

Portrait of Aceh between Politic and Sharia Law (An Analysis of the *Novel Tanah Surga Merah* by Arafat Nur)

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ABSTRACT

This article is a research about An Analysis of the *Novel Tanah Surga Merah* by Arafat Nur. This research is intended to find out the portrait of Aceh between politic and Sharia law and to describe the impact of politic on the existence of Sharia law in Aceh. The whole process is carried out using the descriptive qualitative method, where primary and secondary data are collected to understand the whole research topic. The result of the analysis process shows that the local political system in Aceh has legitimized crime into the truth in the form of political and social hegemony. The hegemony causes Acehese people to misapply the principles of life. Therefore, the presence of hegemony in Acehese society had a very large negative impact on the survival of the social community. While the impact of politics on the existence of Sharia law in Aceh is the loss of moral values among Acehese people that led them intentionally commit crimes even though they already know the truth.

Key words: Politic, Sharia Law

INTRODUCTION

Literature is one of the cultural products in written expression that provides an understanding of human life regarding social phenomena, beliefs, and ideologies. According to [1], the literary work is the picture of the world and human life, the main criterion that is put on the literary work is truth or everything that wants to be pictured by the author. The characters in the literature represent the real people or society in specific places and events. In literature, the events that become conflicts are always served with a resolution at the end of the plot.

According to Holland cited by [2] Literature is not things but a way to comprehend things. Hence, literature is not only the form of written works aimed at entertaining the reader, but also the representation of human life that illustrates ideas, thoughts, and messages to the reader. Therefore, literature is the portrait of human life, which has the main function to influence the readers' feelings and ways of thinking.

"Literature introduces us to new words of experience means that the literary work is an immediate part of the literary environment, the aggregate of all the socially active literary works of a given epoch and social group. From a strictly historical point of view, the individual literary work is a

dependent and therefore actually inseparable element of the literary environment” [3]. Literature can reflect the reader's perspective on many environmental issues. Through the text, the description of phenomena and social events that have occurred in society is presented by the author for the readers in various forms. Therefore we see that many events in literature correspond to our lives.

According to Goldmann (1970: 595-596) cited by [4] says that literature is an ideology that cannot be separated from the struggle between social forces which exist in society. Thus, the sociology of literature is a cultural sociology branch that studies literature's social production and its social implications.

Literature must serve society by meddling in politics, by interfering, and authors must not write just to amuse or to cast an amused, critical look at society. They have to play an interventionist role [5]. By using a social phenomenon in a certain place and time, the author tries to immerse himself to interfere with the events. It means that an author must critically look at the main social problems, for instance, in this novel is between the political situation and religious law. So, the eternity of literature displays real social phenomena that are delivered through the characters' implications in the novel.

As we know, novel in the modern age has become more popular, especially among the youth. Novel depicted the sociology of community through the main character. There are many genres of novels, such as romantic, history, horror, comedy, mystery, tragedy, scientific, and inspirational. The researcher was interested in the history novel, *Tanah Surga Merah* by [6] which tells about the history of Aceh post-peace agreement.

According to Sumardjo (1998: 29), as cited by novel [7] is a long-form prose story. This long-form prose means that the story contains a complex plot, many characters, complex themes, diverse feelings, and diverse settings. [8] Said that the word novel comes from the Greek “*Novellus*”, which is generated from the word “*Novies*”, which means new. The reason why a novel is categorized as a new form of literature is that the novel appears as the latest form of fiction prose after drama, poetry, folktale, and short story.

According to [9], a novel is a wide variety of writing that explores characters, plots, motives, conflicts, and stories in more detail. Thus, a novel is fiction prose that contains a set of stories about a person's life and the people around them by emphasizing each actor's character. By highlighting the main character, the author presents the story with various events in a structured plot.

Plot is the story events that have an emphasis on being a causality relationship [10]. Thus, the plot begins with the emergence of connected events that encounter by the main character and occurs gradually from the beginning to the end. Novels are similar to short stories, but what makes them different is short stories have simpler plots than novels. The characters and settings of the novel are diverse and the plot extends over a long period. The novel characterizations highlight the personality and characteristics of each actor in the plot.

