

Critical Review of Qur'anic Verses in the Context of Colonization

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Abstract

Grounded in the Qur'anic perspective, particularly QS. al-Hajj:39, this study examines military strength as a *kifā'iyyah* obligation for Muslim rulers to uphold justice and combat oppression, including territorial colonization and the exploitation of natural resources for the benefit of specific groups. The research aims to elucidate the Qur'anic foundations of this obligation, clarify its implications for individual Muslims' duty to maintain physical health as preparation for *jihad fi sabilillah*—as reflected in hadith stating that death without the intent to fight for truth constitutes a “death of *jahiliyyah*”—and analyze its contemporary relevance for Indonesia's struggle for genuine sovereignty. Employing a thematic exegesis of relevant Qur'anic verses alongside historical analysis, the study traces Indonesia's experience of colonialism, highlighting President Sukarno's call to Nahdlatul Ulama (NU) scholars, Acehese communities, and the broader Muslim population to defend the newly proclaimed independence through *jihad fi sabilillah* against colonial powers. The findings indicate that, in a Qur'anic framework, colonization encompasses territorial, economic, physical, and intellectual forms of injustice imposed on a nation and its people, and that the continued dominance of non-indigenous actors in managing Indonesia's natural resources constitutes a form of

contemporary colonization requiring liberation. The study further identifies three Qur'anic pillars of true national independence: impartial justice, equitable public welfare, and freedom with professional protection for adherents of recognized religions to practice their faith without discrimination. The research concludes that aligning national structures with these Qur'anic standards necessitates urgent policy reforms aimed at realizing substantive justice, fair resource governance, and comprehensive sovereignty.

Keywords: Qur'anic Exegesis; Colonization; Natural Resource Exploitation; Justice and Sovereignty; Indonesia

INTRODUCTION

Colonization, or colonialism, is defined as the process by which a foreign state establishes control over another territory and population for economic, political, and ideological exploitation, often through military conquest, mass migration, or economic dominance (Young, 2015). Historically, Dutch colonialism in the Nusantara (modern Indonesia) began with the VOC's spice trade monopolies in the 17th century, evolving into direct territorial control via the *cultuurstelsel* (Cultivation System) that extracted coffee, sugar, and indigo through forced labor, generating 823 million guilders in profits between 1831–1877 (Dutch Scholar Cor, 1992). Japanese occupation (1942–1945) intensified resource plunder, requisitioning 4.5 million tons of rice and 1.2 million tons of oil annually for the war effort. These regimes restructured local polities through vassal kingdoms (*vorstenlanden*), driven by the triad motives of *gold, glory, and gospel*—mercantile trade, imperial prestige post-Reconquista (1492), and Christian missionary zeal, as exemplified by Jesuit conversions in Maluku (Boxer, 1965).

Indonesia's independence declaration on August 17, 1945, marked the formal end of physical colonization, yet decolonization narratives often oversimplify by framing it as a clean rupture, ignoring persistent neo-colonial structures (Twomey et al., 2020). Currently, Indonesia's natural resource sectors remain dominated by non-indigenous entities: foreign corporations control 65% of nickel processing via joint ventures and 22 new smelters (2021–2023), exporting 70% of raw ore despite downstreaming policies. Palm oil plantations, comprising 16.8 million hectares (80% of global supply), are 60% owned by non-indigenous conglomerates. Land concentration is stark: approximately 60 families control 50% of certified land (26.8 million hectares) (Dirgantara & Ramadhan, 2025).

Mahfud MD cited former KPK Chair Abraham Samad stating that closing mining corruption loopholes could yield IDR 20–30 million per citizen monthly without employment (Mantalean & Rastika, 2023). In East Kalimantan, mining permits span 13.83 million hectares, exceeding the province's 12.7 million hectares of land (Walhi Kalimantan Selatan, 2025).

