

The Social Role of *Ulama Dayah* to Aceh Society, Indonesia

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Abstract: *Social development is the success of ulama dayah in fighting for society importance in doing reformation self to fair social life and being egalitarian. Through this success, ulama is expected to be figure as aspiration and hope of people to fight their importance. The other side, ulama also becomes the model and guider of what they do. The role of ulama dayah in Aceh in social life structure very good and can be felt by the whole society life aspect that have either world or the hereafter characteristic. Ulama always oversees and guides the community to be better. In this context, ulama dayah has served sincerely in social community life in Aceh since the past till right now.*

Keywords: *social role; dayah; ulama; Islam*

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I. INTRODUCTION

Ulama dayah is one of ulama association of some association ulama in Aceh. The associations include ulama dayah, ulama tarekat, ulama pembaharuan or ulama modern. This ulama association has different duty based on the function that they have. Although all association is successful in religious field and Islamic education in Aceh, dimension and role of ulama association are different between one association and the other association. In social and politic role, ulama fight history is not only valid in Aceh, but also in the world. Some literature expose about the exist and significant role of ulama in many countries. For example, in Thailand it has typical in South Thailand region (Patani), a ulama that comes from Pasee kingdom (Aceh) has been successful changing the belief of Patani society to believe Islam, that believe hindu previously. Ulama that is called Syeihk Said has been successful to ask the king and Patani society to believe Islam and make sure them to Islam and the different politic structure in the other Thailand region overall (Ahmad Fathy, 2002 : 11-12). The response of Aceh society to ulama dayah fight phenomenon in politics field, at least there are two perspectives emerging about the existance of ulama dayah in politic life. The first association, scholars view that ulama is heir of prophet that has responsible in organizing community not only about worship but also about responsibe of politic case that is being confronted by community.

II. METHODOLOGY

This investigation in a *am* manner is the investigation of social politic that is conducted to research things that is related to dynamics of social life and elite politics of Aceh society that is ulama dayah. Especially this investigation is directed to set of specific politic role problem undertaken by them after reformation time until 2012. The role of ulama dayah that will be investigated is their role in the politic construction in Aceh. Emi Susanti (2010 : 170) explains that the basic of social and poplitic investigation that has complex, sensitive and difficult theme to be measused by using number and related to social interaction and social process as the theme in this research, so the exactest approach used is qualitative. The other reason of the using of this approach is because this research investigates a group people such as ulama in their surrounding life, interact to them, understand their behaviour, thinking, and language about politic issues that develops in their surrounding (S. Nasution : 1996 : 5). The characteristic of qualitative research is by collecting data as main thing for describing the phenomenon about what is experienced by research subject. Field research is undertaken in finding the answer of question research in a research (Moleong 2007 : 170). In the other language, qualitative research is what is done by researcher in using qualitative research principle that is almost equal to what is undertake by detective, intelligency agency, and journalist that also have duty to field studying certain human activities in collecting data as much as possible (S. Nasution : 1996 : 5).

As the theme above, this research aims to investigate the role and participation of ulama dayah community Aceh in politic construction in Aceh. The researcher tries to understand the fight and thinking of their politic about politic phenomenon that is developing in Aceh and what contribution is given by them. as the

aim, the researcher does the research in some places where ulama dayah interact in politic participation field. This research is undertaken directly to field or location.

Based on the characteristic of this research, the approach used is politic research method by using *kes* study principle. The study *kes* is a study that is undertaken intensively, in detail and deeply to a institution or certain symptom that appears in society life (Sartono Katodirdjo 1993 : 96). The using of *kes* study principle is to describe social-politic event undertaken by ulama dayah in Aceh as entity that has exist for long time after new order of reformation. In undertaking observation and set of this research, the researcher uses thinking phenomenon that function to arrange scientific principle about politic fight and politic view that is followed by ulama dayah in responding various politic policy and in finding organization perception uniqueness of their thinking to phenomenon in their surrounding.

The scope of politic response of ulama dayah include fighting, thinking, perception, opinion, behaviour and attitude is undertaken by them. Based on the principle, this study tries to investigate politic role of ulama dayah in responding various politics of centre kingdom in social politic aspect with various implications to politic policy in Aceh after reformation. In this study, it needs to be seen how ulama dayah give contribution to number of politic response on Aceh community to centre kingdom after military emergency era that is valin in Aceh. The historic event wil be limited in drop time of new order till 2012. As comparison, researcher also review the politic role history of ulama dayah in the past time that is begun at Aceh sultanate period. This history is important to find the answer to dynamics of politic role of ulama dayah as one of problem that becomes problem formulation in this study.

