

The New Paradigm in Developing Aceh in Post-Tsunami

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Abstract: *Historically, Aceh has been noted as one of Islamic, advanced and modern countries especially in the Era of Sultan Iskandar Muda as a Darussalam State. But after integrating into the Republic of Indonesia, since Independent Era, Old Era, New Era, even in Reform Era now, Aceh has not reached its welfare. Aceh involved in conflicts for long time for they fought for Islamic Shariah which is always rejected by central government. Aceh people were suffered up to Tsunami disaster 2004. Tsunami distructed most parts of development of Aceh. Aceh should implement Islamic Shariah principles among other things: (1) Using Islamic tasawwur for development references (2) Human being as faithful developer (3) The time scale of development should be done since azaly, world and hereafter (4). Farddu 'ain as frame of development (5) Ibadah as approaches to rebuild Aceh (6) Natural resources as development instrument and (7) Mardhatillah as development goal.*

Keywords: *New paradigm, Tsunami, Development*

I. Introduction

In the era of Sultanate of Aceh, people in Aceh have gotten very rapidly progressed, especially during the authority of Sultan Iskandar Muda because since this time Aceh has been implementing Islamic Shariah in their life. Islam is a guidance for the development of Aceh at that time. According to Taufik Abdullah (2002: 219-220), many years ago Aceh has been practicing Islam wholly (perfect) and achieves success during the Sultanate of Aceh from 1514 to 1912 AD. According to him, the triumph of Aceh was achieved because they were able to build community leadership as people who was pious, a clear structure of the Islamic government, the integration between Islam and customs of Aceh, and strong quality of education. This evidence can be seen by the lifting of University of Baiturrahman in Aceh became the center of education in Southeast Asia, which has seventeen faculties in various fields of science and has been famous in the period of Sultan Iskandar Muda (Abu Jihad, 2000: 2). The Islamic spirit of the people in Aceh always be damned by the Central Government from the Old Order (Orde Lama). Aceh is always discriminated against both the development and the desire to enforce Shariah Law. Tragically, in the New Order, the government applied of military emergency which caused many people suffer. This situation caused people in Aceh want to separate from the Republic of Indonesia (NKRI). This situation continuously threaten the unity of the nation in Aceh. During this conflict, eventually on Sunday December 26, 2004 at approximately 8:58 am, eastern time in Indonesia there was an earthquake with a magnitude 9.0 on the Richter scale (SR) that caused a tsunami in Aceh Province (Alert Medan, January 10, 2005). The earthquake and tsunami destroyed several major cities such as Banda Aceh, Meulaboh, Sigli, Singkil, Lhokseumawe and small towns along the coast of Aceh. This disaster destroyed buildings, homes and markets. In short, this disaster destroyed the life of the people in Aceh such as lost relatives, jobless and left behind in education and business. The earthquake and tsunami with a few row of conflict for a long time has ruined the life of the Islamic community in Aceh. He has returned his past anguish, misery and backwardness. (A. Hasjimi, 1985: 555).

H. Sayed Fuad Zakaria, Chairman of the House of Representative of Aceh said that many people in Aceh asked why the terrible catastrophe occurred precisely in the land of Porch Mecca where the population is almost entirely Moslem. Why this disaster happened in the earth of Iskandar Muda that has been declared as a valid area of Islamic law. "Why Rencong Land that has born thousands of scholars and hero/martyr continuously live in pain and misery for a long time "(Tgk. H. Azman Ismail et. Al, 2005: 106).

The Governor of Aceh H. Anwar Abu Bakar said that the earthquake and tsunami of 26 December 2004, at least can be seen from two sides. First, he was a warning from Allah and secondly, as learning. As a warning, it requires us to do an assessment of the faith and conduct in the form of our charity over the years, as an area that has also declared themselves to implement Islamic law. Or perhaps the people are still half-heartedly with the law of the Almighty Allah. If there are still various forms of immorality on the official level as well as in public life, it's time to stop it immediately. "As a lesson, we should be smart and dignified "(Tgk. H. Azman Ismail, et al, 2005: 106).

Tsunami wrecked almost half of Aceh region and now it requires rehabilitation and reconstruction based on Islamic law. It is time to develop Aceh pasca-tsunami based on the strong Islamic values and no longer stuck on the secular western development. The development of Islam is not only built life in this world,

but more than it. This development should touch the spiritual development, *ubudiyah* and good behaviour to achieve the happiness of the world and the hereafter. We required new paradigm to construct Aceh which refers to the principles of Islamic development.