Novel Tanah Surga Merah by Arafat Nur [6] tells about a crime that becomes the truth because it is legitimized by a local political system. The actual truth comes from the Qur'an and the Hadith which are regulated in Sharia law, one of them is set about moral values. [11] Said that morality refers to dealing with or being able to distinguish between right and wrong principles of behavior and standards of habits. Values are the acknowledgment of social principles or standards by an individual or society. Briefly, moral values in Sharia are the standards that guide an individual builds a good relationship between humans and God, and the relationship between Muslims and non-Muslims.

The peace agreement in Aceh failed to build a new Aceh (*Aceh Baru*), evidenced by the unstable political situation. When Aceh's government is held by the politicians of the Red Party (*Partai Merah*), Sharia law was not implemented properly. The punishment for lawbreakers in the form of canning law only applied to lower society while state officials who did corrupt can be released freely after giving bribes to the judges, which makes the implementation of Sharia law in Aceh tends to be weak.

This novel represents the image of the main character named Murad, who lives as one of the society members but is trapped between politics and Sharia law. His identity as a believer is made as a fugitive by society. Whereas the Red Party apparatus who did political and social hegemony is seen as allies. Therefore, this novel can be used as literary learning material in society.

Politic is derived from the Greek word *polis*, which means "city". So, everything related to the city or state whether it is between individuals and the state or the state and other states is called politics. "Politics, in its broadest sense, is the activity through which people make, preserve and amend the general rules under which they live"[12]. Since politics has a broader definition that includes anything related to authorized, it encompasses nearly to government. [13] Stated that politics is the authoritative allocation of values. In other words, the government is a group of authorized people who govern a state, while politics is the process the government used in governing

its state. One significant distinction between the terms "politics" and "government" is that politics is connected with those seeking and retaining political office.

Lasswell stated in his book "politics is who gets what, when, and how" [14]. He viewed the holders of supreme power in a country as elite (government). Therefore, politics is linked to art, power, and business. The progress of a state and its community depends on political organizations used by the government in that state. In the *novel Tanah Surga Merah*, these political organizations are held by a party called "*Partai Merah*". Due to the Sharia law in Aceh, the party members used the tactic to hegemony the people of Aceh by making as "The party of god".

METHOD

This research used the qualitative descriptive method. Descriptive qualitative is a method used to describe the results of the research but it does not make any broader conclusions [15]. The purpose of the descriptive qualitative method is to find a deep comprehension of a specific phenomenon, such as a process, beliefs, and ideologies. It is intended to describe all information related to the research topic. The researcher described the local political forces and Sharia law in Aceh as portrayed in the *novel Tanah Surga Merah* by Arafat Nur. While the place setting in this research are in the library and the internet. A research place setting is needed to establish where the researcher acquired the data.

DATA SOURCES

Primary data is the data acquired directly from the research subject using the measuring tool to the subject as data sources. The primary data for this research is the *novel Tanah Surga Merah* by Arafat Nur [6]. The researcher concentrated on the social phenomena of local political forces and Sharia law in this novel when doing research.

Secondary data is the data acquired from other sources, not from the research subject. To acquire the secondary data, the researcher obtained the information from books, the Qur'an, the Hadith, journals, articles, laws, or other sources relevant to the *novel Tanah Surga Merah* by Arafat Nur. Secondary data is necessary to complement the primary data.

TECHNIQUE OF DATA ANALYSIS

Data Reduction

At this stage, the researcher selected, focused, generated, abstracted, and transformed the raw data that has been collected in written notes. The purpose of this stage is to acquire findings that

will be the focus of the research. In this process, the researcher selected and focused on the impact of local political forces on the existence of Sharia Law in Aceh.

Data Display

After decreasing the data, the researcher proceeded to the next step, which is data display. The data that has been reduced is then translated using data visualization. The purpose of this stage is to give an understanding of the data so that the researcher can obtain the next stage.

Data Verification

After reducing and displaying the data, the researcher proceeded to the last step, which is data verification. Data verification is the conclusion of the data that has been reduced and displayed. In the conclusion, the researcher explained a new finding from the research that has been done.

FINDINGS AND DISCUSSION

THE OVERVIEW OF CHARACTERS IN THE NOVEL TANAH SURGA MERAH

The overview of characters is the description of the physical, psychological, sociological, and theological personality of each actor that has been told in the novel. The overview of characters is also used to introduce each actor in the novel to the readers. The characters in the novel are divided into two types, namely the main character and the supporting characters.