2.1 Research Location

Geographically Aceh region is devided into three regions they are east beach, centre region and southwest region. East beach region elongated from Sabang, Banda Aceh, Aceh Besar, Pidie, Pidie Jaya, Bireuen, Lhokseumawe, North Aceh, East Aceh and Langsa. Centre region includes Centre Aceh, Bener Meriah, Gayo Luwes and Aceh Tenggara and southwest region includes Aceh Jaya, West Aceh, Southwest Aceh, Nagan Raya, Simeulue, South Aceh , Subulussalam and Aceh Singkil.

Research location in *am* manner in region of Aceh province is a the westest province in region Indonesia Republic. Aceh is one of regions with number of *dayah* many enough and has social and politic influence in society life.

As representation that describe the politic role of ulama dayah, this observation takes informans presenting some regions as follows:

1. East beach region, ulama dayah that becomes informants are almost all regions except Sabang. The exeption of Sabang is because in Sabang according Aceh history dayah does not have significant influence in society. The existance of dayah is recognized in some years late and it is in development time
2. Centre region, only one region that becomes informant is one ulama dayah from Bener Meriah. the *had* of informant for this region because of lack of ulama and intellectual that relates to this study. Besides the regions is lack having history of the existance and development of dayah in Aceh.
3. Southwest region, the informant is from Aceh Jaya and South Aceh. The election of these two regions is because both regions have long history of dayah development in Aceh. Besides that, dayah development of these both regions is still exist and has strong influence in society life till now.

2.2 Data Source

There are two types data that are used in this study, they are primary data and secondary data. Primary data is the original data and has typical presenting association directly through meeting. The association will be attended by some senior ulama dayah, politicians, and the other intellectual having important information and having science about the problem that is discussing. They also have the strong interaction with politic issue. Through meeting with senior ulama dayah, politician and intellectual, indirectly it will get the other some informants as the addition informant to complete the needed data for the successful of this study. With the additions, finally the informants develop or what is called by investigation method as *snowball sampling*. Then, secondary data is the data in the form of book, journal, paper, internet, brochure and the others documents. Therefore, the number of informants that attend to complete the data in this study are:

1. Teungku H. Ibrahim Bardan (Abu Pantan), leader of Dayah Malikussaleh North Aceh Regency. He is also the head of Ulama Dayah Aceh Association.
2. Abu Syekh H. Hasanaol Bashri HG, the head of dayah MUDI Raya Samalanga Mosque Biruen Regency. He is also advisor of Ulama Dayah Aceh Association and member of MPU (majelis permusyawaratan ulama/ the head of ulama discussion council) Aceh.
3. Teungku H. Bulqaini Tanjongan, the head of dayah Markaz Al-Islah Al-Aziziyah and the former of head Rabithah Thaliban Aceh.

4. Teungku H. M. Yusuf A. Wahab, the head of dayah Babus Salam Al-Aziziyah Jeunib Bireuen regency and the head of Dayah Bersaudara foundation and as team of Aceh kingdom.
5. Teungku H. Faisal Ali (Abu Faisal), the head of dayah Mahyaul Ulum Al-Aziziyah Aceh Besar regency. He is also the head of NU Aceh region, Ulama Dayah Aceh Association and the head of ulama discussion council (MPU) Aceh.
6. Abu H. Mustafa Ahmad, the head of dayah Madinatut Diniyah dan the head of MPU (the head of ulama discussion council) North Aceh Regency.
7. Teungku H. Bukhari Hasan, the head of dayah Asasul Islamiyah Perlak and the head of MPU (the head of ulama discussion council) East Aceh Regency.
8. Drs. Teungku H. M. Daud Hasbi, MA., the head of dayah Jeumala Amal Lueng Putu Pidie Regency and the head of Persatuan Dayah Inshafuddin Aceh.
9. Teungku Rasyidin Ahmad, the head of dayah Nurul Rasyad and the member of MPU (the head of ulama discussion council) Pidie Regency.
10. Teungku H. Anwar Usman, the head of dayah Darul Munawwarah Kuta Krueng and Naib the head of MPU (the head of ulama discussion council) Pidie Jaya.
11. Teungku H. Syarqawi Abdussomad, the head of dayah Bustanul Arifin and the head of MPU (the head of ulama discussion council) Bener Meriah Regency.
12. Teungku H. Marhaban Adnan (Waled Bakongan), The head of dayah Ashabul Yamin Bakongan South Aceh and vice head of HUDA (Ulama Dayah Aceh Association) Aceh and member of MPU (the head of ulama discussion council) Aceh.
13. Teungku H. Syekh Muhajir Usman, the head of dayah Darul Huda and member of MPU Langsa City. He has ever competed in election of Raya mayor (Datuk Bandar) Langsa.
14. Teungku Hasanuddin Umar, the head of dayah Darul Ikhwan and the head of MUNA Lhokseumawe city.
15. Teungku H. Faisal Abdullah, the head of dayah NUHA and the head of MPU Aceh Jaya.
16. Teungku H. Muniruddin Kiran, the head of dayah Al-Kirani Aceh and Naib head of Baitil Mal Pidie Jaya regency and former of activist on reformation period.
17. Teungku Jalaluddin Mukhtar, Setiausaha FPI Aceh.
18. Teungku Tarmizi Daud, Naib the head of dayah Inshafuddin Aceh and also as lecturer in IAIN Ar-Raniry Banda Aceh.
19. Teungku Nasruddin Judon, the head of Yadara, the head of dayah Izaul Haq Al-Aziziyah Jeunieb Bireuen Regency.
20. Teungku Muhammad Amin, the head of dayah Darul Kamaliyah Keumala Pidie Regency and advisor of PPP Pidie Regency.
21. Teungku Muhibban Ajad, the head of dayah Al-Aziziyah Banda Aceh, The head of Parti PDA Banda Aceh and has ever nominated as vice mayor (datuk bandar) Banda Aceh.
22. Teungku Abdullah Bambang, alumnus of dayah MUDI Raya Samalanga mosque and has ever become expert of DUN in Pidie Regency for two periods.
23. Waled Abbas, grandchild of Teungku Abi (Hanafiah Abbas), ulama dayah is very influence of independence fight time.