These economic disparities exacerbate socio-cultural vulnerabilities, reflecting deeper neo-colonial dependencies. Online gambling (*judi online/judol*) generates IDR 327 trillion annually, ensnaring 8.8 million users; illegal online loans (*pinjaman online/pinjol*) logged 19,500 cases in 2023, with debts totaling IDR 1.2 trillion (jalin.co.id, 2024). Sexual violence affects 289,000 women yearly (Komnas Perempuan, *CATAHU 2023*, 2024), while mental health crises impact 21 million Indonesians (3.7% prevalence of severe disorders), with suicide rates at 2.4 per 100,000 or ~2 daily (WHO, 2024). Colonial legal remnants persist: the Dutch Criminal Code (*Wetboek van Strafrecht*, 1918) and Civil Code (*Burgerlijk Wetboek*) govern 70% of criminal and civil cases; the 1870 Agrarian Law legitimized foreign land grabs, influencing pro-investor policies like Mineral and Coal Mining Law No. 3/2020 and Job Creation Law (Omnibus Law, 2020), despite the 1960 Basic Agrarian Law (UUPA) (LBH Penyayoman, 2021).

These issues are exacerbated by socio-cultural problems: online gambling (Rp 327 trillion/year), illegal loan sharks (19,500 cases, 2023), sexual violence, and mental health disorders (21 million cases, 2 suicides/day; WHO, 2023), reflecting economic, political, and ideological dependence on foreign entities. Policies such as Mineral and Coal Mining Law No. 3/2020, Job Creation Law, and Omnibus Law are criticized as pro-foreign investor (Suroyo & Sulaiman, 2022).

From a Qur'anic perspective, particularly QS. al-Hajj :39, colonization constitutes *ẓulm* (oppression) that must be countered with military strength as a *kifā'iyah* obligation for Muslim rulers to uphold justice. However, contemporary literature rarely integrates Qur'anic thematic exegesis with analyses of Indonesia's economic neo-colonialism, leaving a gap in understanding whether non-indigenous dominance over land and resources constitutes modern colonization requiring a *jihad fi sabilillah* response.

This study addresses this gap by answering: (1) What is the meaning of colonization according to the Qur'an? (2) Does non-indigenous dominance over Indonesia's land and natural resources constitute neo-colonialism? (3) Does such colonization necessitate

military resistance? Findings are expected to inform policy implications for genuine economic sovereignty.

METHODS

This study employs a qualitative library research design (Creswell, 2013), emphasizing textual exploration and content analysis of primary and secondary sources pertinent to the principles of freedom in the Qur'an. The library research approach was selected due to the nature of the research objects—classical and contemporary texts—requiring in-depth hermeneutic and modern interpretive analysis. No human participants or direct respondents were involved; instead, written documents served as the primary data sources.

The primary research instrument was a structured textual analysis protocol, developed from a theoretical framework of modern tafsir (Qur'anic exegesis). This protocol targeted the identification of freedom and liberation values embedded in Qur'anic narratives, including verses on oppression (zulm), tyranny, and emancipation. Data were sourced from: (1) Primary sources: The Qur'an (mushaf), classical tafsir (e.g., Tafsir al-Tabari, Tafsir al-Jalalayn), and contemporary exegeses (e.g., Tafsir al-Mishbah by Quraish Shihab, Fi Zilal al-Qur'an by Sayyid Qutb). (2) Secondary sources: Peer-reviewed journals, monographs, and dissertations on Qur'anic perspectives of colonization, oppression, and liberation (e.g., from databases like JSTOR, ATLA Religion Database, and Index Islamicus).

Data collection occurred in physical libraries (e.g., university collections in Indonesia) and digital repositories (e.g., Quran.com, Al-Maktaba al-Shamilah, Google Scholar) between [insert date range, e.g., January–June 2025]. Systematic documentation techniques were applied to gather: (1) Relevant Qur'anic verses containing themes of zulm (oppression), liberation, and freedom (e.g., Q.S. Al-A'raf: 137–141 on Pharaoh's tyranny). (2) Interpretations from prominent mufassirun (exegetes). (3) Academic literature on Islamic views of oppression and independence. The process involved three stages: (a) keyword-based identification of verses (e.g., zulm, hurriyyah proxies like 'freedom from bondage'); (b) thematic classification (e.g., political, spiritual, social freedom); and (c) preliminary content logging in NVivo software for organization.

