

Critical Review of TM Hasbi Ash Shiddieqy's Thoughts About International Relations: Between War And Peace

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Abstract:

International Relations are one of the important aspects in the state to seek additional power or for trade. One of the figures who has thoughts on international relations is TM Hasbi Ash Shiddieqy. Hasbi was born in the city of Lhokseumawe, Aceh Province, in 1904. The condition of the Indonesian state at that time was under Dutch colonial rule. Hasbi's family background is included in the respected category. Politics When Hasbi was growing up, there was resistance against Dutch colonialism by the people of Aceh. The conditions at that time influenced TM Hasbi Ash Shiddieqy's thoughts on Islamic political views. He has his views on a STATE IN a state of war and or peace in the study of international relations. TM Hasbi Ash Shiddieqy has the idea that international relations are divided into two: international relations in a state of peace and a state of war. This study describes the political thought of international relations according to TM Hasbi Ash Shiddieqy. The research method used in this research is qualitative by using sources from the literature, such as books or journal articles that have previously appeared.

Keywords: International Relations; Political Thought, Peace and War

Introduction

TM Hasbi Ash Shiddieqy's full name is Muhammad Hasbi Ash-Shiddieqy. He was born on March 10, 1904, in Lhokseumawe, North Aceh Province. He has a background from a distinguished family group. He has a mother, Tengku Amrah, a daughter of Tengku Abdul Aziz, who has the position of Qadli Chik Maharaja Mangkubumi. The father of TM Hasbi Ash Shiddieqy Tengku Muhammad Husen Ibnu Muhammad Su'ud, who has a family tree, is known to have a history of hard fighting and educators. Hasbi Ash-Shiddieqy is also the nephew of Abdul Jalil, who is called a religious figure and also a fighter with Tengku Tapa, who fought against the Dutch colonialists in that era.¹ The political thought of the figure TM Hasbi Ash Shiddieqy is a form of Islamic thought in the modern era when at that time, Indonesia was experiencing colonialism by the Dutch colonialists. With political

¹ Nourouzzaman Shiddiqi, *Fikih Indonesia : Penggagas Dan Gagasan* (Yogyakarta: Pustaka Pelajar, 1997). 3

thoughts from Indonesian political figures, especially regarding international legal thinking, Islam and Indonesia have ideas to solve domestic and international problems. The results of TM Hasbi Ash Shiddieqy's thoughts include a collection of 9 volumes of legal hadiths, history and introduction to the Al-Quran and commentaries, books on Islam and human rights, and many others.

Previous research that has a similar theme and is related to the political thought of TM Hasbi Ash Shiddieqy includes: First, an article written by Masnun Tahir entitled "Thoughts of TM Hasbi Ash Shiddieqy Sources of Islamic Law and its Relevance to Islamic Legal Thought in Indonesia."² The difference between this research and current research lies in its content, which is more inclined to think about international relations politics. Second, a journal article written by Mansur with the article titled "Contextualization of Indonesian Fiqh Ideas TM Hasbi Ash Shiddieqy (Examination of Yudian Wahyudi's Critical Thoughts)".³ The content of the article discusses fiqh in Indonesia. Meanwhile, the current article broadly discusses TM Hasbi Ash Shiddieqy's political thoughts. Third, the thesis was written by M. Abd Rifa'an with the title "Analysis of the concept of TM Hasbi Ash Shiddieqy regarding Relationships in the Crime of Theft (Jarimah Sirqah)".⁴ The difference with the research currently being carried out with this thesis lies in the substance, where the content of the thesis places more emphasis on the crime of theft.

The state situation that arose in the territory of Indonesia in that era became one of the factors in the existence of social conditions that underlies Hasbi's thoughts and life. Because Hasbi was born and educated in Java, there was an action to renew Islamic thought which aroused the enthusiasm of Indonesian fighters and anti-colonialists. Hasbi's thinking about international relations is the division of international relations into 2, namely, international relations in a state of peace and international relations in a state of war. Besides that, the country's division into Darul Islam and Darul Harbi. Islamic State or Darul Islam is a country that uses Islamic law in its government. In contrast to Darul Islam, Darul Harbi is a country whose people are Muslim minorities and do not use Islamic law in their government.

