

Mohammad Isa Anshary's Struggle: Islamic Thought and Political Strategy in Facing the Spread of Communism in Indonesia 1950– 1969

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Abstract:

This research aims to find out the struggle, thoughts and political strategies of one of the Masyumi party figures, namely Mohammad Isa Anshary, in opposing the spread of communist ideology in Indonesia. This research uses historical methods through four stages, namely heuristics, criticism, interpretation and writing. The data processing technique in this research is descriptive qualitative, namely data analysis simultaneously with data collection. The results of this research show that the figure of Isa Anshary, who is a Masjumi party politician and general chairman of a religious movement in Indonesia, namely Persatuan Islam (Islamic Unity), has a very central role in defending Islamic ideology from attacks by communist ideology, which destroys the order of religious, national and state life. He is positioned as a radical Islamic fundamentalist figure because of his uncompromising nature regarding Islam ideology. It is hoped that this research will provide readers with insight into the importance of Islamic political struggles in Indonesian history, as well as their impact on national political dynamics. appreciates the contribution of great figures such as Mohammad Isa Anshary, who may be less known to the younger generation, especially his role in opposing the spread of communist ideology in Indonesia and provides an opportunity for readers to reflect on and study Islamic thought in a political and social context. This research presents a reinterpretation of the role, thoughts and political strategies of Mohammad Isa Anshary in the

Indonesian political movement, especially in facing the threat of communism, which grew rapidly after independence, through efforts to consolidate the Islamic political power he built. So far, many studies have focused more on big figures such as Sukarno, Hatta, or other military figures, while the role of figures such as Isa Anshary, who contributed to Islamic thought and political strategy, often receives less attention.

Keywords: Communism; ideology; Islamic thought; inclusive society; Persatuan Islam.

INTRODUCTION

World War II, which occurred between 1942 and 1945, changed the global political map, including Indonesia (Buchanan, 2019). Changes in the political situation in Indonesia occurred very significantly after the surrender of Japan and the proclamation of Indonesian independence, which occurred on August 17, 1945, which not only marked the end of colonialism but also opened a new chapter in the struggle of the Indonesian people to determine their fate and future direction (Wray, 2023). This situation also influenced the politics of Muslims as the majority population in Indonesia (Lessmeister, 2012). This period became a decisive turning point, both in their role in the context of the struggle for independence and in efforts to determine their role in the political structure of the newly independent country (Ramadhan et al., 2024). This period is a big challenge and hope faced by Muslims in their efforts to fight for their ideology and political interests, especially in terms of establishing a state that guarantees freedom and equality for all groups, including Muslims (Ayoob & Lussier, 2020; Hefner, 2020). However, during the early days of independence, Indonesia's political conditions were not yet stable because the Dutch still did not recognize the sovereignty of the Indonesian state by launching military aggression, forcing Muslims in various regions to engage in fighting against the Dutch colonial army to defend the independence that had been proclaimed (Mietzner, 2009).

In the early days of independence, Indonesian Muslims were organized in various large organizations, both operating in the religious field and then transitioning into political movements (Fogg, 2020). Through the role of these organizations, Islam not only shows its existence as a religion that is only related to rituals of worship but is implemented in an ideological movement that is structured and fragmented in various aspects, especially social and political. The factor that later became the driving force for the movement's change in orientation was the shared vision of Islamic ideology (Azra, 2016). Apart from that, it is also due to the emergence of other ideological movements that are contrary to Islam, such as secularism, communism, socialism and liberalism. The similarity of the ideological vision was then gathered in one Islamic political party, namely Masyumi, which had an impact and became the strength of the position of Muslims in the world of Indonesian politics to fight the political forces of nationalism led by the PNI and communism led by the PKI (Bachtiar, 2018). Differences in views regarding the state principles that should be implemented in Indonesia are the main factors causing conflict between Islamic groups and nationalist, secular and communist groups (Rahman, 2018). Islamic groups want Islam to be used as the basis of the state, and nationalist-secular groups want Pancasila to remain the basis of the Indonesian state and not prioritize religion as the main foundation (Suhelmi, 2014). Meanwhile, the communist group wants the Indonesian state to be based on the principles of Marxism-Leninism, with a focus on efforts to improve the welfare of the people, especially the working class and workers and reject the application of religion in the life of the state (Aidit, 1955; Feith, 2007).