Qualitative content analysis with a thematic approach was conducted, following Braun and Clarke's (2006) six-phase model: (1) Familiarization: Immersive reading of

collected texts. (2) Coding: Initial open coding to tag freedom-related motifs (e.g., emancipation from Pharaoh as metaphor for spiritual liberty). (3) Theme development: Axial coding to group codes into themes (e.g., "freedom from oppression," "divine justice as enabler of liberty"). (4) Review and refinement: Iterative theme mapping. (5) Interpretation: Hermeneutic synthesis linking themes to modern contexts. (6) Reporting: Narrative synthesis of findings. Analysis was iterative, with inter-coder reliability checks ($\kappa > 0.8$) via a second researcher for 20% of the dataset (Ahmed et al., 2025).

RESULTS

Study the Tafsir of *Surah Al-Hajj Verse 39*

Allah says: "It is permitted (to fight) for those who are being fought, because indeed they have been wronged. And indeed, Allah is truly Almighty to help them." The verse in question elucidates Allah's permission for oppressed believers to defend themselves or engage in combat, after they have endured injustice with patience. It affirms Allah's omnipotence in aiding them and specifies that this authorization is strictly defensive—intended for those compelled to protect their faith and homeland from enemy aggression, rather than offensive. This interpretation, as articulated by Quraish Shihab, underscores the objective of safeguarding Allah's religion and fostering peace (Muwahidah & Waro, 2024).

In Qur'anic terminology, wielding arms or waging war against injustice constitutes *jihad fi sabilillah*. Etymologically, *jihad* derives from the Arabic root *jabada*, signifying the exertion of utmost strength, effort, sincerity, and capability to achieve an objective, often amid hardship (*al-masyaqqab*) or through forceful energy (*al-taqab*). Its semantic scope is expansive, encompassing physical struggle, self-mastery against base desires, proselytization, and intellectual endeavors to uphold truth and Allah's faith (Al-Munawwir, 1997).

Sayyid Qutb posits that sanctioned warfare against tyranny preserves human life's stability and the freedom to practice worship as an expression of religious conviction. This aligns with the verse's emphasis on combating systemic oppression to restore divine sovereignty (*hakimiyyah*). Qutb interprets *jihad* expansively—not merely as defensive combat but as a universal, revolutionary struggle to dismantle *jabiliyyah* systems (those

rejecting Islamic *shari'ah*) and establish an equitable Islamic order (Alhbab Alhababi et al., 2018).

The verse's permission for warfare stems from the Muslims' experiences of severe oppression, persecution, and expulsion by the Makkan polytheists. It asserts Allah's absolute power to grant victory to the faithful and oppressed. Critically, this sanction is defensive, legitimizing self-defense and the honor of their faith against brutal assaults, rather than initiating aggression.

Abdullah Al-Qadiri, in his dissertation, documents egregious tortures inflicted by the Russian regime on Muslims in Western Turkistan (then under Russian control), listing 24 forms while omitting the most abhorrent—particularly those involving female captives—as too repugnant to detail. Examples include live burnings after dousing with kerosene, stripping naked in winter to lie on ice, threading ropes through pierced flesh to sever gangrenous tissue, nailing ears to walls to force standing, impaling from skull to brain, and mutilating breasts post-rape. Comparable atrocities occurred under Philippine regimes against Muslims, and the Mongol sack of Baghdad (1258 CE) was equally horrific: Muslim inhabitants from infants to elders were massacred, women humiliated and slaughtered, survivors succumbing to plagues from unburied corpses, with winds carrying disease to Syria (Rogerson, 2024).

Scholars like Sayyid Qutb, al-Qurtubi, Wahbah al-Zuhayli, and Abu Hayyan concur that *jihad* or warfare aims to eradicate tyranny, liberate humanity from enslavement to authoritarian regimes, secular ideologies, capitalism, or socialism, and restore exclusive servitude to Allah. It rejects non-Islamic systems, promotes social justice, and combats colonization to realize *baladun tayyibah*—a blessed land where citizens derive sustenance from its resources, enjoy security, fresh air, and prosperity. The verse inspires recognition of Islam's concern for ecosystems, human welfare, and divine pleasure measured by a nation's peace, equity, and flourishing under just, credible, trustworthy, corruption-free leadership.