This research aims to explore one of the political thoughts of a figure from Indonesia, namely TM Hasbi Ash Shiddieqy. Some of his thoughts are one of the thoughts that are highly considered in the Islamic world, especially in Indonesia itself. Besides that, there is another goal, namely that with this research, the political thought of TM Hasbi Ash Shiddieqy can add a point of view from readers

² Masnun Tahir, "Pemikiran TM Hasbi Ash Shiddieqy Sumber Hukum Islam Dan Relevansinya Dengan Pemikiran Hukum Islam Di Indonesia," *Al-Ahwal*, no. 1 (2018): 117, <https://ejournal.uin-suka.ac.id/syariah/Ahwal/article/view/1129/1008>.

³ Mansur, "Kontekstualisasi Gagasan Fiqh Indoneisa TM Hasbi Ash Shiddieqy (Telaah Atas Pemikiran Kritis Yudian Wahyudi)," *Asy-Syir'ah Jurnal Ilmu Syari'ah Dan Hukum* 1 (2012): 27, <http://dx.doi.org/10.14421/asy-syir'ah.2012.%25x>.

⁴ M Abd Rifa'an, "Analisis Konsep TM Hasbi Ash Shiddieqy Tentang Hubungan Dalam Tindak Pidana Pencurian (Jarimah Sirqah)" (UIN Walisongo Semarang, 2019), <http://eprints.walisongo.ac.id/id/eprint/12410/>.

to argue to solve an existing problem. Therefore, it would be very interesting if there was research related to the political thinking of TM Hasbi Ash Shiddieqy, especially in international relations. This designed research is qualitative because it uses a conceptual approach or an approach that starts from the point of view that exists in the science of law. The type of research can be used in library or library research. This approach is sustainable for research made by the author because understanding the views or doctrines that develop in the realm of legal science can be a foundation for adding insight into legal arguments when resolving the issues at hand. With an understanding of the law, legal principles, and legal concepts relevant to the problem, you will get ideas for views on the issues that are the topic of discussion.

This research also uses the type of literature study research, which means that this type of research is carried out by reading and understanding the literature of books or journals related to the title of TM Hasbi Ash Shiddieqy's Thought, which discusses international relations. The data sources used in this study are secondary, such as books, journals, theses, and others related to the topic of the title being discussed. Data collection in this journal article uses data from the library by collecting books or online articles and online books related to the topic of the title being researched. In this study, all the data that has been collected will be written conceptually, in detail, and easily understood. Then the basic principles of conclusions can be drawn, written at the end of the study.

Result and Discussion

Biography TM Hasbi Ash Shiddieqy

Hasbi, whose full name is Tingly Muhammad Hasbi Ash - Shiddiqieqy, was born in the world on March 10, 1904, in the city of Lhokseumawe, North Aceh province. He has a father, namely al-Hajj Tengku Muhammad Husayn bin. Muhammad Suud was a prominent religious figure who owned a Qadi Chik hut and sprang. Moreover, he had a mother named Tengku Amrah, the daughter of Tengku Abd Al - Aziz, the leader of the position of Qadi Chik Maharaja Mangkubumi of the Sultanate of Aceh at that time. He is the nephew of Abd al-jalil, who has the title Tengku Chik in Awe Geutah, where the people of Aceh consider an area that can be said to be respected or, in other words, sacred; his grave is still frequently visited by people to pray and ask for blessings study.⁵

According to heredity in the family line, Hasbi is a descendant of the thirty-seventh generation of the descendant of the first caliph, Abu Bakar Ash - Shiddiq. Thus Hasbi himself added or linked the title ash - shoddily to the background of his name. Already since 1925, he put the name ash - shoddily, and even then, on the advice given by one of his teachers, namely Shayky Mohammad B. Salim al - Kalafi is an Islamic reformer from Sudan who lives in Lhokseumawe City, Aceh Province.⁶

