

ISLAM AND MARXISM FROM TAN MALAKA'S PERSPECTIVE

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Abstract: *This study examines Tan Malaka's thoughts on the relationship between Islam and Marxism, two ideologies often perceived as contradictory. Tan Malaka, a revolutionary figure and Marxist in Indonesia, demonstrates that he does not view these ideologies as mutually exclusive but rather sees potential for them to complement each other in the struggle for social justice and equality. In his works, Tan Malaka integrates Islamic values such as social justice with Marxist concepts such as resistance against capitalism. This article employs qualitative methods and a literature review to explore how Tan Malaka unified these ideologies within the context of the revolutionary struggle in Indonesia.*

Keywords: *Islam, Marxism, Tan Malaka*

INTRODUCTION

Research on Tan Malaka's thought, especially the integration between Islam and Marxism, has attracted the attention of academics from various perspectives, both historical, philosophical, and socio-political. Several previous studies have explained how Tan Malaka combined these two ideologies in the context of revolutionary struggle. An article by Reza Adeputra Tohis (2023) explores the externality relationship between progressive Islam, Marxism, and Tan Malaka, showing that Marxism is an external space for progressive Islam to develop.¹ In addition, Rizki Muhafzan's thesis (2015) highlights that Tan Malaka sees Islam as a revolutionary teaching that has great potential to establish a socialist state in Indonesia.² Ihwanur Rifqi (2022) explores how the harmony of Islamic values and Marxism in Tan Malaka's view forms the concept of social justice.³

¹ Reza Adeputra Tohis, "Islam Progresif, Marxisme, Dan Tan Malaka (Analisis Relasi Eksternalitas)," *Jurnal Interdisiplin Sosiologi Agama (JINSA)* 03, no. 1 (2022): 1–10, <https://ejournal.iain-manado.ac.id/index.php/jinnsa/article/view/624>.

² Rizki Muhafzan, "Pandangan Tan Malaka Terhadap Marxisme Di Indonesia Tahun 1917-1949," *Universitas PGRI Yogyakarta* (2015), <https://core.ac.uk/download/pdf/53060234.pdf>.

³ Ihwanur Rifqi, "PEMIKIRAN TAN MALAKA TENTANG ISLAM DAN MARXISME" (UIN Syarif Hidayatullah, 2022), <https://repository.uinjkt.ac.id/dspace/handle/123456789/61664?mode=full>.

On the other hand, Tan Malaka was praised for his contribution in building people-based education. A study by Erwin Supriatna and Sumaryoto (2024) shows that the concept of Tan Malaka people's education aims to increase people's critical awareness of structural injustice.⁴ This is strengthened in the study of Kholfan Zubair Taqo (2021), which states that the education of the people of Tan Malaka plays an important role in shaping the consciousness of the proletariat.⁵

However, most of this research tends to focus on individual aspects, such as Tan Malaka's philosophical thinking or revolutionary contributions. There is still a gap in understanding the deep synthesis between Islam and Marxism from a socio-religious perspective and its relevance in the modern Indonesian context.

research aims to expand the discourse by integrating the sociological approach of religion to highlight the influence of Islam in the formation of Tan Malaka's revolutionary identity and thought. In addition, this research will analyze the potential application of Islam and Marxism synthesis in the face of contemporary challenges such as global capitalism and social crises. On the other hand, this study also offers a new perspective in contextualizing Madilog as a revolutionary thinking method that is in line with Islamic values. Thus, this research makes a unique contribution in enriching the academic literature on the relationship between religious and political ideologies in Indonesia.

In life, humans are inseparable from all kinds of rules that bind them. Because with the rules, life becomes more orderly and better. There are many things that underlie the rules in this world, one of which is Religion. Religion is a belief that governs humans both in terms of life and human slavery to something that is considered to have full power over itself or is called god. There are more than 4000 religions in the world,⁶ one of which is Islam. Islam is a religion that believes in Allah as the only god on earth, brought by the prophet Muhammad SAW who is believed to be the last prophet.⁷ Islam is a religion that teaches humane values such as

⁴ Erwin Supriatna and Sumaryoto Sumaryoto, "Konsep Pendidikan Tan Malaka Dan Pengaruhnya Pada Masa Pergerakan Nasional 1921-1926," *Herodotus: Jurnal Pendidikan IPS* 7, no. 2 (2024): 277, <https://doi.org/10.30998/herodotus.v7i2.20541>.

⁵ Kholfan Zubair Taqo Sidqi, "KONTRIBUSI PEMIKIRAN TAN MALAKA TENTANG KONSEP PENDIDIKAN KERAKYATAN DENGAN WAJAH PENDIDIKAN INDONESIA ERA MILENIAL," *Jurnal Pendidikan Agama Islam Universitas Wahid Hasyim* 9, no. 2 (2021): 172–94, <http://dx.doi.org/10.31942/pgrs.v9i2.5189>.

⁶ Kumparan, "Ada Beberapa Agama Di Dunia? Ini Daftar Urutan Kepercayaannya," n.d., <https://m.kumparan.com/sejarah-dan-sosial/ada-berapa-agama-di-dunia-ini-daftar-urutan-kepercayaannya-22hQ7wdjBv6>.

⁷ Ghoffar Ismail, *Menjadi Muslim Paripurna*, 1st edn (YOGYAKARTA, 2014).

fulfilling the rights of workers (laborers) and equality of human dignity. In line with Islam, Marxism as one of the schools of thought based on the thought of Karl Marx also teaches such things. Marxism fights for labor rights to destroy capitalism and implement socialism in society.

