Al-Azhar described jihad as hard work, earnestness, and struggle. He emphasized that religion would not thrive without the desire to fight, noting that jihad sometimes involves facing war. The essence of jihad, according to Hamka, is relentless effort, both day and night, to advance religion, uphold God's path, and sacrifice one's energy, wealth, and life if necessary.³⁷

Kartosuwiryo, however, argued that jihad must be meticulously planned and executed across all fields to uphold God's stringent decrees and combat other ideologies, with war as the ultimate recourse. In his 1953 writing, "Perjalanan Soetji Isra' Mi'raj Rasoelloellah," he contended that the war against the Pancasila state was a legal necessity. Kartosuwiryo stressed the need for an "individual revolution," where intellectuals like him should promote personal and social change to lay the groundwork for broader jihad and hijrah efforts.³⁸ The differing perspectives on jihad highlight a significant divergence. While Hamka viewed jihad as encompassing various forms of sincere effort to fulfill religious obligations, Kartosuwiryo saw it as focused on ideological resistance, potentially leading to violence. Kartosuwiryo's approach risked associating Islam with harshness and threatened the Pancasila ideology, a foundation of the Indonesian state.³⁹ Hamka acknowledged Kartosuwiryo's dedication but viewed his attempts to establish an Islamic state as a flawed endeavor due to his narrow perspective. Since 1950, Hamka believed it would be more productive for Kartosuwiryo to rejoin mainstream Islamic movements like Masjumi and PSII to achieve Darul Islam through legal means.⁴⁰

Conclusion

This study delves deeply into the ideological visions of Sekarmaji Maridjan Kartosuwiryo, juxtaposed with Hamka's interpretations in Tafsir Al-Azhar, examining

³⁶ Holk H. Dengel, *Darul Islam Dan Kartosuwiryo*, Cet 1 (Jakarta: PT Penebar Swadaya, 1995), 222.

³⁷ Slamet Pramono and Saifullah Saifullah, "Pandangan Hamka Tentang Konsep Jihad Dalam Tafsir Al-Azhar," *Dialogia: Jurnal Studi Islam dan Sosial* 13, no. 2 (2015), 119. <https://jurnal.iainponorogo.ac.id/index.php/dialogia/article/view/291>.

³⁸ Pinardi, *Sekarmadji Maridjan Kartosuwiryo*, Cet 1. (Jakarta: Arya Guna, 1964), 23.

³⁹ Windy Lidyarningsih, "Dampak Gerakan Ditii Terhadap Kehidupan Sosial Keagamaan Masyarakat Desa Rajawetan Kecamatan Tonjong Kabupaten Brebes Tahun 1950-1960" (IAIN Purwokerto, 2021), 64.

⁴⁰ Dengel, *Darul Islam Dan Kartosuwiryo*.

the pivotal Islamic concepts of faith, migration (hijrah), and jihad. It paints a vivid portrait of how these elements, integral to Islamic teachings, have been uniquely interpreted to influence and reflect Indonesia's complex socio-political fabric following its independence in 1945. Kartosuwiryo's radical envisioning of an Islamic state through these concepts proposed a societal restructuring deeply rooted in Islamic doctrine, positioning itself in stark contrast to the secular foundations of the Indonesian state. This study uncovers nuanced layers of interpretation; while both Kartosuwiryo and Hamka anchor faith as the bedrock of Islamic life, compelling believers to transcend nominal faith, their narratives diverge significantly in their applications. Kartosuwiryo weaves political strands into hijrah and jihad, advocating for a societal overhaul that embeds these concepts at the core of a new Islamic state. In contrast, Hamka emphasizes the spiritual and ethical dimensions, suggesting that true societal transformation begins with personal moral and spiritual renewal.

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