

The Syiah Stance in a Sharia Land: A Socio-Legal Study of a Latent Syiah Minority Entity in Contemporary Aceh

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Abstract: *The revolutionary and dynamic situation that occurred in Aceh over the past three centuries, especially after the death of Sheikh Maulana Syiah Kuala, has divided the concentration of Acehnese leaders and intellectuals in maintaining their historical heritage so that many are abandoned, lost, destroyed and even deliberately eliminated for reasons security. The author has several reasons for fear of resource persons who have valuable relics in the form of important Aceh manuscripts, because if they are known the authorities will be taken and they are accused of being rebels or separatists. As a result, many important manuscripts of Aceh's civilization relics were embedded, lost or changed hands abroad. The fundamentalism of Syiah can be manifested in such a latent nuance of adaptive ideology and survive the life of ritual, tradition, and its millenarian believe even in the turbulent time. Wahhabi should not be left in Aceh and Acehnese supported the insistence of the santri to reject all Wahabi and Syiah denominations in Aceh.*

Index terms: *syiah, aceh, wahabi, sharia, entity*

I. BACKGROUND: LANDSCAPE OF NEXUS

Sociologically, almost all Muslims Ahlussunnah wal Jama'ah are concerned about the progress of Syiah Muslims in various parts of the world today. In fact, there are a number of large-scale fighting places between the Aswaja group and the Syiah who are essentially Muslims

What actually triggered all of this happened, is it true that the Syiah was misguided, so that the *Ahlussunnah wal Jama'ah* must be hostile and fought for, or there is another force behind it that heats up the situation so that the Muslims always fight with each other.[4] Then who and what is Syiah we know today so that he is considered an enemy by some Ahlussunnah? In this research we found that the Zaidiyah Syiah was the first Syiah that came and peacefully settled into Aceh.

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Zaidi Syiah is a Syiah understanding that is close to its understanding with the practice of *Ahlussunnah waljama'ah*. Zaidiyah's words were taken from the names of their characters; Zaid ibn Ali ibn Zainal Abidin ibn Husain, the great-grandson of Ali bin Abi Talib. This group is principled for the determination of priests to be done by contract and open, they also accept the leadership of Abu Bakar and Saidina Umar because Ali himself released the position to Abu Bakar and Umar.

With regard to leadership, Syiah Zaidiyah is principled: *First*, a leader has the courage to defend religion and is not afraid of anyone but Allah; *Second*, it is zuhud and only hopes for the afterlife, and; *Third*, understanding the interests of the people and religion; and fourth, fighting with the sword. In addition, they are also principled leaders need to be of Fatima descent both from the lineage of Hasan and Husin. They believe that the priest or leader is not like a prophet, they also determine the priest through the sword revolution as a symbol of his struggle with assertiveness and openness. Shia Zaidiah also confirmed the existence of two leaders at the same time considering the extent of the area that must be led by the priests. This belief, understanding and practice of Zaidiyah is close to Aswaja's beliefs and understanding.

The Syiah influence in Aceh rooted from the Salman al Farisi coming to Aceh. The arrival of Prince Salman al-Farisi with his entourage in the Aceh region, identified in Jeumpa (now Bireuen) has strengthened the community that was built by Maulana Abdullah who arrived earlier. The arrival of the two main figures, *Ahl al-Bayt*, has influenced politics in the archipelago and Aceh in particular.

The first influence, the two figures have inherited the best genetic of the Prophet's descendants from the path of Sayyidina Hasan and Sayyidina Husein, which in turn gave birth to the great men (Great Men) who became Ulama and Sutan in the archipelago. As is known, almost all the sultans in the archipelago, from Maulana Abdul Aziz Syah (Sultan of Perlak) to Sultan Malik al-Salih (Sultan Pasai), Sultan Ali Mughayat Syah (Sultan of Aceh Darussalam) to the biggest Sultan of Aceh, Sultan Iskandar Muda was to connect his side geneally.

Secondly, these Ulama and Sultan descendants of Ahl al-Bayt have developed a political system which starts from the view of the world (worldview) from *Ahl al-Bayt*, namely the one who gives the conditions of leadership is from



among the people or descendants (*itrah*) ahl al-Bayt,

as mentioned and proven in the genealogy of the Sultan in the Archipelago.