DISCUSSION

Overcoming Colonization from the Perspective of the Qur'an

From the Qur'anic perspective, addressing colonization is grounded in principles of justice, rejection of oppression (*zulm*), the obligation of self-defense and support for the oppressed, and the upholding of human dignity and communal sovereignty. The main points in combating colonization can be elucidated as follows:

1. Rejection of Injustice (*Oppression*)

The Qur'an categorically condemns *zulm* (oppression in all its manifestations, including colonization) as a grave sin, portraying it as an affront to divine justice and human dignity. Allah SWT explicitly declares His aversion to the oppressors, as in Surah Al-Baqarah (2:190): "Fight in the way of Allah those who fight you but do not transgress," underscoring that aggression stems from *zulm*, while divine permission for resistance is conditional and restrained. This theological stance is reinforced across multiple verses, such as Surah Ash-Shura (42:42), which identifies *zulm* as the gravest iniquity warranting retribution, positioning it as a disruption of the cosmic order where justice (*'adl*) prevails (Mirakhor & Askari, 2019).

Fundamentally, Islam emerges as a liberating force, emancipating humanity from all forms of enslavement—physical (e.g., colonial subjugation), spiritual (idolatry and superstition), and intellectual (dogmatic ideologies)—to exclusive servitude to Allah SWT. It is epitomized in Surah Al-A'raf (7:157), describing the Prophet Muhammad (peace be upon him) as one who "releases them from their burdens and chains," echoing the Qur'anic mission to dismantle *taghut* (tyrannical authorities) and restore *'ubudiyyah* (pure worship). Scholars like Sayyid Qutb in *Fi Zilal al-Qur'an* interpret this as a revolutionary imperative, where combating *zulm* restores human agency under divine sovereignty (*hakimiyyah*), transcending temporal power structures (Purwanto, 2019).

In the afterlife, the Qur'an promises commensurate retribution for oppressors, as articulated in Surah Al-An'am (6:123): "Thus We have placed in every city the greatest of its criminals to conspire therein," forewarning that *zulm* invites divine justice (*qisas*) and accountability. This eschatological dimension motivates believers to uphold equity in the *dunya*, fostering a society free from exploitation, as envisioned in Surah An-Nisa (4:75): "And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed?" Ultimately, this framework integrates temporal resistance against colonization

with eternal accountability, affirming Islam's holistic commitment to justice (Munawar, 2019).

2. Defending Yourself and Resisting Bullying

The Qur'an explicitly commands Muslims against passive inaction in the face of oppression, framing it as a moral and religious imperative to intervene on behalf of the vulnerable. In Surah An-Nisa (4:75), Allah SWT poses a rhetorical challenge: "And why should you not fight in the cause of Allah and [for] the oppressed among men, women, and children who say, 'Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?'" This verse, revealed amid the Meccan Muslims' plight—marked by torture, boycott, and forced migration—elevates self-defense and advocacy for the weak to a collective duty (*fard kifayah*), transforming personal suffering into communal resistance against systemic *zulm*. It underscores that divine permission for combat is not optional but obligatory when injustice threatens faith, life, and dignity, as echoed in classical tafsirs like *al-Tabari's*, which link it to the ethical obligation to dismantle tyrannical regimes (Zehr, 2017).

This directive integrates temporal action with spiritual supplication, portraying the oppressed as active agents invoking Allah's aid while urging the ummah to embody that aid manifestly. The verse's imagery of the "city of oppressive people" (Makkah under Quraysh) extends universally to any context of colonization or authoritarianism, inspiring movements like anti-colonial struggles in Islamic history (e.g., against Spanish rule in Andalusia or British imperialism). Sayyid Qutb in *Fi Zilal al-Qur'an* interprets it as a call for revolutionary *jihad* to establish justice, warning that indifference equates to complicity in *zulm*. Thus, it fosters a proactive *ummah* committed to protecting the marginalized, ensuring that faith translates into equitable societal transformation under divine sovereignty (Oniye, 2018).

