

THE DEVELOPING OF NATIONALISM IN ACEHNES LOCAL WISDOM FOR THOSE WHO RUNS THE ISLAMIC SHARIA

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ABSTRACT

Acehnes people, in their histories so far, are considered as strong Islam adherents. Islam not only has been sought to be upheld in the middle of society which means to implement its teaching, but also it has become the main foundation in the formation of nationalism traditions of the royal palace in the past is loaded with Islamic values, from using titles, government concept, ceremonial tradition at palace (which did not distinguish between the Islamic and the royal tradition) and various religious policies of the kingdom, especially in the 17th century. Islam was not only a source of inspiration for the development and the progress in Aceh in various fields, but also acted as the main motor in a strong resistance against the Portuguese in Malacca in the first half of the 16th century, and Dutch in during the last 19th century and early 20th century. War in the name of religion had always upheld by the community consistently.

Keywords: Nationalism, Islamic Sharia.

INTRODUCTION:

Nationalism is an understanding that creates and maintains the sovereignty of a country to realize the concept of general identity for a group of people (residents). This bonding occurs and grows in society when people (residents) start thinking about living together in a particular area, i.e a country that is no longer under the control of other nations (Kahim, 1995, p. 18). (Riff, 1982, p. 54). (Komalasari, 2008). It should be understood that Indonesia has various ethnic groups who inhabit in islands. Every island is isolated from one to another due to natural factors, resulting in an environment where relationship among islands is not easy. These conditions encourage the growth of tribal characteristics in terms of linguistic, and cultural ones which are different from one to another so it rises to the distinctive nature of each, according to the environment.

Under different conditions, the nationalism of Acehnese grew through the signal of their senses of nationhood and fate similarity which was followed with resistance against the invaders and other rejections. In the sense, the reactions of the Acehnese towards invaders' actions and attitudes which marked the rebellion in some areas were conducted by the Acehnese personages. The rebellion swore politically separate from the invaders and to repel invaders from Aceh' s land.

The implementation of Islamic sharia in Aceh is able to overcome new problems such as the rising sense of nationalism among Indonesian people. The flow problem can create Achenese nationalism identity. If we look at now a days from nationalism attitude (as the important elements in the growth of nationalism), we experienced changes towards better direction. (Maksum, 2017, p. 77).

Islamic sharia is one of the solutions in creating Acehnese nationalism, because in Islamic sharia, we are demanded to act good to fellows without any discrimination and to teach love to the home land. (Zainuddin, 1961, p. 21).

DISCUSSION:

a. Nationalism in Islamic Perspective:

Islam to its adherents is not only a religion in the sense of Western studies, but it is also a system that encompasses all aspects in human life. In his book, (Boisard, 1980, p. 183) assess that the universality of islam as a religion and social system can be proved from four terms : metaphysical term, religious term, sociological and political terms. As the belief in oneness of god is poured in a very strong belief, Islam is a universal ideology that can not be equated with ideologies of any religion. Besides this fundamental aspect, Islamic concept of human being is to help the universality of human. Human beings are independent and responsible. However, a human being is not secluded because he or shelive in a social environment and he or she will need to bear the consequences of his or her deeds. Double-Islamic conception of the individual is appropriate with the concept of universality that is accepted by modern western philosophy.

Islam also teaches moral universality. It is no doubt about the fact that islamic teachings can enter and expand in any geographical areas irrespective of different cultural environments. Divine revelations are addressed to all human beings so they embrace Islam and specifically directed from one level to another level to the faithful to obey his rules. Obeying Muhammad's teachings means disconnecting relations with tribal social order and identify ownself with the new unity (Dault, 2005, p. 160). Yet, affiliation and loyalty to the faith-based community does not mean Islam forbids bonds that exist outside these bonds on the basis of faith. Instead, Islam encourages other forms of bonds, such as family ties, as long as is not contradictory to Islam (Umari, 1999, p. 12).

The study about the relationship between Islam and nationalism stemmed from the Middle East region (Dault, 2005, p. 184). Just like in Indonesia, some Middle East students who studied in Europe returned home with the concept of nationalism as studied in the West. Western concept of soldering affects 'wathan' word in Arabic to give its political sense. They believed that European countries development in was affected by strong individuals and their social patriotism toward their nations. This is described in Al-Tahtawi statement, an influential Arabian theoretical who stated that patriotism is the source of development and strength, the means to overcome the distance between Islam and Europe (Azra, 2002, p. 172). The development of thinking from secular nationalism impacts on Muslim political order. The structure of nation was adopted from West and it is only used as the sole structure in the legal government with international association. This fact resulted in the disintegration of the Muslim worlds into many nations and states that are no longer based on the teachings of Islam. The base material of a nation adheres, only to ethnicity, culture, and areas that ignore religious category (faith).