Besides the informants of ulama dayah, researcher also undertake the meeting with some academician and bureaucracy expert. The data collection with academician and bureaucracy expert are needed to strengthen, data enrichment and data comparison that are found through the meeting with informant in ulama dayah association. This comparison is tended as valid data material or source data triangulation that is usually in investigation methodology (Moleong 2007 : 178). The academicians and beucracy person in the meeting are:

1. Prof. Syahrizal Abbas, MA., Professor of syariah science (law) IAIN Ar-Raniry Banda Aceh and has position as the head of Islamic syariat official Aceh province.
2. DR. Ahmad Farhan Hamid, Aceh intellectual that has position in centre parliament (Indonesian legislative assembly – indonesia Republic) for two periods and has position as vice head of People's Cosultative Council – Indonesia Republic.
3. Taufik Abdullah, MA., politic science lecturer in Malikussaleh University
4. Drs. Jamaluddin, The head of Jabatan Islam Bireuen Regency.
5. Teungku Zainuddin Batee Iliiek, the former activist of 70s generation that now has position as high priest Pulo Baroh Batee Iliiek Mosque.
6. Sir Abdurrahman, witness of war history Cumbok (civil war) in Aceh on revolution period.

III. ULAMA DAYAH AS SOCIAL DEVELOPMENT PROPONENT

Social development is the success of ulama dayah in fighting for society importance in doing reformation self to fair social life and being egalitarian. Through this success, ulama is expected to be figure as aspiration and hope of people to fight their importance. The other side, ulama also becomes the model and guider of what they do. This case is equal to view of Giddens that explains that social agency refers to the person that have resource that can do and reorganize social system with transformative relations (Antony Giddens 1984 : 25).

The most principle for social development of ulama dayah is Islamic teaching, charismatic and entity that does not have dependence of authorization. This condition becomes social modal for ulama dayah to get critic in running their role to defend society. The impact is their idea that is regarded by society as religious call and functional call that has worship value. The other positive impact is good deed of every thinking of social, physical, mental and spiritual construction that is accompanied by obedience and sincerity. This case can be seen since Aceh sultanate till right now where ulama or Tengku dayah is success to raising people's spirit to fight. They are also spirit to support people to open new rice fields, water flow construction, village cleaning, new road opening in the village and so on (Rusdi Sufi 2006 : 145-146). Social government of ulama dayah is also valid in politic scope. One of social government functions in politic life is what is done by Teungku Haji Muhammad Pantekulu or well known as Teungku Syik Pantekulu. He is success raising youth's spirit and Aceh society to resist Dutch colonist through stable war history. The history has developed society patriotism to resist Dutch by ambition, noble life or martyr death (Thamrin 2007 : 187).