II. Phenomena of Dark History of Aceh before Tsunami

The history of conflicts in Aceh began from the Indonesian independence between Group of *Ulubalang* (nobility) which was less supportive of Islamic law because they received support from the Dutch colonialists. But on the other side, another group wants enforcement of Islamic law implemented in Aceh. Both groups caused the dispute to a civil war known as *Cumbak War*. According to Al-Chaidar (1999: 113), this conflict did not discourage the spirit of the people of Aceh to defend the Republic of Indonesia (RI). Even, the spirit of the people of Aceh became more stable.

When President of Indonesia Republic, Soekarno, came to Aceh, he needed participation of people in Aceh to save the Republic of Indonesia. So all components of the Acehnese could defend this Republic from the Dutch attack. Acehnese fighters were sent to the battle of the Front of East Sumatera known as “*Medan Area*” against the Netherland who wanted to penetrate *Medan Area* to go to the region of Aceh. Not only physical struggle contribution, but Aceh also sent tens, thousands tons of rice, thousands of oxen and buffaloes, thousand sacks of chips, and various other supplies for the struggle. Besides, Aceh provided ammunition forces, logistics and weapon for Front *Medan Area* or Front West Sumatra. People in Aceh were also willing to sell their gardens, fields, and jewelry such as gold and silver to aid government finances. “After that, Soekarno declared that Aceh area is the area of fund for the Republic of Indonesia and through the Aceh, the Republic of Indonesia can be retaken”. (M. Nur El-Ibrahimi, 1999: 42).

Other assistance requested by Soekarno to the people of Aceh through the Aceh merchant known as *GASIDA* that is to collect money for buying the aircraft. Finally, traders from Aceh agreed to buy two aircrafts at a price of US\$ 120,000 and RM480,000. But after being handed the money to the Soekarno through *TM Ali* and Resident Aceh, *Tengku Chik Daudsyah*, unfortunately Soekarno purchased only one plane named *Seulawah I*. The aircraft was operated abroad on behalf of the Indonesian Air Ways, under the commander of *Wiweko Supono*. “Until now one more aircraft was never bought and we do not know where is the money.” (M. Nur El-Ibrahimi 1980: 45). Unfortunately, the kindness of Aceh people was betrayed by Soekarno. When Soekarno visited Aceh again, he had sworn in the name of Allah to draw up their own households Aceh in accordance with the Islamic *Shariah*. But the promise was never realized. On the contrary, the Central Government took action that made the heart of the people of Aceh were injured. The Central Government dissolved Aceh Province and joined to the North Sumatra Province with some reasons: (1) Aceh does not have some expert such as lawyers, an engineer, doctors, leaders and so on. (2) Aceh does not have the sufficient financial resources to finance the province. (3) If Aceh became a province, but how the other areas in Sumatra and Indonesia. Because of this, people of Aceh was very hurt and caused the rebellion named *Darul Islam/Islamic Army of Indonesia* led by *Muhammad Daud Beureueh* and proclaimed Aceh as an Islamic State. It was the political situation in Aceh. the *Darul Islam* changed Aceh again became the State of Aceh, then turned again into the Islamic Republic of Aceh. *Darul Islam* movement in Aceh finally extinguished in October 1962 at the invitation of General A. Haris Nasution. Military Commander *Iskandar Muda I*, Colonel *Muhammad Yasin*, discussed to *Muhammad Daud Beureueh* to resolve the conflict in Aceh. In negotiations, the central government promised to give full rights to carry out “*Islamic Law*” for the people of Aceh (Al-Chaidar 1999: 136). Finally the central government succeeded in doing negotiations to end the conflict. Aceh is recognized as a special autonomous region, especially in religious matters, customs and education but the autonomy should not contrary to the constitution of Indonesia (Taufik Abdullah 2002: 448).