Thirdly, the Ulama and Sultan from among the people of *Ahl al-Bayt* also gradually taught religious ideas derived from the teachings of Ahl al-Bayt, so that political decisions were based on the school of Ahl al-Bayt. Among them is the obligation for the Sultan to appoint a religious advisory council (Majelis Ulama) which is led by a Shaykh al-Islam or Qadhi Malik al-Adil, this is derived from a notion that requires the existence of *walayat al-Faqih* with a leader holding an Imam title. Where the position of Shaykh al-Islam in the Kingdom of Aceh Darussalam has a very strategic position in various political decisions.

Fourthly, the political policies of the ulamas and sultans of the people of *Ahl al-Bayt* automatically gave birth to the ulamas who became the disseminators of the thoughts of the intellectuals who were in the water *Ahl al-Bayt*, among them the famous Maulana Akbar (Sayyid Jamaluddin al-Akbar) and Makhdom Ibrahim Patakan in Pasai, who was known as the pioneer of the Walisongo Movement, and of course Shaykh Hamzah Fansuri and Sheikh Syamsuddin al-Sumatrany along with his students in the Kingdom of Aceh Darussalam who had developed the *Falsafati Tasauf* (the old fashion of Acehnese mysticism) flow from Parsia (Hilmy Bakar Almascaty, 2013: 21).[5]

The revolutionary and dynamic situation that occurred in Aceh over the past three centuries, especially after the death of Sheikh Maulana Syiah Kuala, has divided the concentration of Acehnese leaders and intellectuals in maintaining their historical heritage so that many are abandoned, lost, destroyed and even deliberately eliminated for reasons security. The author has several reasons for fear of resource persons who have valuable relics in the form of important Aceh manuscripts, because if they are known the authorities will be taken and they are accused of being rebels or separatists. As a result, many important manuscripts of Aceh's civilization relics were embedded, lost or changed hands abroad. In the neighboring country of Malaysia, thousands of manuscripts from Aceh have become the property of the Malaysian government, and are used as a reference in building the view of the world (worldview) of the Malay people.

A. The Syiah Day in an Achenese Way

There is an introduction of a best known Acehnese song lyrics that were popularized by singer Rafly are certainly no stranger to the people of Aceh. The song included the murder of Husain bin Ali due to the power struggle for supporters of Yazid bin Muawiyah, the second caliph of the Umayyads, with Husain's followers who opposed Yazid to the seat of the Caliphate.

Hasan ngon Husen Cucoe di Nabi (Hasan and Husain the grandson of the Prophet)

Aneuk Bak Siti Fatimah Zuhra (children of Siti Fatimah Zuhra)

Syahid di Husen teuma dalam prang (Shahid Husen martyred in the war)

Syahid di Hasan inong brie tuba (Shahid of Hasan was poisoned by his wife)

The incident of this massacre is known as the Karbala tragedy (and commemorated as the *Ashura* festive day) which is often commemorated by the Shiites by beating the body as a form of mourning over the killing of Husain, the grandson of the Prophet Muhammad SAW.

The song that Rafly hummed was actually not entirely Rafly's. Because long before the song was popular around 2000, the saga about the story of Hasan and Husain had already existed and was sung from ear to ear of the people of Aceh. Rafly himself admitted that. Many of young Syiah moslem have heard it from ancient times, and indeed it was read by parents in the villages, and was inspired to make it a song.

II. THE REIGN OF WAHABISM IN ACEH

The wave of rejection of Wahabi in Aceh continued and reached its peak on 10 September 2015 with the holding of a large demonstration, known as the Aswaja Parade. The Aswaja Parade action involved various religious organizations, such as the Islamic Defenders Front (FPI), the Nanggroe Aceh Ulama Council (MUNA), Inshafuddin, and the Aceh Dayah Ulema Association (HUDA). This action was also attended by thousands of people who came from various regions complete with posters and banners that read Wahabi rejects.

The post-parade of Aswaja march, the rejection movement against Wahabi continued with several actions of "takeover" of the mosques which was accused of being controlled by Wahabi. Among the mosques that were tried to be captured was the Al-Izzah Mosque Krueng Mane, North Aceh, but the attempt failed. The anti-Wahhabi movement also contributed to government policies which in 2016 had hampered the permit to construct Muhammadiyah mosques in the July sub-district, Bireuen district. Until now, the anti-Wahabi movement in Aceh has also been rampant through social media. For some, hostility to the Wahhabis is a form of "jihad", so they continue to move tirelessly. There are even a handful of people who believe that cursing Wahhabis will be rewarded and worthy of worship.