The ideological differences that are developing in the world of Indonesian politics are a major concern for the existence of Masyumi as the only Islamic political party. Masyumi, which was founded by figures who had great aspirations to make Islam the basis of life, has a very important role in maintaining the existence of Islamic values amidst growing ideological differences. Masyumi firmly opposes communism and secularism, which are considered to threaten the stability of the social order of community life and the morals of the Indonesian nation (Fautanu, 2020; Samsuri, 2004b). To realize this goal, Masyumi mobilizes Islamic political forces to fight against any ideology that conflicts with the principles of religious teachings. The efforts made by Masyumi, apart from being carried out in parliament by issuing policies and supporting the implementation of laws that favor Muslims also carried out moral and social movements in order to stem the ideology of communism (Samsuri, 2004b).

The struggle program, which serves as a guide in carrying out jihad *fii sabilillah* activities in the political field, has inspired Masyumi figures to play a big role in efforts to mobilize Muslims in facing threats that will damage the nation's social and moral order (Madinier, 2015). Several main Masyumi figures such as

Mohammad Natsir, Haji Agus Salim, Abdul Kahar Muzakkir, Syafrudin Prawiranegara, Prawoto Mangkusasmito, Mohammad Roem, Abu Hanifah and Mohammad Isa Anshary, made efforts both through thoughts and real movements in the field to strengthen the struggle to maintain values-Islamic values and preventing the spread of communism in Indonesia. This then encouraged the emergence of a fundamental attitude among several figures in the Masyumi party to defend and fight for the ideology they adhere to, one of which is Mohammad Isa Anshary.

Mohammad Isa Anshary's work apart from being one of the main figures of the Masyumi party, he is also a figure and general chairman of the Islamic Association (Persis) who has made a major contribution to efforts to fight for and defend Islamic values in Indonesia, even in his work he often shows his role as Islamic fundamentalism in its political activities (Wildan et al., 2015). His figure, who is known to be tough and firm against all forms of opposition to making Islam the basis of the state and rejects radically, without compromise, ideas that are not in line with Islamic ideology, has made him known as a figure of fundamentalism, which in its development, this term is considered to have a meaning that tends to be negative because of its pattern his thinking is narrow, shows extreme actions and believes that his group is the only one who is right (Adam, 2022b).

When viewed from the perspective of the Islamic struggle, Mohammad Isa Anshary's attitude of fundamentalism does not have a negative meaning, because this attitude is in accordance with the context of the times at that time which was thick with ideological conflict, especially as it was linked to his efforts to protect Islam and at the same time the Indonesian nation from treason ideology that wants to change the basis of an independent Indonesian state (Anshary, 1956). But despite this, he is known as a controversial figure. His uncompromising rejection of different views, especially regarding the basic formation of the state, made him known as one of the influential figures in the political and religious history of Indonesia.

Regarding Mohammad Isa Anshary, there are various previous studies that have discussed him. First, an article written by Adam (2022) with the title *Fundamentalism in Indonesian Political History: A Biography of Isa Anshary*. The article explains the biography of Mohammad Isa Anshary, who is famous as a fundamentalist Islamic political figure who was influenced by the thoughts of Islamic reformist figures, including the Islamic Unity figure, namely A Hassan, as well as the situation and conditions of Indonesia, which at that time was still vulnerable to conflict with state ideology. It also explains the various efforts made by Mohammad Isa Anshary to stem the rate of spread of communism through the formation of the Anti-Communist Front until its dissolution (Adam, 2022a). Second, an article written by Adam (2022) with the title *History of Isa Anshary's Islamic Da'wah Thought 1940 - 1969*. The article explains Isa Anshary's thoughts in the fields of da'wah and politics. Isa Anshary's thoughts in the field of da'wah were influenced by his contact with the Persis teacher, namely A Hassan, and were implemented when he became general chairman of the Islamic Union, while his thoughts in the field of politics were influenced by M. Natsir and were realized when he became a politician with the Masyumi party (Adam, 2022b). Third, an article written by Fauzan and Fata (2019) titled *Portraying Political Polarization In Islamic Unity In The Case Of Mohammad Natsir Versus Isa Anshary*, this article discusses the big role of Isa Anshary in Islamic Unity who has different views from M Natsir, especially regarding ideology countries caused by differences in thought background between the two.