The role of social government is also explained by Syekh Abuya Muda Wali. Ulama that is popular in Aceh is one of figures that does not agree to rebellion undertaken by Darul Islam association/ Indonesia islamic army Aceh that is led by Teungku Muhammad Daud Beurueh. Through intensive communication and persuasive move, he is success giving explanation to society that the move of Darul Islam association/ Indonesia islamic army is something standing with Islamic teaching. The impact of his view makes many people reject to join with Darul Islam association/ Indonesia islamic army. Even, some people who have joint with Darul Islam association/ Indonesia islamic army finally are out and choose gathering and obedient to the government of Indonesia Republic (Hasbi Amiruddin 2007 : 85). Then the decision resists *Partai Komunis Indonesia* (PKI)/ Indonesia communist party after the move 1 october that is led by Teungku Abdullah Ujung Rimba saying that communist teaching is infidel. The followers that are aware of PKI teaching is *kafir harbi*/ infidel that obligate to be oppugned. The core of the instruction is to war on PKI followers that do not want to repent after the move 1 october PKI in Aceh (Ali Hasjmy 1997 : 69).

The social development of ulama has existed in law domain of state structure, it is like that is undertaken by Syekh Nuruddin Ar-Raniry when the different of view in society association to female leadership. He says that there is no prohibition for female to be king. The religious advice has impact to ulama that defy the kingdom of Ratu Safiatuddin previously but finally he acknowledges female Ratu kingdom (Ali Hasjmy, 1977 : 59). Therefore Habib Abdurrahman gives the religious advice to forbidden of cock gambling that becomes usage and hobby of *uleebalang* (noble) at that time (Taufik Abdullah, 1987 : 169). The action of Teungku Habib includes very brave because *uleebalang* (noble) is ruler group that is respected and frightened by Aceh society, but it is strengthener of law that is evaporated by ulama, so *uleebalang* (noble) and society of *am* is forced obedient to the decision

The other example of social government of ulama dayah in construction that is undertaken by Teungku Syik in Pasai, Teungku Syik in Bambi, Teungku Syik in Truengcampi, and Teungku Syik in Ribee. They is proponent and moving of water flow construction in each region. Teungku Syik in Pasi with dayah student and society in their region make irrigation and water flow Lueng Bintang along ± 45 kilometer and Teungku Syik in Bambi constructs water flow and *Lueng* (drain) Guda Agam during ± 40 kilometer, Teungku Syik in Truengcampi with Lueng (drain) Truengcampi having length ± 45 kilometer and Teungku Syik in Ribee makes water flow that is called Lueng Ribee having length ± 30 kilometer. With water flow, wide rice field obtains enough water stock (Taufik Abdullah 1987 : 117).

As what is done by Teungku Muhammad Daud Beureh on 1963, Abu Beureh invites about 2.000 people to make water flow to irrigate thousands hectare of rice field. Water flow that is constructed by Abu Beurueh has long approximately 17 km. Monumental task that signs the beginning of agriculture system modernization in Aceh starts on July 14 and ends on August 18 1963. During cooperation in constructing water flow it needs two days furlough to commemorate *Maulid* days (Muhammad's birthday). The interesting thing of constructing water flow is no one of community member that is paid in working process of water flow. Even, it is crowd among society member to contribute coconut tree and bamboo to utility water flow construction (Taufik Abdullah 1987 : 63).

The development of ulama dayah is also active in media and newspaper field as undertaken by Teungku Syekh Ibrahim (1895-1946). The support of finance by wealthy Malay and Arab Teungku Syekh Ibrahim, they are success in publishing magazine called *Donia Akhirat*. The magazine that is printed in Arabic

letter and Malay language becomes advanced magazine in presenting the thought. This magazine is spreaded in Singapore, Malay and Sumatra (Ali Hasjmy 1997 : 19).

The other contribution of ulama dayah that is very touch directly to Aceh society life has been their function as community and religion guider since the sultanate period till right now. The both roles are education role and preaching role. The role of ulama dayah in context of guiding community and religion is to solve the inheritance dispute, the quarrel among society, the cases in household and so on. In this case, ulama has role to explain and decide this case with *fiqh* science (law) that they have. The existance of ulama in these cases generally gives solution to conflict through alternative that is able to be accepted by all parties.

The other activity that relates to ulama dayah in guiding society is by being a teacher in month or weekly meeting that is undertaken and attended by society, the other side by being preacher in pulpits to give advices in various religious program and so on. This action is undertaken by ulama to overcome thingking discrepancy and omit the stupidity in society.

IV. CONCLUSION

The role of ulama dayah in Aceh in social life structure very good and can be felt by the whole society life aspect that have either world or the hereafter characteristic. Ulama always oversees and guides the community to be better. In this context, ulama dayah has served sincerely in social community life in Aceh since the past till right now.

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