Main Character

The main character is the central actor that is involved in orientation, complication, evaluation, resolution, and coda. Murad as the main character of the *novel Tanah Surga Merah* is a middle-aged man who was a member of the separatist group (GAM). As the main character, he is told as a freedom fighter that used to be highly respected, but now he has to become a fugitive from the government and the Red Party apparatus.

Supporting Characters

1. Abduh

Abduh is a married man that has one child and works as a teacher. He is Murad's classmate when they were in Junior High school. Because his hobby is reading books, he is nicknamed a bibliophile. As a teacher, he is concerned about his students who only think about dating. Abduh worries about what will happen to future generations if they do not have knowledge. His worry is not only because of his job as a teacher, but also his love for his homeland.

2. Mukhtar

Mukhtar is Murad's friend when they were members of the separatist group (GAM). Mukhtar's condition is different from when he was a freedom fighter. Now his face looks tougher, his body thinner, his arms more muscular, and his hair more matted. As a freedom fighter, he is disappointed with the behavior of the Red Party apparatus. Even though his condition is miserable now, he still accepts it patiently. He loves his family and takes responsibility for them. As a family man, he will not leave his wife and his daughter to fight again.

3. Hadi Kriet

Hadi Kriet is Murad's friend as a member of the separatist group (GAM) and also a member of the Red Party. In contrast with Mukhtar, his fate is much better. After the peace agreement, he decided to join the Red Party. His life is now changing and becoming a rich man. Hadi Kriet is a married man and a diligent prayer. Unfortunately, he is stingy. Although stingy, he is also a patient and caring person towards Murad. He wants to help Murad avoid the Red Party apparatus and gives him some money.

4. Imran

As a freedom fighter, Imran has many tactics and ways of thinking in common with Murad. They often met to discuss local politics in Aceh. Imran is also Murad's only friend who supports Murad's return. He cares so much about Murad, that when Murad does not listen to him, he gets emotional. Even so, he sincerely helps Murad under any circumstances, because for him Murad's safety is the most important thing.

6. Dahli

Dahli is an Imran envoy who was assigned to accompany Murad to KlekKlok. He has a well-built body and from the look on his face, it was clear that he was a sincere person. He is a smart person. Because of his intelligence, he made Murad wear robes so that no one would recognize him along the trip. He is also a trustworthy person, for delivering Murad safely to KlekKlok.

7. Jemala

Jemala is a beautiful girl, the daughter of a chief village in KlekKlok, and the niece of Dahli. Because she has a beautiful face, white and soft skin makes her look like the most beautiful girl in her village. As a young girl, she has a tall, slender, and solid body. Despite her graceful appearance, Jemala is skilled at shooting and hunting. As a hunter, she has a strong and tough body so that she can carry heavy burdens on his back. She is also known as a smart girl and highly respected by the youth in KlekKlok.

PORTRAIT OF ACEH BETWEEN POLITIC AND SHARIA LAW IN THE NOVEL TANAH SURGA MERAH

1. Local Political System in Aceh

Aceh has a democratic or self-government system. It means that the government system is depending on its society's choice. Every society member has an absolute right to choose a good leader in elections. The elections must be Direct, General, Free, Confidential, Honest, and Fair. The people that have reached 17 years old are required to vote in the elections without exception. Every voter must choose one of the candidates in a ballot paper based on their role, and they are prohibited to abstain. The elections are held simultaneously once in 5 years in all regions.

The novel begins with the time setting that shows Murad's return was two months away from the election. Due to this situation, the Red Party apparatus is afraid that Murad's return would derail their plans to win the election. Because of that, Murad is always being chased by the Red Party apparatus to be killed. This is where Murad's new journey begins. Starting from hiding to changing his look into a *Teungku*.

Teungku is Aceh's Muslim term for someone who is an expert in religion. Among the people of Aceh, a *Teungku* is considered sacred. Because whatever he prays for will be granted immediately. *Teungku* is also known as a devout person with good morals and behavior. He often is a role model for others. Therefore, when Murad became Tengku Ghafar Sabi, everyone in KlekKlok respected him.

Local political system in Aceh is in the form of hegemony. Hegemony is a consenting relationship using ideological leadership. It happens when the lower society and civil society have accepted and imitated the way of life and the way of thinking of the government that is dominating and exploiting them. The purpose of hegemony is to gain society's trust in government ideology. In short, Hegemony is government intervention against civil society and lower society minds.

