

**THE ATTITUDE OF REJECTION OF COLONIALISM IN ACEH AS REFLECTED IN
HIKAYAT PRANG SABIL BY TEUNGKU CHIK PANTE KULU**

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ABSTRACT

Hikayat is a cultural product of the Malay peoples in the form of ancient prose. The use of language style and ancient words in a saga is one of the causes of the unpopularity of the saga at this time. At present saga is only intended as an art product and research material to examine the culture of a Malay nation. This research is intended to determine the impact of Hikayat Prang Sabil by Teungku Chik Pante Kulu during the times of the struggle of the Acehese people against Dutch colonialism and also to find out how the role of the spirit of Hikayat Prang Sabil after the Aceh-Dutch war ended to the present. The results of this study prove that the Hikayat Prang Sabil played a major role in the struggle of the Acehese people against Dutch colonialism, where Hikayat Prang Sabil became a moral force and also as a center of gravity that united all elements of Acehese society to fight on one main goal, namely to fight against infidels for defend the religion and national pride. Hikayat Prang Sabil became a tool to spread the call of Jihad Fi Sabilillah, with the aim of recruiting and also raising funds to fight. However, the enthusiasm of the people after hearing Hikayat Prang Sabil was beyond expectation. Not only is it momentary, but the contents of Hikayat Prang Sabil also influenced the sociological behavior patterns of the Acehese people at that time. so that the name Atjeh-Moord appears, namely the behavior in which the people of Aceh become infatuated with the idea of jihad that makes them kill every infidel they meet, even from non-military groups.

Key Words: Hikayat Prang Sabil, Rejection of Colonialism.

INTRODUCTION

Aceh is an area located in the westernmost part of Indonesia where the majority of the population is Muslim. Z & Mulyana [1], states that "Aceh is the center of education and distribution of information about Islam in Southeast Asia". According to Ibrahim Alfian [2], "in 1873 the Dutch Indian government announced a declaration of war against the Aceh kingdom". During the Dutch colonial period, the people of Aceh were willing to die to defend their religion and nation. Because in the belief of Muslims when they die against infidels in order to defend their religion and nation, the return is heaven at the end of life. In other words, the people of Aceh are well-known fanatics of Islam as their way of life.

The belief that Islam is the life force of the Acehnese, where all its activities must be based on Islamic values, seems to have been portrayed in *Hikayat Prang Sabil* by Teungku Chik Pante Kulu. This *hikayat* tells how the Acehnese had to defend their territory and their religion against the infidels [3]. Therefore, it is not easy for the Dutch to colonize the Aceh region where the people have a strong character and a strong spirit against colonialism. One of the triggers of enthusiasm for the people of Aceh in the fight against colonialism is *Hikayat Prang Sabil* by Teungku Chik Pante Kulu.

Hikayat Prang Sabil is a work of the Aceh literature which is used as an ideology guide for the Acehnese people against Dutch colonialism. According to Ibrahim Alfian [2]"Hikayat is Acehnese literature in the form of poetry beyond the type of poetry, fate, and story". Basically, *hikayat* is an embodiment of the mindset of the Acehnese people towards politics, culture and religion, or just mere entertainment. Alfian also states that "For the people of Aceh listening and reading the hikayat is the main entertainment, especially as a form of entertainment that is educational".

Based on the explanation above, the researcher will study *Hikayat Prang Sabil* by Teungku Chik Pante Kulu collected and compiled by H.M. Zainuddin which will focus on a number of temples that have a large impact on the process of the Acehnese people's struggle against Dutch colonialism as a manifestation of their rejection of colonialism. As the research to be carried out titled "The Attitude of Rejection of Colonialism in Aceh as Reflected in *Hikayat Prang Sabil* by Teungku Chik Pante Kulu".

METHOD

The method used in this research is descriptive qualitative with *Hikayat Prang Sabil* by Teungku Chik Pante Kulu as a formal object. Qualitative research is a kind of holistic and descriptive research intends to understand the phenomena about what is experienced by the subject research such as, behavior, perception, motivation, and actions in the form of words and language in a special context that are natural and by utilizing various natural methods [4]. Because this research is descriptive, data collected and data to be presented in the form of words instead of numbers.

Technique of Data Collection

In this research, the method will be used by the researcher for collecting the data are library research and desk observation research. Library research involves the step-by-step process used to gather information such as identifying and locating relevant information, analyzing the collected data, and then developing and expressing the researcher idea. The main data of this study are taken from *Hikayat Prang Sabil* by Teungku Chik Pante Kulu. In the procedure of data collection, the researcher focuses on categorize the data collection into primary data and secondary data.