Tan Malaka is one of the adherents of Marxism, called a national hero of Indonesia, and is a complex and enigmatic figure. He is known as a revolutionary, independent activist, and original thinker.⁸ One of the most interesting aspects of his thinking is contained in his work *Madilog* which discusses dialectics, logic and materialism. On the one hand, Tan Malaka is a devout Muslim. He was raised in a religious family and practiced his religion diligently.⁹

On the other hand, Tan Malaka was also an ardent Marxist. He was inspired by the Bolshevik Revolution in Russia and believed that Marxism offered the best solution to the problems of colonialism and capitalism.¹⁰ He was active in the communist movement in Indonesia and even founded the Indonesian Communist Party (PKI) in 1920. Tan Malaka's views on Islam and Marxism are often considered controversial. Many see it as an attempt to reconcile two seemingly irreconcilable ideologies. However, Tan Malaka himself never saw it that way. He believed that Islam and Marxism had much in common, especially in their commitment to social justice and equality.¹¹

Tan Malaka's writings on Islam and Marxism offer unique insights into two of the most important ideologies of the 20th century. His work can help us understand the relationship between religion and politics in Indonesia, as well as the history of the country's independence movement.

LITERATURE REVIEW

Tan Malaka's thoughts on Islam and Marxism have attracted the attention of several researchers in recent years. In the context of Indonesian history, Tan Malaka is known as one of the Fathers of the Nation who fought for independence and socialism. In his writings, Tan

⁸ Jems Sopacua, "MANIFESTASI TAN MALAKA BAPAK REPUBLIK YANG TERLUPAKAN PADA ERA MASA KINI (DITINJAU DARI KONTRIBUSI PERJUANGAN)," *Jurnal Lani: Kajian Ilmu Sejarah & Budaya* 3, no. April (2022): 1–23.

⁹ Muhammad Arif Maulana, 'ISLAM SEBAGAI GERAKAN DALAM PANDANGAN TAN MALAKA'. skripsi tidak diterbitkan (Sunan Kalijaga Yogyakarta, 2016) <<https://digilib.uin-suka.ac.id.>>

¹⁰ Reza Adeputra Tohis, "Biografi Dan Karya Intelektual Tan Malaka: Studi Historis-Faktual Tokoh," *Historia Islamica: Journal of Islamic History and Civilization* 2, no. 1 (2023): 75–98, <https://doi.org/10.30984/historia.v2i1.640>.

¹¹ Muhammad Edo Sukma Wardhana, "Telaah Kritis Terhadap Pemikiran Dialektika Dan Materialisme Dalam Buku *Madilog* Karya Tan Malaka," *SALIHA: Jurnal Pendidikan & Agama Islam* 3, no. 1 (2020): 115–29, <https://doi.org/10.54396/saliha.v3i1.41>.

Malaka shows a strong interest in Marxism and Islam, and how he connects the two in his proposed concept of total revolution. This study will discuss how Tan Malaka's thoughts on Islam and Marxism can be integrated to achieve the goal of a more effective revolution. In this literature review, we will see how several previous researchers have explored this theme and how the results can help in further understanding how Tan Malaka connects Islam and Marxism in the context of total revolution. Thus, this literature review will be the basis for further understanding how Tan Malaka's thoughts can be applied in a modern context.¹²

A 2023 article written by Reza Adeputra Tohis, titled " *Islam Progresif, Marsxisme dan Tan Malaka (Analisi relasi eksternalitas)* ", reviews the relationship between Progressive Islam, Marxism, and Tan Malaka. Progressive Islam is described as a new movement in contemporary Islam, while Marxism is a tradition of thought. Tan Malaka is known as a Muslim figure who adopted Marxism in his thinking and struggle. This article uses a philosophical approach with a factual study method of historical figures and applies data analysis through the concept of externality in the social theory of knowledge. In conclusion, Marxism becomes an external space for Progressive Islam, which allows Progressive Islamic figures to externalize. Likewise, Tan Malaka, externalized Marxism so that he gained an understanding of it. Therefore, Marxism becomes a link between Progressive Islam and Tan Malaka.¹³

In the thesis written by Rizki Muhafzan entitled " *Pandangan Tan Malaka Terhadap Marsxisme di Indonesia Tahun 1917-1949* " Tan Malaka has his own views on Marxism, like gray between black and white. He does not side with the communists and also the Islamic Union. He considers Islam as a revolutionary teaching and the revolutionary power of Islam must be used to establish the Republic of Indonesia Socialist state.¹⁴

The thesis written by Ihwanur Rifqi entitled " *Pemikiran Tan Malaka Tentang Islam dan Marsxisme* " published in 2022, discusses how Tan Malaka integrated Islam and Marxism in his thinking. He asserts that a Muslim can be a Marxist and that the values of Islam and Marxism are in harmony in fighting for justice and the elimination of violence.

" *Tan Malaka:komunisme dan Pan-Islamisme* " (1922), contains Tan Malaka's speech at the 4th Congress of the Communist International in 1922. He opposed Lenin's thesis which

¹² Maulana, "ISLAM SEBAGAI GERAKAN DALAM PANDANGAN TAN MALAKA."