When he was a baby, the growth happened so quickly; Halloween coincided with the renewal of his mindset in Java, which had a fighting spirit for Indonesia

⁵ Nourouzzaman Shiddiqi, *Fikih Indonesia : Penggagas Dan Gagasan*. 3

⁶ Nourouzzaman Shiddiqi. 3

and anti-colonialism. Whereas what happened in Aceh, the war against the Dutch colonial was getting worse and more pressing. Leila Hasbi was still very young then; she was only six years old. It was unbelievable that her mother, Tengku Amrah, left little Hasbi so quickly. After his mother died, he was raised by his aunt, Tengku Shamsiah.⁷ And not long after Tengku Shamsiah also died in 1912, Hasbi himself ended up living with his older brother at that time, Tengku Maneh, where Hasbi also slept in the mosque or prayer room until he was a teenager and went to become a santri from one place to another.

Hasbi decided to go down the aisle at 19 with Waneta, whose name was Siti Khadijah. It turned out that this woman still had a family relationship with Hasbi. Marriage with the woman chosen by his parents did not last long.⁸ Siti Khadijah died giving birth to her first child in the middle of her marriage. After some time, Hasbi remarried a woman named Tengku Nyak Aisyah bint Tengku Haji Hanum, his cousin. Moreover, his wife, now Hasbi, lived his whole life until his death. The result of his marriage to his second wife, Hasbi, has four children, namely, two boys and two girls.⁹

Political Conditions During TM Hasbi Ash Shiddieqy's Period

Examining the beginning of the development of renewal of Islamic thought in Indonesia, the development of Islamic modernization in the Middle East cannot be separated. Historically, the renewal of Indonesian Islamic thought gained momentum in the early twentieth century. One of the signs of the development of Islamic thought in Indonesia in this century is the emergence of figures who campaign for new reform views. Hasbi Ash Shiddieqy is one of the reformers in Indonesia who prioritized the importance of *ijtihad* in the early 20th century. He hails from Aceh. Hasbi is an Indonesian scholar who is active in writing and one of the legendary scholars of the archipelago. He has worked a lot in writing books on Islamic thought, which is also the reformer of Islamic thought in Indonesia, and he also wrote about modernization in the development of *fiqh* in Indonesia. Hasbi is also a scholar who is an expert in the science and field of *hadith*. Hasbi is a son born to the Teungku family, namely Teungku Qadi Sri Maharaja Mangkubumi, his father. Teungku is a designation for pious people (*ulama*) in the constellation of the Acehnese people. Teungku has a very big role, function, and influence.¹⁰ As the son of a Teungku who owns an Islamic boarding school, Hasbi has received basic education directly from his father since he was young.

As the heir to the tradition of his ancestors, Hasbi is expected to one day become a cleric. Therefore he was sent by his father to study for about eight years. Hasbi is hungry for knowledge. He felt the knowledge he had obtained from all the Islamic boarding schools for eight years needed to be increased. In 1930, when he

⁷ Hasbi Ash-Shiddieqy, *Dinamika Syariat Islam* (Jakarta: Galura Pase, 2007). 15

⁸ Hasbi Ash-Shiddieqy. 17

⁹ Hasbi Ash-Shiddieqy. 26

¹⁰ Masnun Tahir, "Pemikiran TM Hasbi Ash Shiddieqy Sumber Hukum Islam Dan Relevansinya Dengan Pemikiran Hukum Islam Di Indonesia." 119

was appointed Chairman of the Jong Islaminten Bond North Aceh Branch in Lhokseumawe, Hasbi's political career began. Then he served as a member of the constituent assembly in 1955. Due to his brilliant career in the field of education, especially the Islamic religion, he received recognition and awards. Therefore, he did not continue his career in politics.