Furthermore, in the Era of New Order led by President Suharto, *Muhammad Daud Beureueh* has returned to the Republic of Indonesia by agreeing that “The Special Region of Aceh will be implemented with some elements of *shariah* within the limitations allowed by state laws and regulations”. (M. Nur El-Ibrahimi 1986: 218). At that time, people in Aceh felt safe and peace. Unfortunately, not long after that, separatist appeared in Aceh named *Aceh Movement (AM)* due to lack of development policies which did not support the implementation of *shariah* in Aceh. People in Aceh became individualistic and materialistic. The discovery of oil and gas fields in *Arun* caused the central government would like to exploit it greedily. Four years later, there were various industries such as *PT Arun LNG*, *PT. Iskandar Muda fertilizer*, *PT. Paper Kraft Aceh* and a number of other industries established in Aceh (Al-Chaidar 1999: 140). The presence of multiple industries in Aceh has brought some major changes to the social culture. People in Aceh became materialistic, individualistic and low moral values because foreign people with the different religion and cultures who came to Aceh affected Acehnese. People who lived around the factories has sold his land for the construction of industry. They moved to the suburbs creating different patterns of living between rich and poor that have weakened *ukhuwah Islamiyah* which has been built before. Seeing the state of culture, politics and economics built by the New Order Government made unprofitable for Moslem in Aceh. In this moment, *Hasan Tiro* appeared with his

movement named Free Aceh Movement on December 4, 1976 in Mount Haliman Pidie against the Republic of Indonesia. Internally, there also view that the Free Aceh Movement (GAM) Hasan Tiro version which were wrapped neatly in the frame of Islam, but infact it was contrary to Islam and customs in Aceh (Al-Chaidar, 1999: 1410).

There were various conflicts in Aceh not only done by the army of the Government of Indonesia but also GAM (Gerakan Aceh Merdeka). The Central Government applied Aceh a Military Operation Area (DOM) for 10 years (1989-1999). According to the National Information Agency (LIN): more than 28 years, since the Free Aceh Movement was proclaimed by Hasan Tiro in Pidie District, the people of the region can not build its future. Sense of security in Aceh becomes very expensive, while suffering continued to accumulate along with the demands of GAM who wants to secede from the Republic of Indonesia (A. Kadir Souyb 2004: 24). During the period of DOM in Aceh, around 3.800 to 5.000 people are dead. According to Al-Chaidar (1999: 112-148), there were 51 violences done by the military, 21 kinds of bitter stories of Muslims in Aceh as well as violence against women, all of which are rows of suffering and misery of the people of Aceh. This condition made people of Aceh was revenge to the military and central government and Aceh supported the Free Aceh Movement.

Moreover in the Reform Era began in May 1998, under the government of President Baharuddin Jusuf Habibie, one of the provinces in Indonesia that is East Timor, through a polling, became an independent state out of the Republic of Indonesia. It was affecting re-emergence of the Free Aceh Movement (GAM) to demand a referendum (poll the people of Aceh to independent or remain in the unitary state of Indonesia). The desire was still dammed by the Habibie government by offering special autonomy. On January 8, 1999, the delegation of Aceh led by the Governor of Aceh, Mahmud Shamsuddin, met President Habibie by submitting claims: first, Acehnese demands law enforcement for violations of Human Rights (HAM) done by the army during the implementation of military operations area in Aceh. Secondly, the people of Aceh asked for President Habibie to give amnesty and forgiveness toward parties and political actors in the case of Aceh. Third, the people asked the President and Parliament to formulate act supporting Aceh's status as a special area. Fourth, in terms of regional autonomy, the Acehnese demanding that the government of Aceh gain flexibility in managing the assets of the area without excessive interference from the central government. Fifth, the law on financial balance and new regional center, the people of Aceh demanded 80% of the natural wealth contained in Aceh "(A. Kadir Souyb 2004: 51). But in this case, Habibie government was not able to fulfill the demand of the Acehnese quickly and thoroughly. Once again, he repeated act of military violence during the DOM but it increased the people's anger against the Central Powers. The effect, Acehnese are increasingly supporting the Free Aceh Movement (GAM), which makes the atmosphere of development in Aceh became worse.

The next President, Abdul Rahman Wahid, gives a great opportunity to achieve peace between the Free Aceh Movement (GAM) and the Republic of Indonesia (RI) which produced documents Geneva called mutual understanding between the Humanitarian Pause for Aceh. However, the agreement were not long, only until mid-2001. The president continues to offer autonomy. The two sides held an informal dialogue involving all elements of Acehnese society, including GAM. But for seven months from July to February 2002, the dialogue deadlocked because of the difficulties in the field due to the increased resistance weapons (A. Kadir Souyb 2004: 53). President Abdul Rahman Wahid hurts the people of Aceh, because of his promise to hold a referendum, but the options offered no word "free". Therefore, the people rejected the offer. At the same time, Acehnese conducted a public hearing to get referendum (MPR), which aims to support the achievement of independence in Aceh. It caused conflict increasingly and occurred trichotomy conflict among the Republic of Indonesia, GAM and civil society.