Based on several previous studies, there has been no study that specifically discusses Mohammad Isa Anshary's struggle in terms of political thought and strategy, especially in his efforts to oppose communist ideology either through political activity policies or through books written specifically relating to his opposition against the dangers of communist ideology. For this reason, the object of study in this research is Mohammad Isa Anshary, who is known to have radical thoughts in relation to communism. The limitation between 1950 and 1969 is to explain that 1950 was the first year that Isa Anshary began to be actively involved in political activities by serving as general chairman of the Masyumi party in the West Java region and member of the constituent assembly until the end of his life in 1969. With this research, we will describe Mohammad Isa Anshary's political thoughts and activities were persistent in opposing communism (Anshary, 1956).

To explain the greatness and success of Mohammad Isa Anshary's work in overcoming all social, political, economic, and cultural obstacles and the ideological beliefs he adhered to, the theoretical basis that can be used is historical actor theory. This theory will look at what underlies the character's ideals, how consistent he is in fighting for his beliefs and ideals and what the impacts and changes that occur through his struggle, both in the social, religious and political fields, influence the basis for historical assessments based on ethical issues. depending on changes in power and ideological orientation (Abdullah, 1983).

METHOD

This article is historical research that uses four stages, namely heuristics, criticism, interpretation and historiography (Abdurrahman, 2019). First, sources obtained from searches in various places, namely libraries that store contemporary documents, books, magazines or newspapers which are used as primary sources and other supporting books as secondary sources (Bernard et al., 2016). These sources are Mohammad Isa Anshary's direct writings in books and magazines. Second, criticize sources whether internal or external. This stage is carried out to see the originality and authenticity of the source so that the credibility of the source can truly be justified. Third, interpretation of sources that have passed the critical stage and passed as primary sources. This stage is carried out to produce a logical analysis of the research object. Fourth, writing history in the form of a historical narrative based on sources that have been criticized and interpreted.

RESULTS AND DISCUSSION

Basic Analysis of Islamic Thought Mohammad Isa Anshary

Isa Anshary is a preacher and is also known as a sharp writer. His role in the struggle for Islamic da'wah was carried out through the Islamic Unity organization, he was even one of the figures who reorganized the Islamic Union after it was frozen during the Japanese era and then became its general chairman in the period 1948-1960 (Boland, 1982). Another very big role was drafting the Islamic Unity Qanun, which was unanimously accepted by Mukhtar (Conference) V of Persis (1953) and then refined by Mukhtar (Conference) VIII Persis (1967). In his jihad attitude, Isa Anshary believes that the Persis struggle is very vital and very complex, because it concerns various lives of the people. The field of cadre development is Isa Anshary's main concern because cadres will be the backbone of the organization for the future. One of the main programs emphasized is the importance of a madrasa, as a place for developing young Persis cadres. An important point emphasized in the Persis Qanun Asasi is that every Persis member is obliged to enroll their children in a Persis Islamic boarding school or madrasah (Wildan, 1999). Through his concepts and thoughts in organizational development as well as his consistent attitude in fighting for Islam, the existence of Islamic Unity has experienced encouraging developments. The recorded number of members in the period between 1948 - 1960 was in the tens of thousands, with various branches also established in areas including West Java, Central Java, East Java and also in areas outside Java. (Federspiel, 1996). Mohammad Isa Anshary is an Islamic figure and politician who strongly defends Islamic values with full istiqamah and is consistent and firm in his attitude. The basics of Islamic thought, Mohammad Isa Anshary, have truly become an illuminating part of the process of developing Islamic thought in Indonesia. The most prominent basics of Mohammad Isa Anshary's Islamic thought are his concept of returning to the Qur'an and Sunnah. This is explicitly stated in the manifesto of the struggle for Islamic Unity, namely;

The Quran Sunnah, which is the guideline for Muslims, does not limit Da'wah in the field of Aqidah and Worship but also struggles to uphold beliefs and fights in the field of siyasa to win Islamic ideology. Islamic jihad cannot be launched and enforced except on the basis of the Qur'an and Sunnah. The Qur'an and Sunnah are the basis, guidance and guidelines that define the lines and determine the direction of the struggle. The Quran Sunnah must become a character, a character of the struggle, al-burhaan and al-furqaan that lays down the dividing lines, sharp demarcations that must be maintained by the Islamic ummah. The Qur'an and Sunnah educate, state and show how to behave towards opponents, and how to find and keep friends. Fighting must be motivated by awareness and conviction, fighting through the eyes of the Qur'an Sunnah to uphold the Islamic Aqidah (Anshary, 1958).