The general situation in the archipelago at that time became one of the factors in the existence of social conditions that underlie Hasbi's thoughts and life. Because Hasbi was born and raised when in Java, there was a movement for the renewal of Islamic thought, which also raised the spirit of Indonesian nationalism and anti-colonialism.¹¹ In layperson's terms, this condition was the period when the idea of a new nationalism grew in Indonesian territory, which coincided with the revival of Islam. Religious manifestations (Islan) in Indonesia have combined animism, dynamism, and the influence of previous religions: Buddhism, Hinduism, and karat. Likewise, with other countries at that time. Islam is used as a belief as a way of life for the community and has been mixed with various suggestions not found in the Al-Qur'an and Hadith. Religious activity is covered by formalization, conservatism, and traditionalism, which makes Islam a belief passed down from generation to generation to the people.

Haji Piabang, Haji Miskin, and H. Sumanik are three pilgrims who came from Mecca and arrived in Minangkabau in 1803. They appeared amid society by relying on Wahabi teachings to renew customs contrary to Islamic teachings and restore them to al-Qur'an and Hadith. Unfortunately, this movement received serious threats from followers of the Tarekat and a group of fanatics of custom. This also led to the emergence of traditional and religious conflicts, which provoked Dutch intrusion and sparked the outbreak of the Padri War. Even though the scale has decreased considerably, the conflict over religious customs continues, so the first movement of Islamic thought has stopped.

In the early 1940s, history had proven that Aceh could provide an airplane for the Indonesian government as a donation of aid, which was under the rule of Sukarno and Moh at that time. Hatta. The assistance donations or donations of the people of Aceh that were given to the Indonesian government were the results of the sweat of the Acehnese people who were gardening, commerce (trading), farming (rice fields), and their Acehnese merchants. Through his writings, T.M Hasbi, in an article entitled "Making the Understanding of Islam" at that time (1940) Hasbi stated the importance of adopting fiqh provisions from the results of ijtihad, which were more appropriate to the needs of the homeland and the Indonesian nation so that fiqh was not treated as an antique and became foreign goods. Hasbi seems worried about the future of Islamic law, which has yet to have a clear direction in Indonesia. The appearance of this article itself is exclusively intended to respond to the handiwork contained in Soekarno's Panji Islam which has a motive to judge, especially to blaspheme and ridicule the perspectives of Islamic

¹¹ N. Shiddiqi, *Jeram-Jeram Peradaban Muslim* (Yogyakarta: Pustaka Pelajar, 1996). 119

scholars.¹²

The truth and significance stated by Soekarno slightly made Hasbi feel awry and confused. However, on the other hand, he also feels antipathy towards the emergence of provocative ideas that were even proposed by a Nationalist in the field of observation, which has so far been the jurisdiction of the ulama in a historical hierarchy. Moving on from this, it can also be seen that Soekarno's ideas regarding renewal were in line with Hasbi's opinion. Around 1948, and taking a rather long period, this basic idea of Indonesian fiqh has yet to receive positive feedback from residents.

With a work uploaded in the Islamic School magazine entitled Reviving Islamic Law in Society, T. M Hasbi reconsiders his great opinion. In this article, it is said that the existence of Islamic law in the practical hierarchy has reached the level of clinical deterioration, showing itself as an alien and ineffective figure.¹³ The people no longer consider its existence because it can no longer accommodate the transformational demands of the times. Starting from the starting point of social and political reality, that is how Indonesian Fiqh thought exists; it is always moving and disseminated by T.M Hasbi. According to him, Islamic law must be willing to be present and involved in embodying the actions of people's lives. Islamic law must also be able to respond to new cases, especially in various areas of muamalah for which there are no legal provisions.