The anti- Syiah and Syiah discrediting did not go well in Aceh. When gathering and mingling there are also no problems without having to be confused with each other, so indeed the Acehnese are already very compact, so there are no more problems which are Syiah, which are Sunni in Aceh. Because of that, Andi said, there was no data collection on the number of Shia followers in Aceh. Shiites and Sunnis in Aceh can blend in well and no group is excluded. The efforts of groups that came from Java to discredit the Syiah in Aceh cannot enter too deeply, just because the Acehnese are quite civilized. News of the clashes between Sunnis and Syiah became the hottest issue for a week after the attacks and arson of homes experienced by Syiah in Sampang, Madura, East



Java, on Sunday, August 26, 2012. Eight months earlier on Thursday, September 29, 2011, the burning of pesanten huts Syiah also occurs in Sampang, Madura, Eastern Java.

A number of figures through the national media said the Sampang case could not be linked to the Sunni-Syiah conflict. There were family problems and the struggle for women between the two leaders of the Islamic boarding

school in Sampang, which led to the attack. According to Andi Mahdi, many third party efforts have been made to divide the Muslims. In fact, Andi said in the agreement of all world clerics in 2006, which was later poured in the Yemeni Charter, that Syiah and Sunni are Islamic teachings that should not be separated. That the differences that exist are a blessing, which has also been revealed by Allah in the Qur'an. That difference should not be used as a conflict which then becomes a split.

Reflecting on the case of the attack on Syiah followers in Sampang, Andi said there were attempts by third parties to divide the Muslims in the country through the difference of this school. That effort has long emerged not only in Indonesia. If they can be honest, those who burn, the people who killed them were actually victims. Victims of misinformation and incitement. There were no Sunni and Syiah groupings in Aceh justified by Reza Idria, one of the instructors at the State Institute of Islamic Religion at IAIN Ar-Raniry, Banda Aceh. According to Reza, from the records of the adventurers who visited the Aceh sultanate in the golden age between the 16th and 17th centuries, it was stated that indeed the Syiah tradition was the official ceremonial ritual of the Aceh kingdom.

Thousands of people from various regions in Aceh staged a peaceful march in the capital Banda Aceh, 10 September 2015, to reject the influence of the Wahhabi sect in the province which partially enforced Islamic Shari'a. The masses, mostly santri from the *dayah* (pesantren, Islamic boarding school), also urged the Aceh Government to immediately implement the Qanun Jinayat which was passed by the Aceh House of Representatives (DPRA) in September 2014. The masses, mostly dressed in white, arrived in cars, pick-ups, trucks and motorbikes gathered at the Complex of Sheikh Syeich Abdurrauf bin Ali Anfansuri, a great Acehese cleric or better known as Teungku Syiah Kuala in Deyah Raya Village, Banda Aceh City, which lived in the 17th century AD.

In the tombstone complex located near the sea, the masses sat on the ground. They were serious about hearing the speeches delivered by a number of prominent Islamic mass organizations including the Islamic Defenders Front (FPI), the Aceh Dayah Ulema Association (HUDA), the Nanggroe Aceh Ulama Council (MUNA), Rabithah Thaliban, and the Inshafuddin Great Association. Among the masses were hundreds of women and children. There were students who tied their heads with white cloth that read, "Reject Wahabi in Aceh." This march has been an opportunity for the Syiah believers in Aceh to loosely move on in every inch of Aceh, the sharia land.

III. THE RISE OF YOUNG SYIAH

In an article entitled *The Syiah Trace and the Ashura Tradition in Aceh*, written by the former Minister of State

for Human Rights of the National Unity Cabinet, the late Hasballah M. Saad (2015) stated that the Hasan Husen saga was written by Muhammad Hanafiah. In the article, Hasballah M. Saad also mentioned that in some Acehese arts such as Seudati and Saman dance there is a symbol of Muslim culture with Syiah origins in Aceh. The symbol is like banging your own chest, which is performed by Saman dancers.

Acehnese people also know the tradition of Ashura day commemoration. The commemoration of the Hasan-Husain massacre was not celebrated on a large scale like the Prophet's maidid with khanduri highway in Aceh. On Ashura day some Acehese fasted for one to three days and there was also a tradition of distributing rice porridge to fellow neighbors. Usually only those who are affluent distribute Asyura porridge.

But according to a young figure in Aceh, Ustad Andi Mahdi, the existence of symbols and traditions of *Ashura* day celebrations in Aceh cannot yet be used as a benchmark whether the Shia had ever developed rapidly in the past in Aceh. Further research and analysis is needed from Aceh history experts regarding this matter. These works need to be reviewed, reviewed and re-analyzed so that a clear description can be obtained, and after that it can only be proven that there was never a Syiah in Aceh or not.