In the magazine, *Aliran Islam* (Islamic Stream), Isa Anshary's views are clearly written regarding the concepts of the Qur'an and Sunnah which must be a guide for all muballighin and mujahidin of Islam;

Islamic Muballighin and Mujahideen,
Clean religion from heresy and khurafat!
Direct your efforts towards the formation of unity of the Islamic Ummah!
Fortify Islamic ideology with a strong and powerful struggle!
Uphold Ukhuwwatul Islamiyah, true Islamic Brotherhood!
Go back to the Qur'an and Hadith!
Duru ma'a Kitabil Lahi haj tsuma daara! (Anshary, 1954c)

According to Anshary, there are three schools of thought in Muslim society in understanding religious issues. namely, conservative reactionary is a rigid and stagnant school, which a priori rejects all thoughts or beliefs that aim to change old beliefs. Moderate liberalism is a flow that understands the difference between Sunnah and Bid'ah but does not actively or positively try to eradicate Bid'ah, and revolutionary radicalism, is a flow that seeks to change society to its roots. A flow that seeks to reveal the problems faced by Muslims in a radical and revolutionary way, without doubt, and full of conviction. This third flow became the guideline for Mohammad Isa Anshary in carrying out da'wah movements to spread Islamic thought (Anshary, 1958). This basic idea of Islamic values is what causes Mohammad Isa Anshary to be known as a figure who is uncompromising in facing any thoughts that are contrary to Islam. For Isa Anshary, Islam is an absolute value that cannot be compromised with teachings that are not based on the Qur'an and Sunnah. Islamic teachings cannot be mixed with teachings outside the Islamic faith such as fascism, liberalism, socialism and communism.

The Role and Views of Mohammad Isa Anshary in the Development of Indonesian Islamic Politics

Mohammad Isa Anshary's political activities are reflected in his attitude and personality both as a member and leader of the Islamic political party, namely Masyumi and as general chairman of the Islamic Association. Politics for Isa Anshary has become a part of his life. He is of the view that it is obligatory for Muslims to fight in the political field. The struggle to uphold Islam is not only carried out at the level of Islamic jurisprudence but is also fought in the political field, namely with the aim of fighting for and advancing Islamic ideology (Anshary, 1958). The role played by Mohammad Isa Anshary in the political field was clearly visible when he became leader of the Masyumi party for the West Java region. Apart from that, he also became the central administrator of Masyumi led by Moh Natsir in 1954 and a member of the Masyumi faction in the Constituent Assembly as a result of the 1955 elections. Mohammad Isa Anshary was known as an ideologue for Masyumi, especially in fighting for Islam as the basis of the Indonesian state. Its Islamic political role can be seen from its non-cooperative attitude towards every form of colonialism that aims to destroy Muslims and the Indonesian nation (Bachtiar & Fauzan, 2019). Isa Anshary believes that the struggle for independence will feel incomplete and the revolution will continue until the establishment of Islamic control over the country is achieved. This is stated in his writing in the magazine *Islamic Stream*; he stated: " We Muslims are the successors who are responsible for continuing the struggle to uphold Islamic law on Indonesian soil, even though the infidels, polytheists and hypocrites do not agree, oppose it, and arrogantly and arrogantly try to thwart it" (Anshary, 1954b)