Similarly, in the era of President Megawati Sukarnoputri where GAM increasingly open resistance and revenge to the cuak (people who help the Indonesian National Army (TNI) in Military Operations Area (DOM)). The situation is getting worse with more violence, bombings, destruction government facilities and school burning. Because the situation became worse, the government reimplemented "Martial Law" in Aceh on 19 May 2003 by Presidential Decree No. 28/2003. The situation was increasingly uncertain. (Dar al-Harb) (M.Said 1986: 160). It seems that conflict can not be resolved by the human. Suddenly, on Sunday December 26, 2004 at approximately 8:58 am, there was an earthquake with a magnitude 9.0 on the Scale Richter (SR) caused tsunami in Aceh Province. As if, the achievement to get peace in Aceh was taking over by Allah with the terrible disaster. Finally all the people in the world helped Aceh and not long after that, the realization of peace can be declared by signing MoU Aceh in Helsinki.

III. Discussion

A. Principles of Islamic Development in Post-Tsunami

According to the author, the development of Aceh before the tsunami is still a prevalent development because the size used is quantitative, physical and increase productivity. Or reference to the construction of Aceh had unconsciously been stuck to the principle of the development of the West. According to Muhammad

Shukri Salleh (2003: 19), the construction of the West has been born two development philosophy. First, the post-classical philosophy and secondly, radical philosophy. Post-classical philosophy used liberal system based on capital growth, while the radical philosophy implements socialist communist system. Both the development system only measures the physical development of materialism without estimating and linking them with a foundation of faith, *ubudiyah* and morals. It may be a common development rooted philosophy which is based on the post-classical building that has given birth to the capitalist system and materialistic, thus giving birth to the imbalance of development. It was, as evidenced by the appearance of a conflict for a long time, decadence, disintegration and crime that has damaged Acehnese life. Development of the Western model is a way of life and patterns that undergo continuous changes. Development was created to west model is constantly looking for a change towards modern but tradition and practice of Islam will be displaced. If this kind of development model applied in Aceh, the Islamic Acehnese life will gradually disappear. The living continuity of Western development does not have religious values. According to Syed Omar (1999: vii), Western development requires changes without limit and the change is considered as the final destination, the physical development is obtained in the form of evil or the devil. Therefore, the development model of post-tsunami Aceh forward should be considered using the seven principles of development based on Islam.

A.1 First: tasawwur Islam as Reference of Development

Tasawwur Islam according to Muhammad Shukri Salleh (2003: 21) is the picture of the intrinsic form of Islam that explains the overall principle of Islamic which is true and complete so embedded in people's heart. Tasawwur Islam stems from four main sources of the Qur'an, al-Hadith, Ijma' and Qiyas. Tasawwur development based on Islam is different from conventional development paradigm. Therefore tasawwur which flourishes all human life, the emerging development of common tasawwur based on Islam is not a genuine development. As long as it is not free from the bond of tasawwur prevalent, it was also trapped in the prevalent paradigm. If you are still trapped in the clutches of tasawwur prevalent, then the development can not be mentioned as a development based on Islam (Muhammad Shukri Salleh, 2003: 21). While construction is based on the original Islam is a comprehensive development in all areas of life of Moslem. Allah S.W.T. in [Surah al-Baqarah (2): 208] says:

(208) يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السَّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Meaning: "Moslem people, please go into Islam as a whole and do not join the steps of Satan. Indeed, the devil is a clear enemy "[Surah al-Baqarah (2): 208].

The epistemology of development based on Islam which has been mentioned above is formed from four main sources of Islamic science, namely the Qur'an, al-Hadith, ijma and Qiyas scholars. From this source formes science into two, namely science fard 'ain and fard kifayah. Science fard 'ain describes science relating to the obligation of individual as a human being, while the fard kifayah related to collective human obligations. Fard 'ain contained the concept of Allah (Tawheed/Aqeedah), the rules of life (fiqh), including the implementation of worship, muamalah, munakahat, jinayah, and self-purification (sufism). Tawheed in human life does not only decorate life alone. It is an element of human existence, the secret of immortality of man and the essence of human existence in this world and without it, human life is meaningless and human existence is naive (Yusuf Al-Qardawy, 1997: 49). Through tawheed, Islam tries to clean religion from all doubts regarding transcendence and unity of Allah.