Likewise the commemoration of the day of *Ashura* in Aceh. According to Andi Mahdi, what was done by the people of Aceh by holding a commemoration of Hasan-Husain's day was a form of glorification of the family of the Prophet Muhammad and did not show that Syiah was more dominant or had influenced Acehese culture. Actually the commemoration of *Ashura* day or Al Husen day does not only belong to Syiah people, but also belongs to Muslims as a whole.

According to Andi, the Acehese never discriminated and categorized Sunnis and Syiah. Aceh which is famous for being very heterogeneous which has a variety of ethnicities and cultures, does not compartmentalize the Muslims. Moreover, Andi said, the same Sunni and Syiah carried out that is to continue to pray five times a day a night with 17 rak'ahs and to be guided by the Qur'an and hadith. The difference is only in the matter of priests. The anti-Shi'a and Shi'ite discrediting did not go well in Aceh. When gathering and mingling there are also no problems without having to be confused with each other, so indeed the Acehese are already very compact, so there are no more problems which are Shia, which are Sunni in Aceh. Because of that, Andi said, there was no data collection on the number of Shia followers in Aceh. Syiah and Sunnis in Aceh can blend in well and no group is excluded. The efforts of groups that came from Java to discredit the Syiah in Aceh cannot enter too deeply, just because the Acehese are quite civilized.

Many of the Syiah community in Aceh has accepted the implementation of the Islamic penal law. *Qanun Jinayat* (the Islamic penal Act) is a refinement of the rules for the implementation of Islamic law in Aceh, because the four *qanun* that have existed so far are considered to be many weaknesses so that the implementation of Islamic law is considered not optimal. The



Qanun, which was passed by the Aceh parliament, last September, will take effect in October this year. The four qanuns which have been valid since 2002, only regulate the spread of Islam, *khamar* (drinking alcoholic beverages), *maisir* (gambling), and *khalwat* (being in a closed place of non-muhrim couples or unmarried in a quiet place).

The threat of caning in four *qanuns* is experimental and deterrent. *Khamar* perpetrators face a sentence of 40 lashes. The punishment for *khalwat* perpetrators is three to nine lashes. Meanwhile, gamblers are threatened six to 12 lashes.

B. Syiah as a New Fundamentalism

Then there is a sunni and Syiah school shift which is the effect of political friction in the Islamic world itself and the inclusion of non-Shia clerics into Aceh, so that slowly Syiah faith changes Sunni and many of them was highly educated, including one from a Dutch Leiden University alumnithe current challenges concerning the faith of Muslims in Aceh. Generally, there are two major challenges: the internal challenges and external challenges. These challenges are pressing and stressing the lives of Muslims [2]

So then is Syiah eradicated in Aceh? Reza said, a clear indication of the wisdom of the previous Acehese Ulama in seeing the problem of political conflict of the Sunni- Syiah forerunners in the early days of Islam grew, it was also reflected in the Hikyat Hasan-Husen written by Muhammad Hanafiyah, who had copied from the Leiden University library. The fragments are like this:

Meupakat ulama dumna Syiah (Talk to all Shia Ulama)
Meunoe neupeugah kalam calitra (As this is told)
Saydina Ali ngon Muawiyah (Syaidina Ali and the Muawiyah)
Nibak Allah pangkat beusa (Before God must be of the same rank)

Soe yang ceureuca dua ureung nyan (Anyone who insults both of them)
Nibak Tuhan keunong neureuka (God rewarded with hell)

Miseu Yazid aneuk Muawiyah (Although Yazid was Muawiyah's son)
Peulara lidah wahe ceedara (Take care of your tongue, O brother)
Bek keutakheun Yazid kaphe (Don't infidelise Yazid)
Hana dali yang peusisa (There is no argument that states it)
Hana hadih nibak nabi (There is no hadith from the Prophet)
Hana dali kheun rabbona (There is no word from God).

It can be stressed, ahlul the true verse is not identical with the Syiah. The priests who are claimed to be Shi'ites are descendants of *Ahlul bait* with *Ahlus Sunnah*. Since time immemorial, the Shi'ah school always carried the name of ahlul bait, in the sense that the Syiah - according to their assumptions - were people who followed and defended *Ahlul Bait*. Whereas Muslims outside the Syiah are considered by them to be *nashibi* or *nawashib*, namely those who are hostile towards *ahlul bait*. *Ahlul bayt*

is really not synonymous with Syiah. The priests who are claimed to be Syiah are descendants of *Ahlul bait* with *Ahlus Sunnah*.