Mohammad Isa Anshary coined three principles of the Islamic Revolution. First, change and improvement of humanity must start from the spiritual aspect (soul) not the external aspect (physical). Second, change in society must start from the individuals in that society and third, improving social welfare must start from the bottom, and cleaning up tyrannical practices such as fraud and corruption must start from the top (Anshary, 1958). Islamic politics, played by Isa Anshary, is in the context of establishing the basis of the Islamic state of Indonesia. He continued to fight for this in the constituent assembly sessions even though he received resistance from nationalist and communist groups. Including his rejection of Pancasila, which he said was not the same as Islam. Because of his radical and non-compromising attitude, Isa Anshary has a firm political view in rejecting the concept of a Pancasila state. According to him, there is no harmony between Pancasila and Islam (Mahendra, 1999). Mohammad Isa Anshary's strong reaction in response to Soekarno's speech in 1953 regarding his statement that if an Islamic state was built in Indonesia, it would cause many areas with a majority non-Muslim population to separate themselves from the Indonesian state. According to Isa Anshary, this is an undemocratic and unconstitutional attitude and considers it a challenge to Islamic ideology. Isa Anshary's reaction was not only in the form of a verbal statement but also by sending a protest note to the government on January 31, 1953 (*Aliran Islam*, No 46, Tahun VII, Maret, 1953).

Mohammad Isa Anshary's rejection of every constitution that is part of the independent Indonesian state is motivated by his view which equates constitutional issues with aqidah, which is something that is principled for Muslims. For him, there is no compromise whatsoever in formulating Islamic ideology. The struggle for Islamic ideology is an absolute obligation that cannot be influenced by considerations of profit and loss and the buying and selling of religious beliefs. The Muslim Ummah must not back down in fighting for Islam as the basis of the state, we have compromised on many things to the outside world, so now we must "accept" and must not make compromises that sacrifice our faith and monotheism (Anshary, *Daulah Islamijah* no 7/Th. I/November, 1957).

Figure 1 Isa Anshary is reading the sermon



Source: Aliran Islam 1952

Despite this, Mohammad Isa Anshary continues to show a political attitude that supports the government of the Republic of Indonesia. This attitude is directed at upholding an Indonesian state based on Islamic principles. This underscores the Islamic political stance that emerged at the end of the colonial era and shows that the issue of an Islamic state remains an important part of the political ideology of Islamic organizations, including the ideology of the Islamic political party Masyumi, which is the only Islamic party that has become a forum for struggle. Muslim politics.

Mohammad Isa Anshary's Political Strategy in Facing Communism

1) Mohammad Isa Anshary's views on Communism

In Isa Anshary's view, understanding communism is rejecting the existence of God, revelation and prophets, and seeing religion as something that is not rational. and limits human thinking. Isa Anshary notes that communism's rejection of religion and revealed values means providing justification for the use of terror as the main tool in achieving power. He also reminded us that the main goal of communism was to introduce a new form of colonialism that replaced Western imperialism, all of which was disguised by claims of true nationalism (Mughni, 1980). He also rejected communism and criticized its ideology because it was contrary to Islam and Indonesian nationalism. These views against communism were written in a book entitled *Manifesto Persis* which was published in the period 1953-1960 (Wildan, 1995).

Mohammad Isa Anshary's sharp thinking regarding the views of communists was when he refused to replace the greeting words that have become the identity of the Indonesian nation, namely the greeting of brother, bro or father, replaced with the greeting of friend. According to Mohammad Isa Anshary, this will cause the outbreak of a kind of disease, namely changing social aspects of Indonesian society and disturbing the feelings of Indonesian people. Through this friend's greeting, it will be seen that the Toarich way of socializing with people is not in accordance with the original kinship basics of Indonesian society (Anshary, 1956). Mohammad Isa Anshary's thoughts on communism were clearly expressed in his speech at the Persis grand meeting on 20 September 1953 in Tegallega field, namely;

"Persis stood at the front of the line, Persis even called on Muslims to fight only in Islamic parties and organizations. Persis issued a haram fatwa to Indonesian Muslims to join the Indonesian communist party and also to other parties that had tendencies and were close to the PKI. We firmly reject the PKI because this party has clearly attacked Islam. In various matters, especially in matters relating to the interests of Islam and Muslims, it is haram to collaborate with communists. If the policy of cooperation with communists is carried out, the potential of the Ummah will not be maintained but will actually cause destruction and destruction of the Muslim Ummah itself (Wildan, 1999)."

Mohammad Isa Anshary firmly rejects and opposes the ideology of communism and calls it "the number one opponent and enemy". This is because, according to Isa Anshary, there are three things that underlie his views, namely; First, the basis of communism is historical materialism, which is contrary to the nature of

humanity. *Second*, communism has an anti-God, anti-religious ideology and is a false religion. Third, communism is a government of terror that is contrary to democracy and can create a new style of colonialism (Bachtiar & Fauzan, 2019).