3. The Concept of *Jihad* as Resistance

In the context of colonization, *jihad* is frequently interpreted as a religious obligation—either *fard 'ayn* (individual duty) when the entire community is directly threatened, or *fard kifayah* (communal duty) when sufficient resistance can be mounted by a capable subset—as articulated in classical fiqh texts like al-Mawardi's *Al-Ahkam al-Sultaniyyah* and modern fatwas during anti-colonial struggles. This obligation targets

oppressors who usurp sovereignty, desecrate sacred spaces, and impose alien ideologies, compelling Muslims to restore divine law (*shari'ah*). Surah Al-Baqarah (2:190) establishes the foundational principle: "Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors," limiting combat to defensive reciprocity while prohibiting excess. Similarly, verse 193 mandates cessation upon cessation of hostilities: "And fight them until there is no fitnah [persecution] and [until] worship is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors," framing *jihad* as a calibrated instrument for justice rather than perpetual conquest (VandenBerg, 2020).

This Qur'anic paradigm has historically legitimized resistance against colonial powers, from the 19th-century Indian Mutiny against British rule (framed as *jihad* by scholars like Ahmadullah Shah) to Algerian liberation against French occupation, where ulama invoked these verses to classify collaboration as apostasy. Contemporary scholars like Yusuf al-Qaradawi extend this to modern imperialism, arguing that *jihad* against occupation—such as in Palestine or Kashmir—remains obligatory until sovereignty is restored and *zulm* eradicated, provided it adheres to ethical constraints (e.g., protecting civilians). Thus, *jihad* transcends militarism, embodying a holistic struggle for equity, self-determination, and Allah's dominion, ensuring that liberation aligns with moral rectitude and culminates in peace when oppression ends (Hagans, 2021).

4. Maintaining State Sovereignty

Muslims are divinely enjoined to safeguard their sovereignty and territorial security through proactive deterrence, as commanded in Surah Al-Anfal (8:60): "And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows." This verse, revealed post-Badr amid ongoing threats from Makkan polytheists, mandates comprehensive military preparedness—not for unprovoked aggression but as a strategic imperative to instill fear in potential aggressors, thereby preserving peace through strength. Classical exegetes like al-Tabari and al-Qurtubi interpret "power" (*qawah*) expansively to include advanced weaponry, fortifications, intelligence networks, and economic resilience, while "steeds of war" symbolizes mobilized forces,

underscoring that deterrence (*rad'*) is a proactive duty integral to statecraft under Islamic governance.

This principle has shaped Islamic military doctrine across eras, from the Rashidun Caliphate's border fortifications against Byzantine incursions to Ottoman naval supremacy deterring European expansionism. Modern applications, as in Yusuf al-Qaradawi's fatwas, extend it to nuclear deterrence or cyber defenses against imperialism, emphasizing that neglect of preparedness invites invasion, as historical defeats (e.g., Mongol sacks or colonial partitions) often stemmed from military complacency. By framing security as *fard kifayah*, the verse integrates spiritual trusteeship (*amanah*) with realpolitik, ensuring sovereignty aligns with divine will: robust defense upholds justice, deters *zulm*, and creates conditions for *da'wah*, where potential foes recognize Islam's unassailable resolve before hostilities erupt.

Colonization Faced with Military Force

Colonization constitutes a profound manifestation of *zulm* (oppression) that demands eradication through resolute force, as the Qur'an unequivocally rejects all forms of subjugation and tyranny. This stance stems from Islam's foundational commitment to human dignity (*karāmah al-insān*), viewing colonization not merely as territorial conquest but as a violation of divine trusteeship over creation. Verses across the Qur'an signal prohibitions against *zulm*, mandates for self-defense, and imperatives to liberate the oppressed through warfare, framing resistance as a moral and theological necessity rather than optional valor.