¹³ Reza Adeputra Tohis, "Islam Progresif, Marsisme, Dan Tan Malaka (Analisis Relasi Eksternalitas)," *Jurnal Interdisiplin Sosiologi Agama (JINSA)* 03, no. 1 (2022): 1–10, <https://ejournal.iain-manado.ac.id/index.php/jinnsa/article/view/624>.

¹⁴ Riski Muhafzan, "Pandangan Tan Malaka Terhadap Marsisme Di Indonesia Tahun 1917-1949", skripsi tidak diterbitkan, *Universitas PGRI Yogyakarta*, 2015 <<https://core.ac.uk/download/pdf/53060234.pdf>>.

emphasized the need for a struggle against Pan-Islamism and proposed a more positive approach.

" *Islam progresif, Marxisme dan Tan Malaka*" published in the JINNSA journal, examines the relationship between Progressive Islam, Marxism and Tan Malaka. He uses a philosophical method with factual historical study techniques. The result is that Marxism is one of the outer spaces of Progressive Islam, where the character of Progressive Islam masters Marxism to have knowledge of Marxism.¹⁵

RESEARCH METHODS

The research for this journal was carried out using a qualitative method. It was carried out using available reading sources, including the type of literature research or Library Research. Literature research is a research method that focuses on collecting books from various reference sources.¹⁶ The primary sources for this research include the works of Tan Malaka, such as *komunisme dan Pan-Islamisme, SI Semarang Dan Onderswijs, Islam Dalam Tinjauan Madilog*. Secondary sources consist of various journals, articles, and other materials related to the topic of this study. The approach taken in this research is descriptive analysis; this involves describing the discovered data and then analyzing it in a descriptive format.

DISCUSSION

A. ISLAM

Islam is an Abrahamic monotheistic religion centered on the Quran, the Muslim holy book considered to be the direct word of God, revealed to Muhammad, the final prophet of Islam.¹⁷ Etymologically, Islam means obedience, submission, obedience, and surrender to God in an effort to seek salvation and happiness both in this world and in the hereafter. This belief is not the result of coercion or pretense, but rather a conscious choice and will of the individual, which begins even before birth to submit to God.¹⁸

The discussion about faith in Islam is described in Surah Al-Ikhlâs which only consists of four verses. The first verse mentions the name of God Almighty, namely Allah. The second

¹⁵ Tohis, "Islam Progresif, Marxisme, Dan Tan Malaka (Analisis Relasi Eksternalitas)."

¹⁶ Sutrisno Hadi, *Metodologi Penelitian* (Yogyakarta: Andi Offside, 1990).

¹⁷ Muhammad Aulal Fikri Al-hasani, Muh. Bahrul Afif, and Abdul Malik, "Jejak Peradaban Profetik Ibrahim Dalam Islam," *J-Alif: Jurnal Penelitian Hukum Ekonomi Syariah Dan Budaya Islam* 8, no. 2 (2023): 183, <https://doi.org/10.35329/jalif.v8i2.4899>.

¹⁸ Abuddin Nata, *Metodologi Studi Islam* (Jakarta: PT Grafindo Persada, 2002).

verse describes the attributes of God as the place where everything depends. Furthermore, in the third and fourth verses, it is explained the attributes of God who do not beget and are not begotten and that there is no one equal to Him. In Islamic teachings, Allah is the only God worthy of worship, has the best names, and has the highest meaning and character.¹⁹

Tawhid in Islam includes belief in the presence of Allah in all things. Allah's knowledge of special matters is divided into monotheism *rububiyah* and monotheism *asma wasifat*, while His knowledge of general matters is known as tauhid *uluhiyyah*.²⁰ One of the main goals of Islamic education is to develop piety towards Allah, which means carrying out His commands and avoiding His prohibitions with fear, hope, and love.²¹ The Ummah Islam prays to Allah in the hope of entering heaven and avoiding hell. The term piety is often mentioned in the Quran. The teachings of Islam contained in the Quran and Sunnah (the life of the Prophet Muhammad) are divided into three categories: faith, Islam, and ihsan. Umar bin al-Khatthab once responded to this concept. In the world of science, all three are unique concepts that cannot be imitated.²²

Over time, scholars developed skills that allowed them to contribute to the field of knowledge, rearranging their knowledge into various branches. Faith encompasses the study of Aqidah (tawhid, theology, or kalam), focusing on the Islamic aspect leads to the study of Fiqh (Islamic law), while ihsan relates to Sufism, morals, and adab.²³

B. MARXISM

Franz Magnis-Suseno (1990) stated that Marxism was standardized by Friedrich Engels and Karl Kautsky based on the teachings of Karl Marx. However, there is also another view that states that Marxism is purely derived from the thoughts of Karl Marx himself.²⁴ Regardless of these perspectives, Marxism is a representation of Karl Marx's thoughts. Karl Marx (1818-1883), a German philosopher and economist, was born on May 5, 1818 in Trier, Prussia (now Germany). Coming from a Jewish family, Marx and his family later converted to Protestant

¹⁹ Khairuddin, "KONSEPSI ISLAM TENTANG TUHAN DAN IMPLIKASINYA PADA PENDIDIKAN Khairuddin" 9, no. 1 (2021): 57–72, <https://doi.org/10.32520/judek.v9i1.1547>.

²⁰ Citra Ayu Wulan Sari et al., "Pemahaman Pentingnya Tauhid Dalam Kehidupan Umat Islam," *MARAS: Jurnal Penelitian Multidisiplin* 2, no. 1 (2024): 293–305, <https://doi.org/10.60126/maras.v2i1.177>.