2) *Alliances and Coalitions Built by Mohammad Isa Anshary in Opposing Communism*

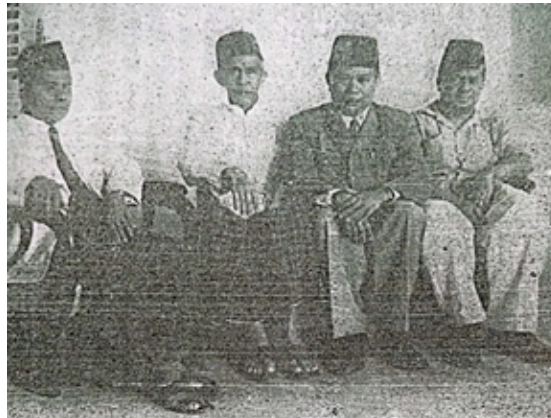
Apart from being expressed individually in the form of writings, Mohammad Isa Anshary's firm opposition to communism was also carried out through building alliances and coalitions. These efforts took place both through political channels, such as the Masjumi Party, and through the Islamic Unity religious organization movement, which was under his leadership. Anshary used these platforms to advocate for his beliefs and views.

As the general chairman of the Islamic Association, Mohammad Isa Anshary held significant authority and power to protect both the organization's members and the Islamic Association itself from communist influence. This is evident in the circular letter No. 154, dated September 1, 1954, which was addressed to all branch leaders of the Islamic Association throughout Indonesia. The letter was subsequently shared with several organizations, including the leadership of the Masjumi Party, PP Muhammadiyah, PB PUI, PB Djam'iyatul Washlijah, PB Al Irsyad, PP GPII, and PB Muslimat.

In addition to this, the PSII had collaborated with the PKI, with many PKI members gaining influence within PSII in certain areas. PSII's stance of not considering the PKI an enemy, as well as reports from Persis branches indicating that the Islamic Association name was being used as a tool to advance PSII interests in those regions, led to a decisive move. The meeting concluded with a decision to instruct all members of the Islamic Association, or *Persisteri*, to leave PSII. Those who disagreed with this directive were encouraged to resign as members of the Islamic Association (Anshary, *Aliran Islam* No 64, Surat Edaran Persatuan Islam no 154, 1954c).

In the middle of the month, to be precise, September 12, 1954, while serving as chairman of the Masyumi party for the West Java region and also general chairman of Persis, Mohammad Isa Anshary together with other Masyumi figures such as Yusuf Wibisono, Syarif Usman and Rusyad Nurdin formed a front called The Anti-Communist Front aims to be a pressure group in an effort to eradicate communism in all levels of society.

Figure 2 Isa Anshary held "Ideological Operations" throughout East Java and Madura



Source: *Aliran Islam* 1954

This Front unites organizations that share the same vision, though in practice, it is primarily composed of Masyumi activists, making it effectively a wing organization of Masyumi (Mughni, 1980). The creation of the Anti-Communist Front stemmed from a broader plan to establish the Divine and Democratic Front. However, as Mohammad Isa Anshary became increasingly concerned about the growing influence of communism, he felt that a firmer stance was necessary, which ultimately led to the formation of the Anti-Communist Front (Samsuri, 2004a).

"The Anti-Communist Front represents a comprehensive movement aimed at combating the threats of communism, fascism, and totalitarianism in Indonesia. While it is not a political party involved in the state's direct political practices, the Front's mission is to unite resistance forces from all anti-communist groups across Indonesia, drawing members from a diverse range of religious and ideological backgrounds (Anshary, 1954a)."

This movement was not founded on hatred or enmity, nor was it fueled by political calculations or influenced by international political trends. Instead, the Anti-Communist Front was established based on shared religious beliefs, ideological conviction, and a unified outlook on life (Anshary, 1954a). One of the successful chapters of the Front was established in East Java in December 1954. Mohammad Isa Anshary was appointed as chairman, with Aunurrafiq serving as deputy chairman and Abdul Kadir as secretary ("Pembentukan F.A.K Di Jawa Timur," 1954).