Primary Data

The primary data refers to the main data that the researcher uses for conducting the analysis called *hikayat*. The main data of this research is *Hikayat Prang Sabil* by Teungku Chik Pante Kulu.

Secondary Data

The secondary data refers to the data that are taken from other sources, such as literary books, journals, encyclopedias, dictionaries, reviews, and articles related to the subject of the research which were collected from library and access of internet. The secondary data used to make the information related to the subject of the study more accessible.

Technique of Data Analysis

In a research, it is necessary to design the stages that will be carried out both in the data collection process and in the data processing process, which allows the researcher to stay on track that has been planned, including the steps taken in the research. These stages are useful as a systematic research process that will direct the researcher with clear reference as an overview of the research process. In this research, the researcher conducts three steps in analyzing the data. The steps are as follows:

Data Reduction

In data reduction, the researcher collected the data with three steps as follow:

- a. Reading the *hikayat* many times
- b. Identifying the figurative languages

c. Specify the data follow the information

After collected the data, the researcher needs to reduce the data. The reducing process involve summarizing the data, choosing and focusing on important data relevant to the topic analysis.

Data Display

After completing the reducing data, the researcher needs to display through data display. The data required to organize in good form and structure.

Data Verification and Conclusion

The verification should be focused on the topic of analysis. It should be detailed and straight forward to the topic of discussion.

FINDINGS AND DISCUSSION

The *hikayat* begins with the words of “*Alhamdulillah*” which is a form of expression of gratitude to God in Islam. The use of the word at the beginning of the first stanza and followed by praise of the prophet Muhammad and then to his companions is a form of identity emphasis, where this *hikayat* is made and intended for the Muslim community.

Moral Force

Moral force is usually associated with a struggle. In humans, this moral force tends to be inherent with one's personal identity. Humans as social animals, certainly have love and ideals. Every human person, must have beliefs, reasoning, and feelings. For all that, a human being is able to sort between what is good and what is bad in carrying out his life. The basis of moral force lies in the harmony of beliefs, reason and feelings. Here, the meaning of good and bad is one of the measurements and not only puts the meaning of right and wrong. In other words, it may be stressed that moral force tends to grow naturally and is very difficult to be engineered for certain interests.

Hikayat Prang Sabil was originally intended only as a means of spreading information to remind the public of the obligation to follow the commands of God, namely the obligation to fight against infidels. As it is the custom of Malay communities in the region, who used the *hikayat* as a means of comfort. So, using *hikayat* as a tool to spread information is something that makes sense, because all people will easily get it. however, it turned out that the reaction of the people of Aceh when listening to the message lies within *Hikayat Prang Sabil* was beyond expectations. The *hikayat*, which is a call for war, turned into a moral force for the people of Aceh, which became the guidance for their way of life. As stated in the Hikayat:

Beudoh teungku djak bak prang Sabil

*Bukon sajang gapeueh pandjoë
Angen tampoë han meuho lee
Bukon sajang ureueng lam nanggroë
Djitjok djinoë keusirantee
Suroh Tuhan ta ikuti
Beudoh achi tadjak prang kaphee
Beusa seudang malem djahee
Meuseuki malem beuthat bangsat
Wadjeb meuhat tjit prang kaphee
Ureueng gasien ureueng kaja
Lape teuga barang kari
Bandum wadjeb geudjak muprang
Inong agam bandum saree
Meunan tadjak po meutuah
Saleh teulah uroë pagee
Keu uroë dudoë beu ta ingat
Geubri tempat tjeureuga tinggi
Digop geubri digata tan
Dudoë hai abang rusak atee*

As a moral force, *Hikayat Prang Sabil* takes an important role in shaping the characteristics of the people of Aceh. This is marked by the emergence of a sense of self-reliance, where every individual feels he has an obligation to do whatever they can in carrying out God's commands (fighting the Dutch). Moral force from the *Hikayat Prang Sabil* which was both an order and encouragement became a big boost when the war between Aceh and the Dutch occurred. where young people are especially touched to take part. This has a big influence on the course of the battle and also the outcome of the battle.