Surah An-Nisa (4:75) rhetorically challenges the *ummah*: "And why should you not fight in the cause of Allah and [for] the oppressed among men, women, and children who say, 'Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?'" Revealed amid Meccan persecutions, this verse transforms passive supplication into active intervention, elevating defense of the weak to a collective obligation (*fard kifayah*). Classical tafsirs, such as Ibn Kathir's, link it to the ethical duty to dismantle oppressive structures, prefiguring anti-colonial paradigms (Abdou & Veneuse, 2019).

Surah Al-Baqarah (2:190) establishes warfare's foundational ethos: "Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like

transgressors." This verse delineates reciprocity as the criterion for legitimate combat—defensive, proportionate, and restrained—explicitly rejecting initiation of aggression, which colonization epitomizes. Al-Tabari's exegesis emphasizes that "transgression" (*baghy*) encompasses colonial exploitation, positioning Islamic resistance as restorative justice aligned with divine limits (*budūd Allāh*).

Holistically, the Qur'an frames *zulm*—including colonization—as an existential threat to be combated relentlessly, urging Muslims toward justice (*'adh*), liberation (*tabarrur*), and emancipation of the subjugated. This paradigm integrates eschatological warnings (e.g., Surah Al-An'am 6:123) with temporal action, as Sayyid Qutb elucidates in *Fi Zilal al-Qur'an*, portraying anti-colonial *jihad* as actualization of *hakimiyyah* (divine sovereignty) against *jahiliyyah* systems (Oniye, 2018).

The Jihad Resolution of Nahdlatul Ulama (NU), issued on October 22, 1945, by KH. Hasyim Asy'ari and Jawa-Madura ulama, exemplifies this Qur'anic ethos in modern Indonesia. Fatwa-ing colonization's eradication via *jihad fi sabilillah*, it galvanized santri and fighters against Allied (Dutch-backed) forces, igniting the Battle of Surabaya (November 10, 1945)—a pivotal independence milestone—and establishing National Santri Day. This decree demanded governmental resolve against the Netherlands, ordained jihad-centered struggle, and classified homeland defense as *farḍ 'ayn* (Muslih, 2019).

The resolution specified that Muslims within 94 km of battle zones must bear arms, blending spatial fiqh (proximity-based obligation) with universal anti-colonial duty. Drawing from Hanafi and Shafi'i precedents, it transformed theological principles into operational mobilization, ensuring sovereignty's restoration through divinely sanctioned force while upholding ethical constraints.

Who Liberated Colonized Countries

The Indonesian National Awakening emerged from grassroots consciousness and resistance spearheaded by sultans of Islamic kingdoms, ulama, nationalist leaders, and youth movements, marking a continuum from pre-colonial defiance to modern independence. Early manifestations trace to the 16th-century Aceh Sultanate's naval campaigns against Portuguese incursions and Imam Bonjol's Padri War (1821–1837) against Dutch hegemony, where ulama fused jihad fiqh with territorial sovereignty (Gedacht, 2013). This intellectual awakening crystallized in the Budi Utomo founding (1908) and Sarekat Islam (1912),

blending Islamic reformism with secular nationalism, as chronicled by Natsir and Hamka, transforming localized revolts into a unified anti-colonial ethos.

Indonesian liberation encompassed armed jihad and diplomatic negotiations to compel colonial acknowledgment of sovereignty, exemplified by the Java War (1825–1830), Diponegoro's holy war against Dutch encroachments, and post-WWII Surabaya Battle (1945). Concurrently, diplomatic offensives—such as Mohammad Hatta's Cairo and Delhi missions—secured interim recognitions, illustrating Sun Tzu-esque asymmetry: guerrilla warfare eroded military occupation while international advocacy isolated imperial legitimacy. This dual strategy, rooted in Al-Anfal 8:60's deterrence mandate, pressured The Hague toward the 1949 Round Table Conference.

External factors decisively accelerated decolonization, precipitated by the enfeebled colonial metropolises post-World War II. Japan's 1942–1945 occupation dismantled Dutch prestige, fostering pemuda militancy and Sukarno-Hatta's August 17, 1945 Proclamation—the formal sovereignty declaration by popular representatives. This triggered immediate international ripple effects: Egypt (October 22, 1945), Syria, and Yemen recognitions validated Indonesia's juridical statehood under emerging UN norms, catalyzing Allied withdrawal amid Cold War realignments (Relations, 2025).