According to Muhammad Shukri Salleh (2003: 21), the first Islamic tasawwur principle is that Allah is the creator, the second the man is a creature, and the third is the natural resources and obey to Allah. So this principle can achieve two goals at once, namely the recognition of Allah as the only one creator of the universe and the equalization of all human beings as Allah's creatures. Thus, the Islamic tasawwur rooted tawheed in the phrase of *la ilaha illa Allah* (sentence tayyibat). From this sentence, moslem can build strong worship, a noble character and can run his life daily in accordance with the rules of Allah. In the Qur'an, Allah gives a very beautiful example of the relationship of faith, righteous deeds and morals as the fruit of faith. The Word of Allah in [Ibrahim (14): 24-25], which reads:

تَوْتِي أَكَلَهَا كُلِّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ (24) أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مِثْلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ (25) لَعَلَّهُمْ يَتَذَكَّرُونَ

Meaning: "Do you not see how Allah has made a good sentence like a good tree, its roots are firm and its branches grow into the sky, the tree gives its fruit in every season by the permission of their Lord. Allah makes it parables to mankind so that they always remember "[Ibrahim (14): 24-25].

Tasawwur Islam which has been mentioned above should be built early in Acehnese society which is still vague. Perhaps this kind of faith has been obscured due to the global cultural influences coming from the West. The degradation of faith and morals of the people of Aceh is the impact of Western culture that concerned to the materialistic life and the pleasure of the world itself.

A.2 Second: Man As the Actor of Development

Human nature is not enough just to view internal constituents which exist inside and what is external. Human nature does not depend on external circumstances and the success of getting wealth, social level, health or intelligence. Human nature can be understood on a backrest that can lead to a more fundamental understanding, which is the word of Allah or divine revelation (Koran). If you examine the Koran, the human nature was revealed to the world as a representative of Allah earth, or caliph fi al-ard. Caliph can be found in the word of Allah [Surah al-Baqarah (2): 30]. This verse tells about the appointment of Adam as the representative of Allah on earth due to more capabilities possessed by Adam compared with the angels. Adam possessed the ability over than angels because of his ability to receive a lesson on the names of objects and the ability to assert these names. This ability can clearly be defined as the ability of a conceptual nature of human knowledge. Human being is not only as a caliph but also as a servant of Allah. Position as a representative of Allah manifested in obedience to Allah wholeheartedly. Position of man on earth as the caliph of Allah and as servants of Allah are not mutually contradictory but it is an integral and inseparable. Caliph is the realization of his devotion to Allah who created it.

Islamic Development requires that humans function as caliph of Allah is able to become agents of development. According to Muhammad Shukri Salleh (2008: 8), the concept of Islamic development based on a predetermined function by Allah. So human as caliph should take care of the earth with a sense of servitude to Allah S.W.T. The actors of development should correspond with the caliph meaning of obedience to Allah so that all activities are carried out to serve Allah [Surah az-Zariyat (51): 56]. To his form of development, actors who obey Allah should have a strong faith because according to Shukri Mohammed Salleh (2003: 29), lust is associated with faith. The faith will be good if its desire is good. He divided the lust to seven levels, ammarah, lawwamah, mulhamah, mutmainnah, radiyah, mardiyah and kamilah. People who obey Allah should throw away ammarah, lawwamah and mulhamah because they are bad passions which can destroy life on earth. He was escorted by the devil who is always against Allah's command. When mutmainnah lust, lust radiyah, and mardiyah, are escorted by faith they will give birth to the pious.

Development of Aceh after tsunami must necessarily be managed by people who have a passion of mahmudah, so that they can overcome the crisis of conflict and can reconcile the people of Aceh. According to Muhammad Shukri Salleh (1998: 3-4), Based on the early history, the conflict started among Adam, Eve and the devil. In this case, devil won the conflict. Another crisis was about Habil and Qabil because of women and ended with murder. We should understand that the conflict should be seen rather than the wisdom and goodness or kindness. Here all public and private employees must be given the guidance of Islam through mental religious, spiritual training in their respective offices, so that they are as development practitioners are really as a pious person.