Center of Gravity

The center of gravity is the center of all power and movement, everything depends on it. It is also the point at which all energy must be directed. Center of gravity is also a source of strength that gives moral or physical strength, freedom to take action, or willingness to take action. As stated in the *hikayat*:

*Tabudoh djinoë bek tadoeek lee
Bek lalee le wahee abang
Beudoh djak muprang ta ikot Nabi
Han djeut ta iem peuseungab droë
Doeek lam nanggroë peuseunang atee
Tjit peurelèe ni bak watee njan
Lagèe seumajang wahee achi
Wadjeb tapuboeet djeuëb keutika
Meunjo gata umat Nabi
Han samporeuna seumajang puasa*

*Meunjo han ta bungka bak prang Sabil
Faki meuseukin dum tjut raja
Tuha muda geutjihik waki
Djakalèe beuthat hanba urang
Wadjeb tjit bak prang geupeureugi
Beuthat bek lheuh bak djih utang*

As the center of gravity, *Hikayat Prang Sabil* became a very important factor in the ongoing Aceh-Dutch war and proved to be an effective ideology that could not be quelled. As long as the doctrine taught by *Hikayat Prang Sabil* remains in the hearts of the people of Aceh, the war against Dutch colonialism will continue. This was proven by the efforts of the Dutch to end the decades of war by burning villages, destroying crops that became food supplies, and capturing leaders from the *Uleebalang* (local aristocrats) as well as from the ulama. Determination of resistance to all forms of colonialism continued to flare up until the Dutch left Aceh. Even at the last moment the Dutch army in Aceh, they could not control the entire territory of Aceh.

Call of Jihad

The quality of the idea of *Sabil* war is very appealing to those who experience life's bitterness and frustration. So, they took a shortcut by choosing martyrdom in the war against infidels. They will not choose suicide, because it is an act that is contrary to God's will. Those who are moved after reading or listening to *Hikayat Prang Sabil* with a fiery passion are involved in the war with the hope that they will be martyred to be able to get a gift of pleasure in heaven from God. As stated in the verses below:

*Ingat palem sabda Nabi
Soë meu belandja bak Sabilollah
Tadeungo pantah wahee achi
Suroh potalah neujoëe timang njan
Djeub-djeub uroë neuratja neupeudong
Seuama mantong donja ini
Geunab uroë pahla neutamah
Meumantong leumah tapandang hari
Njan dum leubehan bak potalah
Bek tagundah rugoë hee achi
Joh na mudah bek keuh takriët
Blandja teubiët keuprang Sabil*

Through *Hikayat Prang Sabil* the religious leaders stated that fighting in the face of infidels who occupied the land of Islam was an obligation that needed to be carried out by every Muslim, and he sinned to his Lord, whenever there were Muslims who did not do it. By knowing the doctrines

contained in *Hikayat Prang Sabil*, it will be wiser for us to understand that the Acehnese waged a war which they considered a war in the way of Allah, in the name of *Jihad Fi Sabilillah*.

The Metaphysical Dimension

The essence of *Hikayat rang Sabil* is to maintain the religion of Islam and also to defend the spirit of the nation from attacks by foreign nations who have different religions or beliefs from the people of Aceh. While the Acehnese are also struggling to defend their economic interests, lest their natural resources be taken away and exploited by outside nations. Islam is the essence of all deeds done by the people of Aceh, because the people of Aceh only have the belief or religion of Islam as the ultimate.

Sabil war is done with the intention of heightening the religion of God. So even though the economy and the Sultan in Aceh had fallen into the hands of the opponents, the people of Aceh remained determined to fight against foreign invaders. This is stated in the following *hikayat* sentence:

*Beudoh hai po djak ta ili
Ikot Nabi panghulu kita
Oh ka tadjak bak prang Sabil
Niet lam atee peukong agama
Niet pemanjang agama Rabbi
Bek prang Sabil keureuna donja
Keureuna Allah sidjati-djati
Suroh Rabbi simata-mata
Beuthat abeh njawong simipan
Wadjeb talawan kaphee tjilaka
Padum-padum hadih saheh
Kana ret weh bak prang Belanda*

Opposing the existing colonialism system was intended merely to maintain the dignity of the people of Aceh. The Acehnese do not want to be wronged and oppressed, for the Acehnese resistance to all manifestations of Dutch colonialism is a glory believed to be *jihad* in the path of Allah.