²¹ Muh. Arif K., "Peranan Pendidikan Agama Islam Dalam Membentuk Sikap Taqwa Anak Di Sekolah Dasar," *Publikasi Pendidikan* 6, no. 2 (2016), <https://doi.org/10.26858/publikan.v6i2.1904>.

²² Nafidul Ihsan, "Makna Kata Taqwa Dalam Al-Quran : Surat Al Baqarah," *Jurnal Studi Pesantren* 2, no. 2 (2022): 49–58, <https://doi.org/10.35897/studipesantren.v2i2.791>.

²³ Nata, *Metodologi Studi Islam*.

²⁴ Ahsani Rofiqi, 'Marxisme Dalam Perspektif Tan Malaka', *Marxisme Dalam Perspektif Tan Malaka*, skripsi tidak diterbitkan, UIN Jakarta 2017 <<http://repository.uinjkt.ac.id/dspace/handle/123456789/36528>>.

Christianity. Known as a brilliant but stubborn thinker, Marx was raised in an environment that supported his intellectual development. His father, Heinrich Marx, was a successful lawyer and renowned reform activist in Prussia. While his mother, Henriette Pressburg, came from a wealthy business family.²⁵

Marx received significant influence from earlier thinkers in formulating his ideology and perspectives that are contained in his works. Among the thinkers who influenced Marx is Immanuel Kant. One of Kant's main concepts that can be found in Marx's thinking is about moral obligation. Kant developed the idea of the "categorical imperative" in ethics, which emphasizes moral obligation as the basic principle of human action.²⁶ Kant's idea provides the basis for Marx's thinking about the importance of social justice and individual freedom in the social system. In addition, Kant also emphasized the importance of awareness of social reality, which is an aspect that Marx considered crucial in changing the structure of society.

Marx, in his thinking on alienation and class inequality in capitalist society, absorbed Kant's concept. Another concept that can be found in Kant's influence on Marx is his emphasis on understanding the real world. Kant is known for the concept of "phenomena" and "noumena", where phenomena are observable realities, while noumena are realities that exceed human observation, Marx developed this idea in his analysis of historical materialism. Marx emphasized understanding the real world, where economic and social factors play a role in shaping society and history.²⁷

Like Kant, Georg Wilhelm Friedrich Hegel also had a significant influence on Marx's thinking, especially in the application of dialectics to analyze history and society.²⁸ Marx adopted Hegel's dialectics but transformed it into a tool of his materialist analysis, focusing on class conflict and historical change as a result of material conflict. Marx also used dialectics to explain how contradictions in the capitalist economic structure would lead to social change. Although Marx was critical of some aspects of Hegel's thinking, such as the concept of the state as the highest representation of spirit/idea, Hegel's dialectics remained an important foundation

²⁵ Gede Agus Siswandi., et al., "FILSAFAT MANUSIA Memahami Manusia Sebagai Homo Complexus," 1st ed., Cetakan Pertama (Solok, Sumatera Barat: PT MAFY MEDIA LITERASI INDONESIA, 2024).

²⁶ Alfonso Munte Willy Diva Manik, Wulandari, Fera, Harry Agustin, Diana Omega Moyau, "ETHICAL REFLECTIONS ON IMMANUEL KANT'S MORAL PHILOSOPHY AND '[ADOLESCENT] DELINQUENCY,'" *JOLALI* 2, no. 2 (2023): 64–79, <http://dx.doi.org/10.32497/jolali.v2i2.4769>.

²⁷ Gede Agus Siswandi., et al., "FILSAFAT MANUSIA Memahami Manusia Sebagai Homo Complexus.," hal 88.

²⁸ Johanis H Raharusun, "Makna Kerja Menurut Karl Marx (Sebuah Kajian Dari Perspektif Filsafat Manusia)," *MEDIA Jurnal Filsafat Dan Teologi* 2, no. 01 (2021): 121–44.

for the development of Marx's theory of historical materialism. In addition to Kant and Hegel, many other predecessors participated in building Marx's ideology, such as Ludwig Andreas Feuerbach, Adam Smith, David Ricardo, Henri De Saint Simon, and Charles Fourier.²⁹

Marxism as a philosophical school put forward by Karl Marx. Marx with his Marxist theory includes economic, social, and political systems. Marxists are those who believe in this theory. Marxism talks about the concept of dialectical materialism, historical materialism, by interpreting it in social life and this is considered to be the basis for modern communism.³⁰ Marxism is Marx's criticism of capitalism, Marx saw that capitalists gain profits by exploiting the proletariat. The proletariat as workers are forced to work for low wages. Marx believes that this problem is caused by "private ownership" and the domination of wealth by the capitalists. According to Marx, capitalism must be replaced by communism to improve the welfare of the proletariat.³¹

Marxism is a thought that comes from three developing intellectual traditions, namely German philosophy, French political theory, and English economics.³² Marxism cannot be classified as a philosophical thought, but Marxism contains a philosophical dimension and significantly influences many philosophical thoughts after it. That is why the history of modern philosophy cannot ignore it.