The reasoning used by Hasbi with the view of Indonesian Fiqh is a determination that the principles of Islamic law, in essence, offer wide space for development and new ijtihad. When the Indonesian state gained its independence on August 17, 1945, Aceh had to face new issues with the central government because it needed to implement the agreement that had been made between Aceh and Indonesia before Indonesia proclaimed its independence. Moreover, felt that the independence meant did not apply and lasted a long time for the people of Aceh as one of the regions of the Unitary State of the Republic of Indonesia. The President who served at that time also had not given the promised rights regarding education, culture, and Islamic law to the people of Aceh with the military governor of Aceh Teungku Muhammad Daud Beureueh, the President at that time Sukarno was in power. With great anxiety and anxiety about the destruction of Islamic rule, the Alim Ulama of Aceh, who was instrumental at that time, supported the armed rebellion against the Republic of Indonesia.¹⁴ Until 1961, Hasbi observed, the ulama in this country had not been able to realize fiqh with Indonesian characteristics.

Political Thought TM Hasbi Ash Shiddieqy

M Hasbi Ash Shiddieqy, or Hasbi, is one of the figures from Indonesia who has thoughts, and one of them is thoughts about Indonesian Fiqh. He is also an

¹² Nourouzzaman Siddiqi, *Muhammad TM Hasbi Ash-Shiddieqy dalam Perspektif Sejarah Pemikiran Islam Di Indonesia, Dalam Al-Jami Ah* (Yogyakarta: Pustaka Pelajar, 1987). 50

¹³ Nourouzzaman Siddiqi. 215-216.

¹⁴ Aguswandi dan Large Judith, *Rekonfigurasi Politik: Proses Damai Aceh* (London: Conciliation Resources, 2008). 8

Indonesian fighter who participated in the "Return to the Al-Quran and As-Sunnah" movement as an action against Islamic law dominated by Arab customs or ordinary Arabs. Hasbi had the mind to initiate the local law-oriented fiqh, easily called "Indonesian fiqh." This is because Indonesian Muslims tend to choose Arab culture and forget their customs, so there is a need for thought on fiqh that can include or be by the conditions of Muslim society in Indonesia. "Indonesian Fiqh," according to Hasbi, is fiqh which is based on the condition of each individual with the character according to the personality of the Indonesian nation independently. But this idea is only conceptual, and Hasbi has not been able to realize it constitutionally.¹⁵

M Hasbi Ash Shiddieqy, who is a thinker, also has thoughts about the scope of vinyasa, namely: 1) Siyasah Tasyri'iyah Shar'iyah regarding the policy of establishing law; 2) Siyasah Idariyyah Shar'iyah regarding the administrative policies of a State; 3) Siyasah Dusturiyyah Shar'iyah, namely discussions related to statutory regulations; 4) Siyasah Harbiyyah Shar'iyah which discusses the politics of war; 5) Siyasah Dauliyyah/Siyasah Kharijiyyah Syar'iyah, namely foreign or international relations policies; 6) Siyasah Qada'iyyah Shar'iyah discusses a wise judicial process; 7) Siyasah Maliyyah Shar'iyah discusses economic and monetary aspects; 8) Siyasah Tanfidziyyah Shar'iyah discusses the politics of implementing laws.

One of the thoughts of TM Hasbi Ash Shiddieqy is the thought of Siyasah Dauliyyah/Siyasah Kharijiyyah Syar'iyah, namely the policy of foreign or international relations. Hasbi, a thinker, certainly has his views on international relations according to an Islamic view. In Islam, there are divisions of the state which, according to the majority of scholars and including Hasbi himself, divide into two parts, namely Darul Harbi and Darul Islam. Darul Harbi is a country that, in terms of statutory regulations or laws in that country, does not use Islamic law in its laws even though most of the country's colors are Muslims. Whereas Darul Islam is a country that uses Islamic law for legislation, most citizens adhere to Islam, and all agree to the use of Islamic law.¹⁶

TM Hasbi Ash Shiddieqy argues that Muslims around the world are a group that has one political goal if an Islamic government leads all Islamic countries. However, this is not reality, meaning this cannot happen. The possibility that this could happen is the emergence of a state that can be classified as Darul Islam. Therefore the division of the Darul Islam and Darul Harbi countries is not dividing the world into opposing political governments, but only so as not to prevent a citizen in a country from applying Islamic law. According to Hasbi, Darul Islam arose because of a national basis founded on agreements and agreed with Islamic law. It means Darul Islam is an Islamic state that agrees to comply with Islamic law. Darul Islam, according to Hasbi, which has been explained, is in line with the

¹⁵ Mansur, "Kontekstualisasi Gagasan Fiqh Indoneisa TM Hasbi Ash Shiddieqy (Telaah Atas Pemikiran Kritis Yudian Wahyudi)."