Hegemony in Aceh began when the truth was no longer seen in society. Due to the government do bad behavior that is legitimized by the political system, it becomes a truth. That is the main problem of this novel. The people of Aceh accept and then imitate what the government is doing. When bad things are done repeatedly, it becomes a habit. Then the habit is seen as the truth. As the saying goes, "get used to what is right, don't justify what is usual".

Murad as the main character plays a role as a society member. Through the character of Murad that has individual consciousness, the author revealed the events that cannot be seen by human eyes. Therefore, Murad as a nationalistic character wants to seek the truth in his homeland even though he was accused of being a fugitive.

“I felt myself being thrown into a trap that makes me unable to move.... I suddenly become a very resigned person.” (Nur, 2016: 200)

The quotation above explains that Murad is very upset with himself since he was made a fugitive by the Red Party. This situation makes him trapped in a political power that requires him to hide and disguise himself, such as the following quotation:

“Suddenly I feel strange about my homeland that when I went home must be stealthy like a thief. My relatives and best friends are now enemies, they even want to kill me. Meanwhile, I have to stay away from my family and close friends who are not involved in politics. This country feels so foreign, but I can no longer live anywhere else. This land is my home, my heaven; red heaven land.” (Nur, 2016: 129)

From the quotation above, it is clear that five years of living on the run makes Murad feel like a stranger in his homeland. He needs to readjust to the society and culture in Aceh. While the readjustment, the socialization he is supposed to do is not as free as before. This limitation causes him doesn't have full access to adjust himself again. This feeling is also caused by the rejection of Aceh's society for his comeback. Even though he was a freedom fighter, but now he is being made a fugitive by the Red Party since the accident five years ago. His friends who were freedom fighters too now become his enemies because they participate in the Red Party, which ultimately makes him feel alienated. As also quoted in the quotation below.

“Those who know the arbitrary behavior of the Red Party apparatus, of course, understand.” (Nur, 2016: 18)

The oppression did not stop there. The pressures of the Red Party apparatus on women are problems that will never be solved. Only by capitalizing on threats and coercion against the women's family, they can easily be free from law enforcement. This is a kind of social hegemony. As shown in the quotation below.

“The victim's families were forced to remain silent, and if they dare to reveal this case or report it to the police, their heads would have been pierced by bullets.” (Nur, 2016: 12-13)

In addition, hegemony has bad impacts on society in the long term time. In Ideology, hegemony makes civil and lower society believe and imitate bad behaviors that are not based on Sharia. While in sociology, it causes lower society feels oppressed and trapped in a critical political situation.

2. The Perspective of Sharia Law on the Local Political System

Sharia law was born from the peace agreement between Aceh and the Indonesian government on December 19th, 2000. This law is a condition put forward by the separatist group (GAM) to the Indonesian government so that they do not separate themselves from the Unitary State of the Republic of Indonesia (NKRI). Since then, Aceh was given the privilege to organize its government.

Islamic tradition has become the most valuable thing in Aceh's culture. As depicted in one wise word "*Adat Bak Po Teumeuruhom, Hukom Bak Syiah Kuala. Kanun Bak Putroe Phang, Reusam Bak Lakseumana.*" In short, Sharia law is a law based on the Qur'an and Hadith that must be obeyed by all society in Aceh whether Muslims or Non-Muslims. It organized the way of life of the society between each other and the Creator. Sharia law becomes an unwritten binding law in Acehese society. However, the implementation of Sharia law still decreases nowadays since the authority of the new government after the peace agreement.

The first perspective of Sharia on the local political system in the *novel Tanah Surga Merah* by Arafat Nur is about the use of drugs. Drugs are substances that have physical and psychological effects when they come into the human body. They may affect someone's actions, behaviors, feelings, understanding, and senses. Drugs can make a person dangerous and unpredictable, especially for young people.