A.3. Third: Nature Spirit, the World Natural and Natural Hereafter as Time Scale Development

Principles of Islamic development uses long timescales. According to Muhammad Shukri Salleh (2002: 49), the development of Islam is the construction based on the oneness of Allah. The purpose is to achieve contentment from Allah. Therefore, the time scale construction began on the nature spirit or era of the azaliy. In this situation, man is in the form of spirit known as rohul tamayyiz. At this time, human being promises to Allah that He must be worshiped. Allah says in Surah Al-Araf verse 172.

Muhammad Shukri Salleh (2003: 34-35) argues that human promise in the natural spirit gives birth to three important things for human life in the world. First, given status as a servant of Allah. Second, also given guidelines in this life. Third, declared that the natural human spirit, natural world and the hereafter actually run continuously and can not be separated each other. Nature is a natural spirit of the agreement, the natural world is the nature of evidence and the hereafter is a natural retaliation. If a person can achieve the good life in the world based on the guidance of Allah and his prophet, then he will have hasanah life also in the hereafter. Similarly, if someone in the world live in a sai'ah or not good, then in the hereafter he will also gain sai'ah life. As for the balance of life, humans will achieve happiness.

The earliest step in the development of pasca-tsunami Aceh is through Islamic education in the family of the people in Aceh. Key to the Islamic education should be begun from the family education, because the family is the basic step to get successful point of understanding and practice of the teachings of Islamic law. Advances in technology such as television presence has taken the role of parents as teachers in the household. Parents use the time to find the money for the benefit of life, while the children watch television entertainment at home. As a result, Islamic education neglected to reap the moral evil. Therefore, the development of Islamic education in Aceh is important to be initiated when in nature spirits and nature's womb because it largely determines the nature of human life journey towards happiness in the hereafter.

According to Ahmad Tafsir (2000: 5), the management of faith is started when we select man or woman as our couple because the characteristic of the mother and father can affect children's faith and righteous deeds. Therefore, to build child's faith in the future begun in azaliy through education by his parents

when the child in the womb. According to Bayhaqi (2000: 21), early education begins when the marriage ceremony has been done and have a sex. Marriage ceremony implies legally justify as the implementation of a love affair which can justify a marriage. Meanwhile, when the couple have a sexual intercourse, it is sunnah to pray first so that the baby may be given by Allah will be good. According Bayhaqi (2000: 28-50) again, to have a pious children should have several requirements for the mother and father as follows: (i) faith and fear of Allah. (ii) is determined and intended to educate children. (iii) respect the father and mother. (iv) pray for the child. (v) provide halal food and clothing. (vi) willing to educate. (vii) fulfill the needs of the wife. (viii) noble.

A.4. Fourth: Fard 'Ain As the Development Framework

Principles of Islamic development makes fard 'ain knowledge as a development framework. According to Muhammad Shukri Salleh (2003: 41-42), fard 'ain is one of the two forms of science in Islam, in addition to fard kifayah. Fard kifayah can be studied and practiced by half of society while fard 'ain required to be learned and practiced by every individual Moslem. fard kifayah is a social responsibility, while fard 'ain is the responsibility of the individual. Therefore, studying and practicing fard 'ain is an obligation, then who do not learn and practice it is sinful. Conversely, when anyone learns fard 'ain, he will get a reward from Allah and will get heaven in the hereafter. Knowledge of fard 'ain is divided into three types, namely the science of tawheed, fiqh science and the science of sufism. We can say fard 'ain is like a tree, the science of tawheed is the root and fiqh is a trunk while the science of sufism is the fruit. The three sciences are like a tree. The root sticks to the earth and serves to give life to the growth and development of trees. Fiqh is the stem of a tree, it is sharia laws include worship and muamalah. While the science of sufism is the fruit that can be enjoyed by anyone. If tawheed of someone is better and stronger to Allah, automatically he has better worship to Allah (the faith became a sweet fruit). It has been exemplified by Allah in the Qur'an Surah Ibrahim (14): 24-25. It is not reasonable minds of humans as it is applicated in the theory of common development.

It is expected that the development of Aceh pasca- tsunami must be guided by fard 'ain which includes knowledge of tawheed as root of development and fiqh as regulations. Tasawwuf is the result of development. Third-three science of fard 'ain has also been included in a true Islamic concept in Aceh. Components kaffah of Islam is faith, shariah and morals. These three components are as a basic of economic life, politics, education, law, culture and customs of the people in Aceh.

A.5. Fifth: Worship as A Rule of Development.