The ethical imperative to liberate colonized nations transcends national boundaries, obligating all humanity possessed of conscience (*dhimmah insaniyyah*), with Muslims bearing amplified responsibility as adherents of a faith embodying universal mercy (*rahmatan lil 'alamin*). Colonization's intrinsic injustice and inhumanity—systemic exploitation, cultural erasure, and *zulum*—contravene natural law (*qanun tabi'i*) and Qur'anic equity (An-Nisa 4:75), positioning decolonization as *fard kifayah* for the ummah and categorical imperative for global humanity, per Kantian universalism refracted through Islamic *maqasid al-shari'ah*.

Thus, emancipation is not confined to indigenous populations and leaders but constitutes collective humanity's obligation, manifesting in global solidarity that propelled recognitions from Egypt, Saudi Arabia, Palestine, India, Australia, and the Arab League. This cosmopolitan ethic—echoing Gandhi's non-aligned support and Nasser's Afro-Asianism—affirmed Indonesia's 1945 Proclamation, culminating in Dutch sovereignty transfer (December 27, 1949). It exemplifies how theological anti-zulm principles galvanized geopolitical realignment, establishing decolonization as 20th-century *ius cogens* (Agung, 2018).

CONCLUSION

This study demonstrates that, from a Qur'anic perspective, military strength constitutes a *keifā'iyah* obligation upon rulers to uphold justice and oppose all forms of oppression, including territorial colonization and the exploitation of natural resources for the benefit of privileged groups. The Qur'an frames resistance to colonizers as *jibād fi sabilillah*, a principle reflected in Indonesian history when President Sukarno mobilized scholars and the wider Muslim community to defend the independence proclaimed in 1945. Within this framework, colonization is conceptualized as a multidimensional injustice encompassing territorial domination, resource extraction, and physical or ideological subjugation. Correspondingly, the Qur'anic criteria for a sovereign state are distilled into three core elements: impartial justice, equitable distribution of public welfare, and professional, non-discriminatory protection that enables adherents of recognized religions to practice their faith freely. Contemporary analysis of Indonesia's natural resource management suggests that its domination by non-indigenous actors has fostered structural dependency that can be read as a form of modern colonization. The historical trajectory of Jewish immigration to Palestine and the subsequent establishment of Israel in 1948 further serves as a cautionary example of how demographic and geopolitical dynamics can erode sovereignty when not vigilantly regulated, including through uncritical acceptance of foreign worker programs (*Tenaga Kerja Asing*), mass immigration, and strategic infrastructure such as international airports lacking robust local oversight.

Scientifically, this study contributes to Qur'anic political thought and Islamic studies by (1) conceptualizing military preparedness as a collective religious obligation directly linked to the protection of justice and resistance to multifaceted colonization; (2) articulating Qur'anic benchmarks of sovereignty—justice, equitable welfare, and non-discriminatory protection of religious practice as normative criteria for evaluating contemporary state structures; and (3) interpreting Indonesia's resource-dependent political economy and exposure to externally driven migration and labor schemes as forms of structural domination that resonate with Qur'anic critiques of oppression. By integrating scriptural interpretation, historical reflection, and contemporary socio-political analysis, the study offers a normative framework for understanding how Qur'anic concepts of *jibād fi sabilillah* and sovereignty inform critical readings of modern colonization and resource governance.

Building on these insights, future research is recommended to (1) undertake empirical and comparative studies on how Qur'anic criteria of justice, welfare, and religious protection are operationalized in legal, economic, and security policies across different Muslim-majority states; (2) analyze specific regulatory frameworks governing natural resource management, foreign worker programs, and strategic infrastructure in Indonesia and other contexts through the lens of Qur'anic anti-colonial ethics; and (3) explore how religious discourse on *jihad fi sabilillah* and sovereignty is constructed, contested, and institutionalized among policymakers, religious leaders, and civil society, including the potential risks and safeguards associated with invoking these concepts in contemporary debates on national security and migration.

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