Drugs are illegal in many countries, especially Aceh, Indonesia. The management in a state cannot be separated from the word "business". It means that the local government uses its positions to make policies that are profitable for their selves. Like what Suardin does for society, he does corruption using the taxes from the society and making a project that is used much cost. His personel, Faisal is a drug dealer. He sells drugs to the officers, councilors, and other Red Party apparatus secretly. It is described in the novel as follows:

"Suardin, that villain mayor didn't give him anything.... He had the soul of a bandit and because of that he was able to become rich by supplying methamphetamine to several officials, and members of the council, who were also our friends in the past." (Nur, 2016: 51)

Despite the drug cases, do the police don't arrest the lawbreakers? Well, as explained previously, police are supporting the Red Party every time. They only have to show respect for the flag of the Red Party and forget their main role to the state as law maintainers and the keeper of order in local areas, as described in the quotation below.

“He laughed mockingly. “Certainly the police are involved in helping people like Faisal. Much methamphetamine and marijuana are circulating in society and schools, and being sold at lower prices. You know how the Red Party apparatus behave like they were powerful and self-forgetful.” (Nur, 2016: 51)

Police are enjoying the chance to take part in helping the lawbreakers. They make the distribution of drugs easier in society by selling them at lower prices and entering schools to addict the students. This case depicted how bad the political system in Aceh was after the peace agreement.

While in Sharia perspective about drugs is already exist in the Qur'an surah *Al-Ma'idah* verse 90, which says:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاَجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ ۙ

“O, believers! Intoxicants, gambling, idols, and drawing lots for decisions are evil of Satan's handiwork. So shun them so you may be successful.”

That verse explains that believers should avoid consuming intoxicating liquor, gambling that contains rewards, worshiping idols, and raffling fate with arrows. These all stuff are abominable deeds and are a favorite of Satan. Drugs are involved in the *khamr* or intoxicants that cause the consumers to get drunk and lose consciousness. Besides being dangerous for themselves, drugs can also harm the people around them because when consumers are addicted to drugs, they will become people who are out of control. The consumer of the drugs will not be punished in the world, but they will be punished in the Hereafter. In the world, they will not get the blessings of life. Therefore, Sharia forbids Muslims to consume drugs for the good life of Muslims.

The failure of the peace agreement is indeed real. The criminals and corruptors will get richer while the lower society who do not understand the local politics continue to fall into poverty. Aceh is indeed a paradise land, but not as attractive as its name. The Red Party apparatus has now turned the heaven land into the red heaven land, as explained in the quotation below.

“While waiting, we could only observe the big house, the smooth terrace floor, and the clean yard, which was shaded by two mango trees with thick leaves. The rest are various kinds of flowers, some of which I only know the names of. This house is like most people's dreams, a heaven garden on earth, and only some people can reach it easily; namely criminals and state officials who like corruption.” (Nur, 2016: 113)

The perspective of Sharia about the corruption is exist in the Qur'an Surah *Al-Baqarah* verse 188, which says:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ١٨٨

“Do not consume one another’s wealth unjustly, nor deliberately bribe authorities to devour a portion of other’s property, knowing that it is a sin.”

Based on the Qur’an, corruption is a sin. Allah is prohibited Muslims to take others’ wealth using the wrong way that is not based on Sharia law. Giving bribes to the judges to succeed the corruption and release from punishment is haram. Those who commit haram acts will be tormented in the Hereafter. Letting bribery go undetected in society is a deviation from Sharia. The role of judges as the examiner, case deciders, and problem resolvers at the criminal and civil levels had not been implemented properly. Even the judges settle the problem if it is done by the state officials and accept bribes afterward.

Since Aceh does not have *Qanun* about corruption, then the enforcement will be directed to Indonesian law. In Indonesia, their punishment is giving back everything they took, canning law, or imprisonment. Since Indonesia is not fully a Sharia country, the punishment for the corruptors in the form of the death penalty is not applied. As written in the Qur’an surah *Al-Ma’idah* verse 33 which explains the punishment for the corruptors, as follows:

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۚ ذَٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا ۗ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ٣٣

“Indeed, the penalty for those who wage war against Allah and His Messenger and spread mischief in the land is death, crucifixion, cutting off their hands and feet on opposite sides, or exile from the land. This penalty is a disgrace for them in this world, and they will suffer a tremendous punishment in the Hereafter.”

From the translation of the Qur’an surah *Al-Ma’idah* verse 33, the researcher takes the conclusion that the corruptors are those who wage war against Allah and His Messenger because they betray the trust placed in them. As described in that verse, so the right punishment for them is the death penalty, cutting off their hands and feet, or banishing them from the country where they lived. In Aceh, the most common punishment for Sharia lawbreakers is canning law. However, as explained in the novel by Arafat Nur, the government that works in Sharia law does not apply this law to state officials.