According to Marx, the basic thing humans must do to continue living is to get the means to survive, by any means to produce food, clothing, and shelter to meet basic needs. To meet the needs of life is inevitable. However, when the methods of production began to develop from the traditional stage, a new need arose so that each individual could specialize because with specialization their thinking would be more prosperous. With the existing specialization, humans become dependent on each other, life is considered a social activity, no longer an individual activity.³³

²⁹ Gede Agus Siswandi., et al., "FILSAFAT MANUSIA Memahami Manusia Sebagai Homo Complexus.", hal 8.

³⁰ Aldian Ronald Hermansyah, "PEMBAHASAN DIAELEKTIKA AGRARIA KAPITALISME DARI PEMIKIRAN KARL MAX," *COURT REVIEW: Jurnal Penelitian Hukum (e-ISSN ...* 2, no. 5 (2022): 28–37, <https://doi.org/10.69957/cr.v2i5.665>.

³¹ Mohammad Nurul Qomar, "Kritik Karl Marx Terhadap Konsep Buruh Kapitalis Kajian Komparatif Ekonomi Syariah Atas Buku Das Kapital," in *AnCOMS (Annual Conference for Muslim Scholars)*, vol. 1 (surabaya: UIN Sunan Ampel Surabaya, 2019), 1003–9, <https://garuda.kemdikbud.go.id/documents/detail/1293148>.

³² Muzairi, "Pergeseran Sistem Kekuasaan Dari Marxisme Ke Hegemoni Dan Politik Media: Suatu Kritik Ideologi," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 15, no. 2 (2014): 213–28, <https://doi.org/10.14421/esensia.v15i2.774>.

³³ Agustin Tampubolon and Bonaraja Purba, "Pemikiran Ekonomi Karl Marx Menurut Konsep Ekonomi Islam," *Jurnal Mutiara Ilmu Akuntansi* 2, no. 2 (2023): 66–75, <https://doi.org/10.55606/jumia.v2i2.2456>.

The resulting interdependence, each person is determined by his relationship with the means of production. What a person does for a living determines most of the basic things in the way of life, and at the same time is a contribution to society as a whole. This is a form of relationship that determines who has the same interest in the distribution of social products and who is at odds with social interests. With this perspective, socio-economic classes are formed, which also results in conflicts between the social classes that are formed.

C. BIOGRAPHY OF TAN MALAKA

Tan Malaka's real name was *Soetan* Ibrahim, with the title *Datoek* Tan Malaka, born in Pandan Gadang, West Sumatra on October 14, 1897, and raised in a devout Muslim family that upheld Minangkabau customs. As Tan Malaka expressed, his parents practiced Islamic law and the teachings of the Prophet Muhammad with full obedience and applied Minangkabau customs (*matriarki dan rantau*) in their daily lives. In his autobiography, Tan Malaka explicitly stated that his life was based only on Islam and customs. These two fundamental elements formed the Minangkabau identity that he adhered to and had a significant influence on his thinking.³⁴

The struggle of life is not as simple as many people imagine. In his book entitled "*Dari penjara ke penjara*" Tan Malaka describes his life journey which is full of challenges, both in the Netherlands and after returning to Indonesia. Although his life is often filled with controversy, his works, including "*Madilog*," have the potential to motivate his readers to fight for independence. To arouse the fighting spirit that was developing among the natives at that time, Tan Malaka tried to convey his thoughts through these writings.³⁵

In addition, Tan Malaka conveyed his thoughts through the concept of education that was centered on the people. He tried to clarify and align the thoughts of traditional indigenous people with the spirit of *inlanders* with modern ideas. Through this idea, Tan Malaka provided opportunities for indigenous people to gain education and awareness. He taught numeracy, reading, and writing skills, as well as knowledge of Malay and Indonesian. The goal was to improve the intellectual abilities of indigenous people so that they would be more critical and not easily submit to inhumane orders from the colonialists in the future.³⁶

³⁴ Tohis, "Biografi Dan Karya Intelektual Tan Malaka: Studi Historis-Faktual Tokoh."

³⁵ Dwi Wulan Sari. Moch Rizal Umam., Tulus Musthofa., "Konsep Zalim Dalam Al-Qu'ran Tinjauan Pemikiran Tan Malaka," *Jurnal Studi Al-Qur'an* 19, no. 1 (2023): 79–96, <https://doi.org/10.21009/jsq.019.1.05>.

³⁶ Moch Rizal Umam., Tulus Musthofa.

The world of education and teaching according to Tan Malaka aims to create social cohesion, where students do not only focus on personal interests but also empathize and are sensitive to the problems of the community in need. Tan Malaka teaches according to the principles stated in *SI Semarang dan Onderswijn*, and shows his commitment to the proletariat or poor, by acting as a defender against corrupt leaders.³⁷

In addition, the influence of Islam in Tan Malaka's life can be explored through the lens of the sociology of knowledge. This shows the effectiveness of primary socialization in instilling religious identity and values. Tan Malaka himself acknowledged the profound influence of Islam, even though he faced various obstacles and political turmoil. His statement that " *although the flood of waves in my heart during the transitional age, and was pounded, swept away, and until now continues to be downstream by the events of 1917. But my attention to Islam continues to run* " ³⁸ reflects this reality. Primary socialization, as elaborated by Peter L. Berger and Thomas Luckman, is the process of internalizing the values and social norms received by individuals from their families and closest environment.³⁹

Through this process, the identities of the individual and his society are constructed and internalized. Tan Malaka's statements about Islam that simultaneously represent his Islamic identity have an objective basis.⁴⁰ The strong influence of Islam in Tan Malaka's life was instilled since his childhood through primary socialization. This later became an integral element of his identity and colored his thoughts and behavior.⁴¹

A strong Marxist, Tan Malaka was influenced by the *Bolshevik Revolution* of 1917, shaping his Marxist-Leninist beliefs and leading him to advocate revolution in Indonesia against capitalist-colonialist oppression. He believed that education was the key to liberating individuals from oppression and ignorance, and proposed educational reforms in Indonesia, including compulsory education for all children up to the age of 17, the use of Indonesian as the language of instruction, and the establishment of vocational schools.⁴²

³⁷ Tan Malaka, *SI Semarang Dan Onderwijs* (Jakarta: Yayasan Massa, 1987).

