CONTEMPORARY RELIGIOUS MOVEMENT IN ACEH:
(Review of the Rejection of the Syiah in Aceh)

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Abstrak: This article discusses contemporary religious movements in Aceh that are focused on people's rejection of Syiah groups. Religious movements in Aceh show strong dynamics especially after the 2004 tsunami. One of the emerging religious movement groups is the Syiah community, in addition to HTI (Hizbut Tahrir Indonesia) and Salafi Wahabism. The Ahlul Bayt (Syiah) groups have been present as the entry of Islam into Aceh is quite influential in society in the context of religious and scientific traditions. The Islamic Sultanate of Pereulak and the Sultanate of Samudera Pasai was influenced by the mazhab (Islamic school) Ahlul Bayt but not the majority and can be broken completely in the period of Aceh Darussalam Sultanate with its Iskandar Muda character. Iskandar Muda and the sultan subsequently perpetuated the mazhab Sunni as the majority school of thought supported by the most muslim scholars. Nevertheless, the Syiah mazhab does not become dominant in society, which is the majority of Sunni schools to date. The people of Aceh as well as the Sunni communities of the Nusantara; In fiqh, Aceh dominated by Syafii school, in aqidah it follows Ash'ari school and in Sufism is influenced by al-Gazali school. This form of rejection can be seen in three ways; Firstly, through the fatwa of the MPU which asserts that the Syiah is a heresy; Secondly, the Qanun of Islamic Sharia Principles which reinforce that the aqidah adopted by the people of Aceh is ahlussunnah wal jamaah as opposed to the aqidah Ahlul Bayt; Thirdly, the
"parade of aswaja" of community demonstrations that reject the Syiah.

**Keywords:** Religious Movement, Sunni, Syiah, Rejection, Aceh

**Introduction**

This study departs from the phenomenal development of the Syiah school of thought in Aceh which is relatively phenomenal. This phenomenon is enlivened by the emergence of Syiah communities and crowded references to Syiahs in various places. Iran's 1979 Islamic Revolution imposed by Imam Khomeini has become a historical momentum for the spread of Ahlul Bayt teachings around the world, including Indonesia. The success of Imam Khomeini to overthrow Syah Reza Fahlevi’s monarchy which was the main alliance of the United States in the Middle East has made the Indonesian nation stunned. The youth and students with high enthusiasm studied the books written by Iranian revolutionary scholars, such as Murtadha Muthahhari and Ali Shariati. Since that time there was a big wave of Indonesian people entering the school of Ahlul Bayt. The rise of enthusiasm to the Ahlulbait School of

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Indonesia, as the largest and most influential Muslim country in Southeast Asia, certainly influenced the development of Ahlul Bayt teachings in Malaysia and the Southeast Asia region.  

A number of political events in the era of cold war and repression of the New Order regime against the movement of Islamic movements in Indonesia and Iran's foreign policy in the early days of the formation of the Iran Islamic Republic more or less influence the up and down chart of growth Ahlulbait teachings in Indonesia are dominated by political influence and religious thinking rather than other aspects.

In the long span of time, not surprisingly, the romanticism and accidental euphoria that do not stand on the worldview's worldview are also decisively diminished. At the end of the first century of Hijri, in Aceh there was also a Syiah school. Hasbi Amiruddin reinforces this opinion which explains that in 800 AD Muslim groups from Persia (also Arabs) ran at Bandar Pereulak, East Aceh. Similarly, Yusny Saby and Zainuddin reported that around the 14th century AD in Pasai there have been scholars from

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Persia who carried out the Islamization process of al-Qadhi Amir Sayyid al-Syirazi and Faqih Tajuddin al-Isfahani. Even according to Ibn Battuta (1377 AD) when visiting Pasai for 15 days he met the two scholars and visited the palace of Sultan Malik al-Zahir.\(^7\)

According to Ali Hasjmy,\(^8\) Two major Islamic sects, Syiah and Ahlussunnah, fought for power throughout the Aceh kingdom especially during the Peureulak Islamic Empire (East Aceh) which was established in 840 AD.\(^9\) Along with this rise, the iconic prominent profile of Ali Shariati and Murtadha Muthahri was dimmed because of the relevance and contextuality of discourse to the necessary demands. In turn, there is a selection process that may be quantitatively less optimistic. It turns out the next few years, lethargy is also still visible and stagnation becomes an inevitable reality. Surely, there is no ivory not cracked


because only artificial tusks survive. As a result, there is a polarization that sometimes culminates in conflicts that are often regarded as ordinary events due to miscommunication.\(^{10}\)