The loss of faith from nationalism formulation rose criticism from some of the Muslim personages. They believed that this weakened the Islamic unity. Ali Muhammad Naqvi, for instance, said that Islam does not

match with nationalism as both ideologies are different altogether. The criteria of 'national' as the basis of community building is rejected by Al-Quran, since the concepts of nationals and locals are only temporary while Islam has universal goals. Another rationale is secularism spirit in nationalism that wanted the strict separation between religion and politics (Dault, 2005:188)

The leveled critics positioned Islam vis-à-vis nationalism. Nevertheless, in Indonesian context, none of those pillars in Pancasila as state ideology contradict with Islamic teachings. Even (Kuntowijoyo, 1997). (Triantoro, 2008, p. 94) opines that Pancasila is Islamic objectives. He reminds that Islam and Pancasila are identical. Ideology without religion can work because there are things in human beings which are called as Immanuel Kant as categorical imperative, like values of discipline, loyal, generous, and other etiquette values. There are sin and rewards system exist in religion, heaven and hell, kosher and illicit for those who believe in all and based on faith and lead one to act in accordance with his believed categories. Categorical imperative as secular system also has personal punishment, like feeling guilty and intuitional punishment that embody in formal punishment.

Pancasila unites the concept of power (divinity and popular sovereignty), of process (humanity and nationality), and goal (social justice). The uniquenesses of Pancasila is that the power is laid under God and teodemokrasi people. This term (teodemokrasi) is formed from two terms such as theocracy and democracy. Theocracy is nothing but by omitting negative connotation of western style for Muslims i.e otherwise called as Tauhid (monotheism), making God as the center. It means that the power of god is above power of the nation. In power implementation it is held by noticing religious principals, such as discussion and justice. Democracy is a power system with sovereignty which is entirely in the hands of the people without any binding with laws of the God. Therefore, teodemokrasi is a concept of national power which is limited by God law in one side and by people on the other side. It can be formulated that it is the power that people owe with the belief, that the source of power is God. Before the concept of democracy was known, the power responsibility was held by God only, which was misused. In Javanese history for instance, a king used title 'khalifatullah' (caliph of God) and in people awareness system the power of king was considered as the power of God and cannot be violated. There is a negative connotation toward teokrasi system in political study in the West due to this concept (Kntowijoyo, 1997: 62, (Burhan, 2001, p. 29), (Yatim, 2001, p. 68)

Indonesian Nationalism is in the form of nation-states and uses democracy as political system that has no conflicts with Islam as long as it does not break the stipulated restricts in the religion. (Maududi, 2004, p. 54) declareds that every person in Muslim Society has rights and power to be the caliph of god and all individuals are equal. The institution that handles state affairs should be formed appropriately upon the will of individuals in the society. Their opinions of determining the organization, leader, and all things are related to governance that is appropriate with Islamic principles. In this case, Islamic political system is the real democracy.

b. Islam as bindingelement of Acehese nationalism:

Historically Islam is the main pillar in realization of Islamic brotherhood in this kingdom. This theme became so popular in Aceh, so that the Muslim societies from various regions like Arab, Turkey, India, Persia and many more were found in this kingdom, for trading, teaching Islam, or even to settle here forever (Rasyid, 1992, p. 56) Hence, C. SnouckHugronje, in the end of 19th century informed that many Arabians stayed in Aceh, particularly, the descents of prophet Muhammed (PBUH) who were titled with habib and sayyid. They were so honored by Acehese people, as not only Muslim scholar , but also they are descents of the prophet Muhammad (PBUH). The good relationship with Turkey had been legally stranded in the middle of 16th century when Aceh attacked Portuguese in Malacca. Regardless of politic interests and trading they had at that time, Islamic elements played fundamental role especially when facing Portuguese who were continuously considered as a threat to Islam, in both Red Sea Hindi Sea. regions Moreover, these Europeans , adventured to all over the world in the name of trading interests and missionaries who also continued the spirit of crusade and nearly succeeded to conquer Mecca. On behalf of Islam, Turkey constantly gave its attention to Aceh, so they involved in many battles in Aceh, especially in supplying weapons and military advisors. Till today, many such advisors stay in this kingdom.