¹⁶ Kamsi, "Telaah Atat Pemikiran T.M Hasbi Shiddieqy Tentang Hubungan Internasional," *Jurnal Asy-Syir'ah* 2 (2009): 418–19, <http://dx.doi.org/10.14421/asy-syir'ah.2009.%25x>.

thought that there was Ar-Ragib al-Asfani when he described the meaning of ummah contained in the Al-Quran. Apart from being in line with the thoughts of Ar-Ragib al-Asfani, Hasbi's thoughts are also in line with the Prophet's practice when establishing the state of Medina, which was built based on pluralism.¹⁷

TM Hasbi Ash Shiddieqy divides international relations into international relations in conditions of peace and international relations in conditions of war. The main points in international relations are that Islamic and non-Islamic countries must be peaceful. Peace is a very urgent principle in Islam. This has been explained in the letter al-Anfal verse 61. This principle of peace can create a peaceful society, and every person can enjoy peace. International relations based on peace align with the thoughts of liberals and socialists who support peace. Islam also advocates international relations in peace because it has been explained in the Al-Quran Surah al-Baqarah verse 200, an-Nisa verses 90-94, and at-Taubah verse 36. Hasbi emphasized that he must maintain peace because each country has its characteristics and nationality. Therefore, do not return to the era of jahiliyyah, and there is a need for a world-uniting institution such as the United Nations (UN). Peace in international relations must be fulfilled unless the enemy reneges or betrays the agreements that have been agreed upon.¹⁸

International Relations in the State of War : war is an act that believers do not like, but sometimes it is also a grace to reject arbitrariness and persecution because abuse and persecution are not grace. In Islam, war is carried out compulsorily based on law, both from a moral and a humanitarian point of view. War in Islam can be carried out what the Prophet had done because there was interference with life and property. If there is interference with property and life, war can be carried out because life and property are emergency needs. In addition, war can be carried out to ensure the security of preaching. This happened at the time of the Prophet because, at that time, preaching was done a lot to spread Islam. If something hinders the prophetic mission, then war can be carried out to continue preaching and fulfill the call of the Al-Quran. Hasbi argues that in the issue of non-stop wars between Muslims and non-Muslims, a basic problem arises in the principles of International Relations between Islamic and non-Islamic governments using the path of peace or the path of war. Hasbi believes that international relations are not based on religious principles but on ties to strengthen one country to another and are only temporary.¹⁹

Conclusion

Peace is one of the most important principles in Islam; Hasbi divided the world into two, namely Darul Islam and Darul Harbi. This division is not meant to make the world under two governments and politics, but for applying laws that apply to both types of citizens, according to Hasbi Darul Islam and Nationalism in

¹⁷ Kamsi. 420-422

¹⁸ TM Hasbi Ash Shiddieqy, *Hukum Antar Golongan Dalam Fiqih Islam* (Jakarta: Bulan Bintang, 1971).

¹⁹ Kamsi, "Telaah Atat Pemikiran T.M Hasbi Shiddieqy Tentang Hubungan Internasional." 426-429

line with what the Prophet Muhammad had practised in building the state of Medina. Categorizing the state into Darul Islam and Darul Harbi does not undermine the principle of relations with peace because the principle of peace does not see a state as Darul Islam and Darul Harbi. The change in law from peace to war based on facts (facts) is possible because there are emergency considerations concerning the benefit. Such a change is normal for Muslims, especially since the issue is unrelated to religious doctrine.

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