The Formation of the Acehnese Characteristics

The discussion about the dimensions that constitute awareness of the identity of rhyme is understood as a socio-historical aspect that has shaped the way of self-view, how to understand themselves and how to know yourself as an Acehnese. The dynamics of the Acehnese resistance are seen based on awareness of identity and worldview as Acehnese. These dimensions are Islamic values, the Aceh-Dutch War, the involvement of Aceh in the framework of Indonesian independence followed by the declaration of DI / TII in 1953, the start of GAM operations in 1976, the 2004 Indian earthquake and tsunami, to the sociological conditions of the Acehnese people in this millennial era.

Where the spirit of *Hikayat Parang Sabil* plays its role in each of these events in shaping the character of the people of Aceh [5].

The things that are usually told or socialized through oral, written or historical objects; stories, songs, historical literature, fortresses, graves, currency coins, historical actors, building sites, and buildings which later become a proud memory and reflection that even leads to arrogance which is reflected in the expression of Acehnese self-image as "*Bansa njang paleng jroeh ban sigom donya*" which means to think of ourselves as "the most noble nation on this earth" [6]. Although sometimes this kind of expression is only a joke, but if we understand speech is a means of soul expression, then that expression is a worldview. That's how the Acehnese see themselves.

Until after decades of fighting against the Dutch, the message of anti-colonialism and *Jihad Fi Sabilillah* contained in the *Hikayat Prang Sabil* had become ingrained in the people of Aceh [7]. Which results in the character of the Acehnese people who easily become aggressive and suspicious of anyone who they think can disturb or threaten their dignity or faith.

The Fading Existence of *Hikayat Prang Sabil*

At present, the existence of *Hikayat Prang Sabil* is almost no longer heard. Over time, the people of Aceh began to leave the *hikayat* that was once one of the main entertainments of its golden age, especially *Hikayat Prang Sabil*. This happened not without reason, as time went by several reasons were believed to be the cause of the fading popularity of *hikayat*, especially *Hikayat Prang Sabil*. Some of these causes include;

a. The modernization of the Acehnese language

The modernization of the Acehnese language that has occurred over time has made the *hikayat*, which is an old type of literary work, become something strange to some Acehnese people, especially for the current generation. The language used by Teungku Chik Pante Kulu in *Hikayat Prang Sabil* is an old Acehnese language whose word form and pronunciation are difficult to understand for those who use modern Acehnese language in everyday life.

b. The absence of a trigger event

Hikayat Prang Sabil was originally created as a means of conveying an invitation to fight against all forms of Dutch colonialism. So that this *hikayat* is known as the war saga and is indeed intended as the basis for the ideology of war. So that now, when the people of Aceh live in a peaceful situation, *Hikayat Prang Sabil* is not needed, thus making its existence fade over time. Although basically *Hikayat Prang Sabil* is not only intended as a doctrine for war, but also as a basic foundation for the life of the Acehnese people in general.

CONCLUSION

From the results of the study it was found that as a portrait of the manifestation of the rejection of all forms of colonialism, *Hikayat Prang Sabil* acted as a moral force and center of gravity for the people of Aceh at that time. *Hikayat Prang Sabil* unites all elements of society to adhere to one common goal, namely to fight against the infidels in defense of religion and also the dignity of the nation.

At that time, *Hikayat Prang Sabil* had the main goal, namely as a call for jihad that was echoed by the scholars. The devastation of the contents of the *Hikayat Prang Sabil* left the entire Acehnese community touched, even to the point of affecting their psychology. Where society is swallowed by the lure of reward from God for those who fight infidels. So that the people of Aceh became very eager to kill infidels, even after the war was over. The people of Aceh will kill anyone they consider to be infidels both from the Dutch military and the civilian colonial population. This happened when the Acehnese were crazy about wanting to die as a martyr. So that Dutch psychiatric researchers refer to this behavior as *Atjeh-Moord*.

The behavior arises because of the reward obtained by jihadi people listed in *Hikayat Prang Sabil* by Teungku Chik Pante Kulu. The reward is in the form of a metaphysical that is believed by Muslims and the people of Aceh in particular, namely heaven.

This belief continues to be maintained until the following generations. Despite the changing times, the jihadist stance of the Acehnese people is maintained. This is because the spirit points of *Hikayat Prang Sabil* have been ingrained and formed personality characteristics of the Aceh people that are very unique. The formation of this character was also influenced by various major events after the Aceh-Dutch war ended, such as the DI / TII Conflict, GAM, and also the earthquake and tsunami of the Indian Ocean in 2004. At present the spirit of *Hikayat Prang Sabil* is brought to life in the form of works of art, such as music and theater.

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