From this history, it can be seen that the Prophet's descendants' network came to the northern region of Sumatra, especially to Aceh, with planning to build a power network of *Ahl al-bayt* along with Islamic understanding which they believed to be true. Moreover, there are a lot of hadiths which mention the massacre of the Prophet's descendants after the caliphs and their relationship to the defense of a group from the east (*qaum min masyrik*), which is undoubtedly located east of Medina, where the Messenger of Allah said, stretching from the mainland of Yemen, across the Indian Ocean to Sumatra and so on. In reality, history proves that many of the descendants of Rasulullah (*itrah*) migrated to the Sumatra-Aceh region and got a defense from this eastern community, even they were given the honor of being the Kings and Sultans. Furthermore, these ahl al-bayt formed several kingdoms that became networks in Islamizing Southeast Asia.

In the Qanun Jinayat plus a number of clauses with more severe penalties. The Qanun regulates adultery, rape, sexual harassment, drinking alcohol, gambling, lesbian, homosexual, *khalwat*, accusing others of committing adultery and making love between men and women without marriage ties. The threat of punishment for violators of the Qanun Jinayat from 10 to 200 lashes in public. In addition to whipping, there are also penalties between 200 to 2,000 grams of pure gold or threats of 20 months to 200 months in prison. The lightest punishment of 10 lashes is imposed on perverted perpetrators and the heaviest threat of 200 lashes against child rapists.

However, among human rights defenders and women activists assess many weaknesses in the Qanun Jinayat so that when implemented it is feared that women will become victims because there are several articles that are multi-interpretation. One of them, according to them, is that in the Qanun Jinayat there is an article that can threaten Acehese children to be flogged. It is based on a clause of adultery with children, even though, they said, they should be protected because of rape victims from adults.

IV. CONCLUSIONS

Aceh is the only province in Indonesia that applies Islamic law. And even Aceh was the first area of Islam's entry into Indonesia, so it was dubbed the Veranda of Mecca. Aceh is known as the Veranda of Mecca. The name Veranda of Mecca certainly has its own history and does not appear by itself. From this designation, it can be assumed that Aceh has a very strong relationship with Mecca, both in the past and in the present. According to the leader of a *pesantren* in Banda Aceh, Acehese from the past have adopted the concept of *Ahlussunnah Waljama'ah* and continue to live in Aceh. Acehese Syiah are now facing hardest situation in this Syafii-dominated land and hardened with the rage of Wahabism. Syiah entity in Aceh is a hidden entity



rather than a group, or community or as a society with definite criteria. As an entity, Syiah is something that exists as itself, as a subject or as an object, actually or potentially, concretely or abstractly, physically or not. It need not be of material existence. In particular, there are legal fictions which are usually regarded as Syiah entity. In general, there is also reality that the entity remains active.

The fundamentalism of Syiah can be manifested in such a latent nuance of adaptive ideology and survive the life of ritual, tradition, and its millenarian believe even in the turbulent time. Wahhabi should not be left in Aceh and we must unite to fight it, Muhammad Nur, a 33-year-old

man who specifically came to the march, said he supported the insistence of the santri to reject all Wahabi and Syiah understanding in Aceh. The condemnation of Wahabi was also voiced out loud by the Chairman of the FPI (*Front Pembela Islam*, Islamic Defender Front) Aceh, Teungku Muslim At-Thahiri. In his oration, he equated Wahabi with Jews. In fact, Muslims accuse anyone who allows Wahabis to grow and develop in Aceh, so they are equal to Jews. For some in Aceh, Wahhabi is considered mediocre. Even though Wahhabis are more dangerous than Jews. Wahabi is free in Aceh, because it was left by the Aceh Government. To anticipate the split of the people, the Government of Aceh has issued a joint appeal so that the community is not easily provoked. In the near future, there will also be an Aceh ulama prayer program involving all scholars, scholars, community leaders and leaders of Islamic organizations. In addition to rejecting Wahabi influence in Aceh, the masses in their demands read by Hasbi in 2015, the Chairman of the Rabithah Taliban, a santri organization in Aceh, urged the Aceh Government to immediately implement the Qanun Jinayat. *Qanun* is another name for regional regulations in Aceh, an Islamic penal code which brings a pacifistic effect of religion.***

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