In a strategic move to prevent the spread of communism and its increasing influence within the Old Order government, the Islamic Union, under the leadership of Mohammad Isa Anshary, issued a statement on March 4, 1957, rejecting President Soekarno's proposal to involve communists in the government. The statement outlined the following key points: *First*, the rejection of Bung Karno's idea of including communists in the Indonesian government. *Second*, a recommendation to Bung Karno, urging him, in line with his "genuine Indonesian democracy" principle, to reconsider this proposal, as it conflicted with the beliefs and principles held by the majority of Indonesians and could lead the nation toward destruction. *Third*, a call for all Indonesian Islamic scholars and mujahideen to strengthen unity, engage in jihad, and organize a direct and structured resistance against communism (Arsip PP Persis, 1957).

Support for the establishment of the Anti-Communist Front and the rejection of communist ideology also stemmed from the fatwa issued by the Islamic Unity Ulama during the Islamic Unity Ulama Council conference. This event, which took place in Bandung from November 7 to 9, 1954, was attended by eleven prominent ulama: A. Hassan, M. Ma'sum, H. Munawar Chalil, Imam Ghazali, H. Junus Hadhiri, Sa'id Talib, Abdullah Ahmad, E. Abdurrahman, A. Kadir Hassan, I. Sudibja, and E. Abdullah. The conference resulted in several key decisions, which outlined the following:

First, it is obligatory for every Muslim to uphold Islamic law both within themselves and in the broader society and state. *Second*, it is deemed unlawful for Muslims to join any party or organization whose ideology contradicts Islamic teachings and law, or one that opposes the implementation of Islamic law. *Third*, it is the responsibility of the Islamic ummah to engage in da'wah and tabligh, particularly toward Muslims who have joined parties or organizations whose ideologies oppose Islamic law, encouraging them to return to the true path of upholding Islamic law. *Fourth*, if, after such da'wah and tabligh efforts, an individual continues to adhere to the ideology of the party or organization they belong to—believing that this ideology is superior to Islamic teachings—they are considered to have apostatized from Islam. *Fifth*, those who have apostatized from Islam are not to be worshipped upon their death, nor can they be buried according to Islamic rites. Furthermore, it is prohibited for Muslims, whether male or female, to marry individuals who have apostatized from Islam (Anshary, 1954a).

The existence of the Anti-Communist Front received a reaction from the PKI elites who considered it a disturbance and threat to the existence of communist ideology in Indonesia. Finally, they asked President Soekarno to disband this Front, so in 1958 the Anti-Communist Front was disbanded by Soekarno because it was considered to be disrupting the running of the old-order government (Fauzan, 2019). Mohammad Isa Anshary's persistence in fighting for his opposition to communism continued to be pursued, including when he was a member of the constituent assembly. In this assembly, Isa Anshary was always involved in long debates until finally these efforts were interrupted when President Soekarno issued a presidential decree on July 5 1959 and dissolved the Masyumi party in 1960 (Bachtiar & Fauzan, 2019). In 1960, at the end of Mohammad Isa Anshary's leadership in Persis, at the Persis annual congress, this organization again submitted a note to President Soekarno to reconsider its policies and give freedom to non-communist organizational groups to distance themselves from communist ideology and fight for anti-communist ideology (Fauzan, 2023).

CONCLUSION

Mohammad Isa Anshary can be used as a role model as a figure who is persistent in fighting for religion and the state. Isa Anshary succeeded in fighting opposing ideologies through big ideas about nationality and showing a political attitude that was in accordance with the constitution towards secularists and communists in the PKI so that they could not freely play a role in national politics. Mohammad Isa Anshary, in facing the spread of communism in Indonesia between 1950-1969, showed strong leadership as an Islamic thinker and political figure. He firmly fought for religious and national values, and opposed the spread of communist ideology that was

developing at that time with various strategies both through writings and through concrete actions by establishing the Anti-Communist Front. Isa Anshary pushed for a separation between communist ideology and the Islamic movement, and through the Persis organization of which he served as general chairman, firmly rejected the existence of communists and their parties because they were anti-God, anti-religious organizations and could threaten the integrity of the Republic of Indonesia. Various fatwas and statements were issued to fight the spread of communism and called for the dissolution of the PKI. Apart from that, he also demanded that the Armed Forces act decisively to face the threat of subversion carried out by the PKI. Isa Anshary's struggle showed his determination to maintain Islamic ideology amidst a political situation full of legal uncertainty and threats to Islamic groups at that time.

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