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

Elidar Sari, Teuku Nazaruddin, Abidin Nurdin, Al Chaidar Puteh

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.

Zaidi Syiah is a Syiah understanding that is close to its understanding with the practice of Ahlussunnah wal Jama'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 Salmon al Farisi coming to Aceh. The arrival of Prince Salmon 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 Sultan 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-Salah (Sultan Pasai), Sultan Ali Mughayat Syah (Sultan of Aceh Darussalam) to the biggest Sultan of Aceh, Sultan Iskandar Muda was to connect his side generally.

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 Makhdim Ibrahim Patakan in
Pasisi, who was known as the founder of the Walisongo
Movement, and of course Shaykh Hamzah Fansuri and
Sheikh Syamsuddin al-Sumatran 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 Muawiyyah, 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 teuna dalam prang (Shahid
Husen martyred in the war)

Syahid di Hasan inong brie tuba (Shahid of
Hasanwas 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),
Inashuddin, and the Aceh Dayah Ulama 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-Wahabi
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 Wahabis 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
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 satrapi 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 Anfarsuni, a great Acehnese 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 Ulama Association (HUDA), the Nagrogge 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. And in the article, Hasballah M. Saad also mentioned that in some Acehnese 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 ma'lid with khanduri highway in Aceh. On Ashura day some Acehnese 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 Acehnese 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 Acehnese 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 Acehnese 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 Acehnese 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
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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 khawlut (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 khawlut 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 were 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 Acehnese 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)*
*Sayedina 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 anek 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 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 ahul 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 nawanashib, 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 (qaun 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 (tirah) 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, khawlut, 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 Acehnese 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, Acehnese from the past have adopted the concept of Ahlussunnah Waljama'ah and continue to live in Aceh. Achenese 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 latentnuance 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 Talibani, 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 pacificistic effect of religion.***

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