According to Muhammad Shukri Salleh (2002: 13), rule of Islam development is associated with human function as caliph and servant of Allah. These functions apply in the relationship between man and Allah (hablun min Allah), the relationship between man and man (hablun min an-Nas) and the relationship between human and nature around (hablun min al-'Alam). As a servant of Allah, man must devote himself desire to be obedient to all the commands and prohibitions of Allah and as caliph he performs the task to build human life, natural for the welfare of the world and the hereafter under the commands and prohibitions of Allah. Therefore, the successful of Islam development depends on the worship that has been ordered by Islam. Because Allah have made an appointment at the time of azaly that Allah must be worshiped. This recognition was corroborated in testimony that is syahadataini, means no God to be prayed except Allah and Muhammad is the messenger of Allah. Worship is grouped into three forms, (i) the principle of worship that is, acts of worship which must be implemented by each individual such as prayer, fasting, zakat and hajj which tend to be fard 'ain. (ii) the main worship (fada'il al-amal) that deeds sunnah in addition to the mandatory practices such as dhikr, wird, tasybih, charity and other sunnah prayers to strengthen closeness to Allah S.W.T (iii) public worship is worship that is more fardhu kifayah like munakahat, muamalat, working in the fields of economics, politics, development, education, culture, social and others. The main principle of worship and prayer can bring to the spiritual development which are closely tied to science fard 'ain such as tawheed, fiqh and mysticism. While fiqh provides rules that apply to practice their religion and mysticism can give solemnity and beauty of worship.

Construction of the people in Aceh, especially religious worship and the main principles of development need to be programmed, as it may be one reason for the arrival of the tsunami which is related to irregularity or abandon of principle of worship. One result of the formula task force team (blue print) reconstruction of Aceh (2005: 172) states that the practice of worship Acehnese was not tight. It can be observed that men always leave fasting and praying while women leave praying. Perseverance of worship is loose. The practice of custom which was reflected in the daily life disappeared. According to this team again, love of the Prophet Muhammad practiced in traditional festivity maulidurrasul did not follow the command of the Prophet. Therefore, the development of the people of Aceh's worship needs to be programmed properly based on the guidance of Allah and His Messenger.

A.6. Sixth: Natural Resources as Development Tools

Broadly speaking, natural resources are categorized into two forms, namely biotic components such as plants and animals and the second, called abiotic such as water, air, minerals and so on. All of it is regarded as a natural resource that can be used as a development tool. Natural resources which is referred to Muhammad Shukri Salleh (2003: 53) is the sky, the sea, the horizon and anything above and under the sky, the earth and the horizon. He refers to land, water, stump, animals, iron, gold, silver, metal, oil, gas, tin, water and air. In view of Islamic development, natural resource that has been in existence is a creation of Allah swt as well as the absolute owner of the natural resource. But natural resources has become a manifestation of the mercy of Allah for human prosperity. Allah says in Surah Al-Baqarah (2): 22: This is very different from the common development concept that sees the natural resource is something has been available there and formed early. They exploit the natural resources optimally but regardless the function and the secrets of its creation (Muhammad Shukri Salleh, 2003: 54).

What is applied in Aceh now, the use of natural resources is not different from common development, where natural resources have been exploited on a large scale that he said to the people, but the fact, it is only for the prosperity of businesses man and authorities. One of the true potential of the Leuser ecosystem which has great economic value has been destroyed by powerful people. One of the evidence, there has been a major flood in East Aceh and Tamiang 2005 a year after the tsunami resulted in the city of Kuala Simpang and some areas in Langkat sink. This disaster has sent thousands stump and as high as 10-30 cm soil in the city. This disaster was due to forest exploitation on a large scale for the opening of the garden and making timber and other forest products. Other evidence, according to the Central Bureau of Statistics Aceh (2004: 5), in 2000 the vast forests of Aceh reached 683.630 hectares but in 2004 to 292 420 hectares. It means that during 5 years, Aceh's forests have been reduced approximately 330.68 hectares from deforestation and forest exploitation by users of forest rights and also by common people for the purpose of agriculture and plantations that will disrupt the ecosystem. That's why Allah forbid do damage to forests as contained in the Koran sura al-A'raf (7): 56:

(56) المحسنين من قريب الله رحمة إن وطمعا خوفا وادعوه إصلاحها بعد الأرض في تفسدوا ولا
Meaning: "And do not make mischief in the land, after (Allah) fix it, and pray to Him with fear (will not be accepted) and expectations (be granted). Allah's mercy is very close to those who do good" [Surah Al-A'raf (7): 56].