³⁸ Tan Malaka, *Islam Dalam Tinjauan Madilog* (Jakarta: Wijadja Publisher, 1951).

³⁹ Karman, "Sebuah Telaah Teoretis Terhadap Konstruksi Realitas Peter L. Berger," *Jurnal Penelitian Dan Pengembangan Komunikasi Dan Informatika* 5, no. 3 (2015): 11–23.

⁴⁰ Tohis, "Biografi Dan Karya Intelektual Tan Malaka: Studi Historis-Faktual Tokoh."

⁴¹ Marianus Ola Kenoba Nurhidayanti, Samingan, "Politik Dan Nasionalisme Pemikiran Tan Malaka Tahun 1919-1949," *Sajaratun: Jurnal Sejarah Dan Pembelajaran Sejarah* 6, no. 2 (2024): 19–31, <https://doi.org/10.37478/sajaratun.v6i2.1465>.

⁴² Gregorius Ragil Wibawanto, "Melacak Materialisme Dialektis Tan Malaka Dalam Sejarah Ilmu Sosial Indonesia," *Jurnal Pemikiran Sosiologi* 6, no. 2 (2019): 169, <https://doi.org/10.22146/jps.v6i2.51585>.

With his Marxist thinking, Tan Malaka also founded the People's School under the auspices of the Sarekat Islam Party in 1921, showing his commitment to education as a means of liberation.⁴³ Although not widely discussed by the general public, Tan Malaka was one of the figures who fought for Indonesian independence long before the concepts of independence were expressed by other founding fathers. Tan Malaka was a figure who played an important role in the history of Indonesia's struggle for independence, with major contributions in the fields of education and politics.⁴⁴

D. TAN MALAKA'S PERSPECTIVE

Tan Malaka, an Indonesian national hero known for his revolutionary thinking, had a unique view on the relationship between Islam and Marxism. He did not get caught up in the black-and-white dichotomy between the two but instead tried to find common ground and the potential for creative synthesis between the two great ideologies. Tan Malaka, an Indonesian national hero, is known for his work which has been very influential in the history of modern Indonesian philosophy.

In his work, he tried to find common ground between Islam and Marxism, two ideologies that are often dichotomized as different and incompatible ideologies. Tan Malaka argued that Islam and Marxism should not be viewed as exclusive and different ideologies, but can be integrated to achieve broader and more effective goals.⁴⁵

Tan Malaka was raised in a religious family environment and had a deep understanding of Islamic teachings. He saw Islam as a revolutionary religion and had the potential to free people from oppression.⁴⁶ In his work " *Islam in the Madilog Review* ", he criticized the Orientalist view that considered Islam as a static and reactionary religion. For him, Islam is a dynamic religion and is always relevant to the development of the times.

Tan Malaka emphasized several important aspects of Islam that were in line with the revolutionary struggle:

⁴³ Erwin Supriatna and Sumaryoto Sumaryoto, "Konsep Pendidikan Tan Malaka Dan Pengaruhnya Pada Masa Pergerakan Nasional 1921-1926," *Herodotus: Jurnal Pendidikan IPS* 7, no. 2 (2024): 277, <https://doi.org/10.30998/herodotus.v7i2.20541>.

⁴⁴ Kholfan Zubair Taqo Sidqi, "KONTRIBUSI PEMIKIRAN TAN MALAKA TENTANG KONSEP PENDIDIKAN KERAKYATAN DENGAN WAJAH PENDIDIKAN INDONESIA ERA MILENIAL," *Jurnal Pendidikan Agama Islam Universitas Wahid Hasyim* 9, no. 2 (2021): 172–94, <http://dx.doi.org/10.31942/pgrs.v9i2.5189>.

⁴⁵ R A Tohis, "Dakwah Islam Di Comintern (Analisis Filosofis Pemikiran Tan Malaka)," *Ahsan: Jurnal Dakwah Dan Komunikasi* 2, no. 1 (2023): 1–10, <https://doi.org/https://orcid.org/0000-0002-6027-7293>.

⁴⁶ Maulana, "ISLAM SEBAGAI GERAKAN DALAM PANDANGAN TAN MALAKA."