Islam, not only plays its role in the ground and middle floor as the binding element among the ethnicities in this archipelago, but it also plays an important role at high level in Aceh. Aceh, on behalf of Islam, has great tolerance toward other ethnicities. If in the system of traditional governance (kingdom) the highest power can be only handed over to the royal family, which had not happened in Aceh. This kingdom had never handed over the highest power to royal family. Between years, 1579-1586, Aceh was led by Sultan `Ala al-Din, son of Mansur Shah from Perak Futher between the years, 1586-1589, another one from outside Aceh, `Ala al-Din Ri`ayat Shah, son of Munarwan Shah from Indera Pura (West Sumatera), led Aceh. Iskandar Thani, who led

Aceh from 1636 to 1641, was Sultan AhmadX's son from Pahang, although he was son-in-law of Iskandar Muda. In the 18th century Aceh was led by Arabian ancestry, even Bugis.

Perhaps it is interesting to quote a little story here from traditional work from the 17th century which known as Hikayat Malem Dagang. Acehnese kingdom under the leadership of Iskandar Muda told that Aceh was in secure and prosperous position, until the arrival two of family members from Pahang kingdom, such as King Raden and his sister named princess Pahang. These two were welcomed by Iskandar Muda with all honors. When they faced the king, those two guests conveyed their intention of arrival i.e to embrace Islam. After embracing Islam legally, Princess Pahang was then married to Iskandar Muda, while her brother King Raden married Iskandars` sister. The interesting part here is the texts that declares this marriage is to prove all that they got converted to Islam.

Yet, this condition was disturbed by the arrival of their brother, named King Si-Ujut. He was the commander of Pahang. His arrival was welcomed with state ceremony. He was feted in Aceh and even giventerritories; such Ladong and Krueng Raya. After three years of stay in Aceh, Si-Ujut asked his brother to return home to Pahang. Which the King Raden rejected. This made, furious Si-Ujut threaten to kill him and demolish all Aceh regions. However his actions were forgiven by Iskandar Muda. Yet, in his way back to home i.e Pahang Si-Ujut and his entourages grabbed peoples` treasure whomever they met and territories of Ladong and Krueng Raya. Even he seized and murdered some Acehnese sailors whom he met brutally.Provoked with this act Iskandar Muda decided to attack Si-Ujut on the basis of jihad justification done by Iskandar Muda.

Among the important points to be inferred from the history is that the Island was very strong to King Iskandar Muda and married the person who officialy embraced Islam Further his actions on the threatening by King Si-Ujut to Aceh is also same. The threatening and seizing to kingdom meant attack to the king, and it also meant to Islam itself. In the traditional system governance in a form of kingdom governance in which the authority and the kingdom cannot be separated. Therefore, the honor shown to officials means the honor shown to kingdom and Islam, and on the contrary as well (Maksum, 2016), (Faisal, 2016, pp. 125-130).

CONCLUSION:

Attitude of Nationalism and tolerance on behalf of Islam still exists in Aceh or in other words Islam is still the 'the binding element' among Muslims in Acehnese view nowadays. This needed to be elevated to find out the level of society appreciation to Islamization today. It may not be wrong to understand that the opportunities provided for Islamic sharia implementation in Aceh are appropriate in creating the attitude of nationalism. The Islamic sharia is expected to be able to muffle conflicts in this country. Aceh is permitted to implement Islamic sharia formally, which was declared officially by Abdurrahman Wahid the president of Indonesia on 19th December 2000 at Baitur rahman mosque. The president further issued constitutions such as Number 18 Year 2001, as a drum to implementation of Islamic sharia in the entire island. This drum was beaten by Aceh governor Abdullah Puteh on 1stMuhamarm 1423 H who declared the beginning of implementation of Islamic sharia totally (Zarkasyi, 2005, p. 104). It was amazing that without any striving and hard working as had ever done by Tgk. Daud Beureu'eh and his fellows Aceh was permitted to implement Islamic sharia. From the conflict perspective, perhaps it can be understood that when 'Islam' has become the formal basis and guidance in this region as the way of life, it is expected that when muslim kill themselves, they will one day gets vanished and a condition will be created where attitude of nationalism will pop up to the surface, without seeing to any ethnic group background. In other words, Islam is expected to be 'binder of nationalism' that is able to unite Muslims in this country which had ever occurred in Acehneses history.

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