It is fitting that the people of Aceh should implement the concept of al-Quran and hadith packed in the development of Islamic and should avoid to use the natural resources with the common way as it has been mention above. This natural resource is limited physically but if we use according to the rules of Allah and as a tool dedicated to Allah then it is essentially unlimited. According to Muhammad Shukri Salleh (1990: 37), in the context of physical, natural resources is very limited if it is used for the satisfaction of human desires. However, in the context of the Islamic with *ainul-yakin* that natural resources is unlimited because Allah has made his creation perfect. Allah has determined our earnings respectively. Therefore, if the resource is utilized by the Islamic approach then it would actually be able to realize the welfare of human life as a way to use it with reference to the above appetite *al-mutmainnah* and *mardiyah* to serve Allah.

A.7. Seventh: Mardatillah As Development Goals

One more principle based on Islam, development is a tool for searching *mardatillah* or calmness Allah. According to Muhammad Shukri Salleh (2003: 81), when we reached the contentment of Allah, then Allah will give *al-Falah*, that is the happiness of the world and the hereafter, and can only be achieved if Allah is pleasure. Thus the ultimate goal of development is to achieve the contentment of Allah. It is rooted in the principles of *tasawwur* in Islam that gave birth to the development actors which are always working within the framework of its function as caliph and servants of Allah. It is the destination of life. It is proven that the whole of his life at every moment and time in all aspects and activities of life is as worship to Allah. If this can be done better, people will get the contentment of Allah and will get happiness in the world and the hereafter (*hasanah fi al-dunya wa hasanah fi al-akhirat*) (Muhammad Shukri Salleh, 2008: 6). In the reconstruction of Aceh, we need *tasawwur* of Islam and righteous deeds to expect the contentment of Allah. In a hadith, the Prophet Muhammad S.A.W. suggests: **Meaning:** "Indeed, all the work or charity depends on the intention. Anyone who migrated (orientation and commitment) was directed to Allah and His Messenger. It means he moved to Allah and His Messenger, and when he migrates for this world, he will receive it; and that to a woman, he will get it. So, someone migrates depends on the intention (motivation)" (Al-Bukhari numbers: 671).

To get the contentment of Allah s.w.t, according to Shukri Mohammed Salleh (2003: 82-83), is done in three ways: (i) *tawheed* with Allah must be clear and all the activities of a person must be sincere. *Tawheed* is the value that should be directed to all human activities, both outwardly and inwardly. (ii) *Sharia* is maintained and complied with the earnest. (iii) relationship with Allah S.W.T. must necessarily be kept in earnest. Bad character and not commendable must be erased completely and replaced with a noble character. If it is

associated with the development of reconstruction in Aceh, the development must be based on the foregoing that, people must have a true tawheed, the practice of law and depraved steady so that the reconstruction of Nanggroe Aceh Darussalam possesses those three things, then he will get the contentment of Allah. Therefore, Islam kaffah which has been done in Aceh must be correctly understood and implemented so that the righteous deeds of the people of Aceh to be a servant of Allah can go to heaven as illustrated in the verses of the Quran surah al-Fajr (89): 27-30).

IV. Conclusion

Long time ago, The victory of Sultan Iskandar Muda in Aceh was due to the principle of Islam in the development of Aceh. All components of Acehese obey to the teachings of Islam and made it as a way of life. However, after being part of the Republic of Indonesia, Aceh in some decades has received discrimination by the central government, thus creating a conflict prolonged until the arrival of the tsunami and destroy the development of Aceh and cause pain for the people of Aceh. The development after tsunami in Aceh needs to use the seven principles of development based on Islam namely: the development refers to the Islamic tasawwur, development actors is a pious person, doing the development starting from the era of azaly, the practice of Islam in the natural world to the hereafter, fard 'ain as a development framework, worship as a rule of development, natural resources as construction equipment and mardhatillah (the contentment of Allah) as a development goal. If these seven principles of Islam is included in the development program in Aceh, so it is an effort to bring Aceh's status as Veranda of Mecca and practice of Islamic sharia. The experience of Islamic kaffah in Aceh is also as one criterion to develop Aceh forward to get prosperity, happiness in this world and the hereafter.

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