1. Principle of Equality

Islam teaches that all humans are created equal before God. This is in line with the ideals of Marxism which wants to eliminate the class system and create an egalitarian society.⁴⁷ In the Islamic view, human equality does not only mean equality in physical terms, but also spiritual terms. All humans have the same rights and obligations before God, regardless of race, skin color, or social status. In Islam, this equality is emphasized in the concept of "kafalah" (brotherhood), which means that all Muslims are brothers and have the same rights before God.⁴⁸

Marxism, on the other hand, has a clearer view of human equality. Marxism argues that the class system that exists in modern society is the result of the exploitation of the working class by the capitalist class. Marxism wants to abolish this class system and create an egalitarian society, where everyone has the same rights and obligations.⁴⁹

In the Marxist view, human equality does not only mean equality in rights but also obligations. Marxism argues that everyone should contribute to society and has the right to receive the results of that contribution. In Marxism, this equality is emphasized in the concept of "participation," which means that everyone has an equal role in society and has the right to participate in the decision-making process.⁵⁰

In some respects, the Islamic and Marxist views on human equality are similar. Both hold that all human beings are equal in rights and obligations and that the class system that exists in modern society must be abolished to create an egalitarian society. However, in some respects, their views also differ. Islam holds that human equality means not only equality in rights but also spiritual matters, while Marxism holds that human equality means only equality in rights and obligations.⁵¹

⁴⁷ Hongxuan, Lin, *Ummah Yet Proletariat: Islam, Marxism, and the Making of the Indonesian Republic* (New York, 2023; online edn, Oxford Academic, 20 Apr. 2023), <https://doi.org/10.1093/oso/9780197657386.001.0001>, accessed 2 July 2024.

⁴⁸ Kurrota Aini, "Pendidikan Kesetaraan Gender Dalam Pengasuhan Anak Sebuah Analisis Dari Perspektif Islam," *Ummul Qura Jurnal Institut Pesantren Sunan Drajat (INSUD) Lamongan* 19, no. 1 (2024): 46–57, <https://doi.org/10.55352/uq.v19i1.864>.

⁴⁹ Subur Hendriwani, "Teori Kelas Sosial Dan Marxisme Karl Marx," *Paradigma: Jurnal Kalam Dan Filsafat* 2, no. 01 (2022): 13–28, <https://doi.org/10.15408/paradigma.v2i01.26617>.

⁵⁰ Saifudin, "Partisipasi Masyarakat Dalam Proses Pembentukan UU Di Era Reformasi," *Jurnal Hukum* 13, no. 1 (2006): 1–26, <https://doi.org/10.20885/iustum.vol13.iss1>.

⁵¹ Firdaus Achmad, "Marxisme Dan Islam Bagaimana Manusia Diperikan?," *Jurnal Khatulistiwa – Journal Of Islamic Studies* 3, no. 2 (2013): 154–62, <https://doi.org/10.24260/khatulistiwa.v3i2.221>.

In synthesis, Islam and Marxism have some similarities in their views on human equality. Both argue that all human beings are equal in rights and obligations and that the class system that exists in modern society must be abolished to create an egalitarian society.

2. Social Justice

Islam advocates social justice and welfare for all. This is in line with the goal of Marxism to build a society without exploitation and oppression.⁵²

In Islam, social justice and welfare are among the five main principles that Allah SWT has made obligatory upon Muslims. Social justice in Islam means respecting the rights of every individual, not discriminating between one and another, and not charging excessive fees.⁵³ Marxism also has the same goal of building a society without exploitation and oppression. Marxism argues that capitalist society is a society full of exploitation and oppression, where some people have power and wealth, while others must live in poverty and injustice. Marxism argues that its main goal is to replace capitalist society with a more just and prosperous socialist society.⁵⁴

In synthesis, Islam and Marxism share the same goal of building a more just and prosperous society. Both argue that capitalist society is a society full of exploitation and oppression and that the ultimate goal is to replace capitalist society with a more just and prosperous society. However, Islam and Marxism have different approaches to achieving this goal. Islam argues that the ultimate goal is to build a more just and prosperous society through social justice and welfare, while Marxism argues that the ultimate goal is to replace capitalist society with a more just and prosperous socialist society through class conflict and revolution.⁵⁵

In synthesis, Islam and Marxism have significant contributions to building a more just and prosperous society. Both argue that capitalist society is a society full of exploitation and oppression, and that the ultimate goal is to replace capitalist society with a more just and

⁵²Diaz, Olga. 2021, 149-178 *Islamic Fundamentalism Framing Politics in Mali: From the Middle Ages to the Age of Pandemic*, DOI: 10.14361/9783839454855-006

⁵³ Humam Balya and Muhammad Said, "FILSAFAT HUKUM, IDEOLOGI DAN MASYARAKAT (Perspektif Marxisme Dan Islam)," *Al-Rasyad* 3, no. 01 (2024): 59–71, <https://jurnal.iaihwpancor.ac.id/index.php/alrasyad/article/view/1428>.

⁵⁴ Hendriwani, "Teori Kelas Sosial Dan Marxisme Karl Marx."

⁵⁵ Hongxuan, Lin, *Ummah Yet Proletariat: Islam, Marxism, and the Making of the Indonesian Republic* (New York, 2023; online edn, Oxford Academic , 20 Apr. 2023), <https://doi.org/10.1093/oso/9780197657386.001.0001>, accessed 2 July 2024.

prosperous society.⁵⁶ However, Islam and Marxism have different approaches to achieving this goal. Islam argues that the ultimate goal is to build a more just and prosperous society through social justice and welfare, while Marxism argues that the ultimate goal is to replace capitalist society with a more just and prosperous socialist society through class conflict and revolution.