The last perspective of Sharia on the local political system in the novel *Tanah Surga Merah* by Arafat Nur is about election fraud. The Red Party use its power and political strategies to win the elections. Everyone who stands in their way will be removed, including members of another party

who also work in government. Due to the Red Party being the most powerful political party in Aceh, it was always able to win the hearts of Aceh's people, as described in the quotation below.

"However, the Red Party is very powerful with its followers and supporters from city to remote. The richest party and its apparatus hold important positions in government; what can another party do? They control and dominate the power greatly, without giving the chance for another party to move. Supervision of the authorities that monitor the general election is held honestly and fairly does not work as it should." (Nur, 2016: 136)

The terms of elections that must be direct, general, free, confidential, honest, and fair are not monitored properly by the authorities. Even in the previous election, society did not vote for them, but what made them get the majority votes was the operation of the political machine, pressures, threats, and terror. This machine will also be used in the upcoming elections. So, Murad's return is predicted and considered to be a threat to the continuity of the election. As quoted below.

"Actually, in the regional election last April 2012, society's trust in the Red Party decreased considerably. Yet, what made them gain the highest votes was the operation of the political machine that was very good, along with the pressures, threats, and terror. This machine is also starting to be driven again now, trying to block any interference that is detrimental to them so that they have expected my return." (Nur, 2016: 61)

The victory of the Red Party in the election is inseparable from their influences when its apparatus holds an illegal campaign. In this campaign, they clarify that the Red Party's flag raising is the thing that brings Aceh to glory, not the prosperity of society. Yet that is freaky that society just agrees with what they say. No one realizes that the Red Party's speech is a lie. One of their strategies is finally working. As quoted in the speech of their campaigns.

"It is not the society's economy that we need to think about, but what is most important above all is the struggle for the validation of our red flag which always ends in a stalemate. The flag is everything, without it, we cannot do anything. If our flag has been raised, then everything will be achieved, the economy will automatically progress, and no more people will fall into poverty!" (Nur, 2016: 143)

The speech of the Red Party member indicates that peace in Aceh existed after the presence of the Red Party. Therefore, if its flag is raised, then the country will naturally progress, and society's economy will be the last thing to care about. In reality, Aceh is not progressing after the presence of

the Red Party, yet its government system is getting worse. Even it is much better when Aceh was regulated by the central government. As proved by the quotation below.

“Next, he mentioned the purpose of the struggle in the past which has now been forgotten. The people that were screaming for independence, dignity, and the great Aceh, are now those who destroy it. The authority in their hands did not make Aceh better. Aceh was still much better when it was controlled by people who were the extensions of Jakarta’s government.” (Nur, 2016: 51)

Not only that, all the results of the farmers’ hard work are seized by the local government. While what remains for the farmers is only the remnants of the local government. If this policy is continuing happen, how can farmers’ lives be prosperous? As portrayed in the quotation below.

“Yet, my country has been destroyed by the hands of colonizers and ridiculous leaders, so no matter how hard the farmers work, they can never live in prosperity. The controllers of power always harass the people, and create riots for the sake of political strategies and intrigues, no efforts have been made by the government for the prosperity of the society, all for their interest.” (Nur, 2016: 123)

The local government, which is mostly the Red Party apparatus use their positions to enrich their own life without thinking about the fate of Aceh’s society. They feel that their degree is higher than the society because they once fought to liberate Aceh. As a result, society is suffering even though they have worked hard. Unfortunately, no one dares to oppose them because they dominate important positions in the local government and their influence is far-reaching.

Moreover, the next strategy they use to influence society is carrying the name of God. Society is sworn to vote for God’s party. If they support this party, it means they have fought in God’s way. This is a form of Sharia deviation, which is telling lies to reach the goal. The quotation below exists the deviation of Sharia.