3. Spirit of Resistance

Islam has a long history of resistance against oppression and injustice. This can be an inspiration for revolutionary struggles against colonialism and capitalism.⁵⁷ In Islam, jihad is also seen as a struggle to do good and eliminate injustice, oppression, and evil in society. This struggle is not only about war but also involves protecting one's human rights and faith. Islam teaches that everyone should eliminate tensions and disputes, and does not advocate violent means to achieve change and unity.⁵⁸

Tan Malaka, an Indonesian communist figure, had a unique view of Marxism and Islam. He saw Marxism as an effective tool for analyzing the social and economic structure of society and helping Muslims understand the root causes of oppression and poverty. Tan Malaka's view of Marxism was very different from other Marxist figures. He had the ability to translate Marxism contextually, according to the quality and space he faced. Tan Malaka also had the ability to synchronize Marxism and the spirit of Islam in all his thought activities and movements.⁵⁹

In the analysis of Tan Malaka's thought, Marxism is used as a tool to understand the social and economic structure of society. He believes that Marxism can help Muslims understand the root causes of oppression and poverty, and find effective solutions. In this view, Marxism is seen as a tool that can help Indonesian society, which has a different culture and religion from the West, to understand and overcome the social and economic problems they face.⁶⁰

⁵⁶ Dewi Rahmi Fauziah and Nella Yuliantina, "Analisis Pemikiran Karl Marx Tentang Sosialisme Dalam Perspektif Ekonomi Islam," *Aksioma Al-Musaqoh: Journal of Islamic Economics and Business Studies* 7, no. 1 (2024): 1–10, <https://doi.org/10.55171/jam.v7i1.1017>.

⁵⁷ Malaka, *Islam Dalam Tinjauan Madilog*.

⁵⁸ Heri Kurniawan, "Kontroversi Makna Dan Konsep Jihad Dalam Al-Quran," *SKULA: Jurnal Pendidikan Profesi Guru Madrasah* 3, no. 1 (2023): 75–92.

⁵⁹ Maulana, "ISLAM SEBAGAI GERAKAN DALAM PANDANGAN TAN MALAKA."

⁶⁰ Zuwardi, "Pemikiran Ekonomi Sosialis Tan Malaka Dalam Perspektif Ekonomi Islam," *Imara: JURNAL RISET EKONOMI ISLAM* 1, no. 1 (2017): 17–34, <https://doi.org/10.31958/imara.v1i1.987>.

Analysis of Tan Malaka's thoughts on Marxism also shows that he had a broader and more inclusive view. He not only saw Marxism as a tool to understand social and economic structures, but also as a tool to understand and overcome social and economic problems faced by Indonesian society. In this view, Marxism is seen as a tool that can help Indonesian society to understand and overcome social and economic problems faced, as well as to build a more just and prosperous society.⁶¹

In synthesis, Tan Malaka's view of Marxism shows that he saw Marxism as an effective tool for analyzing the social and economic structure of society, as well as helping Muslims understand the root causes of oppression and poverty. He had the ability to translate Marxism contextually and synchronize Marxism and the spirit of Islam in all the activities of thought and movement that he carried out. In this analysis, Marxism is seen as a tool that can help Indonesian society understand and overcome the social and economic problems faced, as well as build a more just and prosperous society.⁶²

However, Tan Malaka was also critical of some aspects of Marxism, especially those that he considered too deterministic and that ignored the role of religion and culture in society.⁶³ He emphasized the importance of combining Marxist analysis with a contextual understanding of local culture and traditions in order to build an effective revolutionary movement.

Tan Malaka did not want to choose between Islam and Marxism. He saw both as ideologies that had their own strengths and weaknesses. For him, the best solution was to combine the strengths of both to create a comprehensive revolutionary movement that was deeply rooted in the realities of Indonesian society.⁶⁴ He called this synthesis " *Madilog* ", an abbreviation of "Materialism, Dialectics, Logic". *Madilog* is a method of thinking that combines the analysis of Marxist materialism with Hegelian dialectics and Islamic logic. Tan Malaka believed that *Madilog* could help Muslims understand the world better and find effective solutions to the social, economic, and political problems facing Indonesian society.

⁶¹ Nurhidayanti, Samingan, "Politik Dan Nasionalisme Pemikiran Tan Malaka Tahun 1919-1949."

⁶² Fauziah and Yuliantina, "Analisis Pemikiran Karl Marx Tentang Sosialisme Dalam Perspektif Ekonomi Islam."

⁶³ Muhafzan, "Pandangan Tan Malaka Terhadap Marxisme Di Indonesia Tahun 1917-1949."

⁶⁴ RA Tohis.

CONCLUSION

In Tan Malaka's analysis of Islam and Marxism, he proposes that these two ideologies, although rooted in different traditions and contexts, have the potential for synthesis. Islam, with its teachings on social justice, and Marxism, with its goal of abolishing the class system, have common ground that can be bridged. This view represents an attempt to unite the fundamental aspirations of social justice and egalitarianism of the two ideologies. In the context of Indonesian history and politics, Tan Malaka played a significant role in shaping this discourse. He not only advocated the anti-colonial struggle against Dutch colonialism, but also raised social issues related to justice in Indonesia's heterogeneous society. His vision attempted to combine the universal values of Islam on justice with Marxism's critical analysis of class exploitation.

Tan Malaka's view thus offers an interesting synthesis of Islam and Marxism, showing that despite fundamental ideological differences, there is potential for creating an inclusive narrative in achieving broader social goals. This approach illustrates the complexity of finding solutions to complex social and political problems in Indonesia and around the world.

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