“All of you are blessed by God, for having sworn to vote for His Party. Your vote is the struggle for *fi sabilillah*, which is His reward is enormous!” (Nur, 2016: 146)

To conclude, it is vital to choose the best people to govern Aceh after the peace agreement. The people who have strong beliefs in their religions are suitable for the next leaders in Aceh, especially those who are trustful of the obligations they carry on. As shown in the Qur’an Surah *An-Nisa’* verse 144, as follows.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَتَّخِذُوْا الْكَافِرِيْنَ اَوْلِيَاۗءَ ۗ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ؕ اَتُرِيْدُوْنَ اَنْ تَجْعَلُوْا لِلّٰهِ عَلَيْكُمْ سُلْطٰنًا مُّبِيْنًا ۙ ۱۴۴

“O believers, do not take disbelievers as allies instead of the believers. Would you like to give Allah solid proof against yourselves?”

That verse prohibited Muslims to choose disbelievers as leaders of Muslim society and ask for their bit of help. Disbelievers are not only infidels but also Muslims who do not obey the Sharia law. Allah promises to punish them if they choose disbelievers as allies. The Red Party apparatus are disbelievers, while Murad who is made a fugitive is a believer.

THE IMPACT OF POLITIC TOWARD THE EXISTENCE OF SHARIA LAW IN ACEH

Sharia law in Aceh after being legitimized by the local political system has a decrease in its enforcement, especially in moral values. Because of the moral crisis, the implementation of Islamic life for young and old people became worse. Where the adultery had been committed openly. Everyone ignored it as if the act is a normal thing in the province with Islamic-based tradition. As depicted in the quotation below.

“The storekeeper as well as the other visitors did not seem to care about what the couples were doing. This beach had become a kind of paradise for teenage couples and johns who freely dated in public places. Their behaviors were no different from those in the western world, and of course, people will never believe this is all happening on earth that is incessantly implementing Islamic law, as glorified by the Red Party apparatus who are responsible for bringing Aceh proudly to the glorious glory in the future.” (Nur, 2016: 66)

Sharia law states that if we should take an action to prevent a crime, but if we cannot, then just tell it. But if we still cannot prevent crime by telling it, then we should silent, and that is the weakest form of belief. Murad as the main character is the best believer. He prevents a crime by taking an action. It is proven when he shot Jumadil, the rapist of his relatives. As mentioned by Murad in the quotation below.

“This is me; Murad, who had shot my friend who had tried to rape a young girl. I’m also going to shoot the damned mayor, that young girl rapist!” (Nur, 2016: 22)

In Islamic law, what Murad did to Jumadil is right because it has stated in the hadith by Muslim Number 49 about joining the *Ma’ruf* and avoiding the *Munkar*, as follows:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ

“Whoever amongst you sees an evil, he must change it with his hand. If he is unable to do so, then with his tongue. And he is unable to do so, then with his heart, and that is the weakest form of faith.”

The Prophet Muhammad SAW is ordering Muslims to responsible for every kind of evil act in a good way. Muslims should prevent those acts based on their capability. If they can stop it using their power, then they must do it. Yet if they are unable to do so, they can stop it using their mouth by telling no to the evil acts. The last is if they are still unable to stop it using their words, then they can silent. So, the stage of strong faith is actions, words, and then silence. While silence is the weakest form of belief.

Since the word politic has the meaning of a way in which a leader governs a state. Every kind of way that is used by the government as *Ulul-Amr* is seen as a guide for all society. Hegemony is a form of legitimization since it can influence society's minds and actions. The legitimacy happens when society no longer holds onto the Qur'an and the Hadith. Therefore, they are easily influenced by local political power.

CONCLUSION

Based on the findings presented in above, the researcher found that the local political system in Aceh has legitimized crime into the truth in the form of political and social hegemony. The hegemony causes Acehnese people to misapply the principles of life. Therefore, the presence of hegemony in Acehnese society had a very large negative impact on the survival of the social community such as the use of drugs, corruption, bribery, and election fraud.

The impact of politic on the existence of Sharia law in Aceh is the loss of moral values among Acehnese people that led them intentionally commit a crime even though they know the truth. The loss of moral values created bad long-term effects on the next generations such as hatred, deceit, and lying that brought Aceh to failure. Hence, the moral message of this novel is "Do not let power blind the eyes of our hearts to do good".

Novel Tanah Surga Merah by Arafat Nur can create collective consciousness for the Acehnese people, especially in the field of politic and Sharia law. Therefore, this novel can be used as an *ikhtibar* or a lesson for the readers. Literature as communication between the author and the readers portrays the lives of the Acehnese people which is full of Islamic values.

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