According to Jalaluddin Rakhmat (Indonesian Syiah figure and Chairman of Ahl Bait Jama'ah Association of Indonesia), the Syiah's development in Indonesia has four phases (periodization). The first phase, Syiah has entered Indonesia since the beginning of the entry of Islam in Indonesia through the early Islamic propagators, through the Persians who live in Gujarat. Syiah first came to Aceh. The first sultan of the Samudera Pasai sultanate located in Aceh. Marah Silu, embracing Syiah Islam by using the title Malikul Saleh. But then in the time of Sultan Iskandar Tsani, power was held by Sunni scholars (Sunnis). At that time the Syiah were hiding, not appearing until the second wave of Syiah influx came into Indonesia after the Islamic revolution in Iran.\(^{11}\) It takes a serious research and verification to make sure. Now the Ahlulbait school in Indonesia and Southeast Asia has entered the third period politically. The challenge of the challenge is increasingly complex, because whatever happens at any point in the world, especially in the Middle East, will have an impact on the existence and future and


projection of the development of this doctrine in Indonesia.\(^\text{12}\) The tragedy of September 11, 2001, the American invasion of Iraq, the rise of Ahmadinejad as President of the Islamic Republic of Iran and Hezbollah's rise to Israeli aggressors are part of a phenomenon of major phenomena affecting the position and growth of Ahlul Bayt teachings in Indonesia and Southeast Asia in general.

In addition to addressing the challenges of external and global challenges above, the communities of Ahlul bait in Indonesia is facing a bunch of regional challenges and a number of internal problems, especially in communications with communities that adhere to the mazhab of Ahlussunnah, the Government and even among other Syiah communities and individuals.

Syiahsm is one of the sects in Islam which believes that the most entitled to be the Imam of the Muslims after the death of Prophet Muhammad, is the family of the Prophet (ahlul bait). In this case, Abbas bin Abdul Muttalib (the Prophet's uncle) and Ali bin Abi Talib (the cousin and the son-in-law of the Prophet) along with his descendants. When re-traced its history, then the birth of sect in Islam can be classified into two streams. First, the political school, and the second, the theological school.\(^\text{13}\) Mazhabs or schools


whose backgrounds are founded and motivated by *khilafah* or *imamah* issues, grouped as political schools, such as Syiah and Khawarij.\(^{14}\) Whereas the school whose background is motivated by the problem of belief, grouped as a school of theology, such as Mu'tazilah, Ash'ariyah, Maturidiyah. These two last-mentioned sects, hereinafter known as the Sunni school.

In the Syiah mazhab, *imam* is a very important issue that requires them to make it the sixth pillar of Islam. The Syiah emphasized the role of Ali, the son-in-law of the Prophet Muhammad, equivalent to the emphasis on the oneness of God and the prophethood of the Prophet Muhammad. Similarly after the death of Ali, the leadership of the Muslims turned to his children and grandchildren, and this seems to be God's ordinance. In the matter of *imam*, Syiah Zaidiah holds that a new person can be appointed as a priest if it meets five criteria; Widespread knowledge of religion, zahid (life only by worship), jihad in the way of Allah with arms, and brave. It is said that the Zaidiah sect recognizes the validity of the khilafah or imamate of Abu Bakr as-Siddiq and Umar ibn Khattab.

For Shiite Muslims the most important issue is not law or mysticism but loyalty to the Ali caliph. In the seventh and eighth centuries AD, the issue led to a political movement in the form of resistance to the Umayyad and Abbasid

Caliphate. The loyalty of these Syiah Muslims repeatedly attempted to seize the Caliphate. Yet history records that their long and arduous struggle to seize the Caliphate has proved to be fruitless, and it is politically true that these Syiah Muslims experience the oppression of the Umayyad Caliphate and the Abbasid Caliphate. In the Middle Ages, however, the map of the Islamic world was almost dominated by the Syiah especially during the Fatimid period. The Safavid dynasty gave Iran a kind of "national state" with a new identity, the Syiah school according to G.H. Jansen is the foundation for the development of Modern Iranian Nationalism (1501-1722).\(^\text{1}\)

Post-Islamic Revolution of Iran, Syiah schools spread throughout the world, not only in Western countries like the United States, but also to Indonesia. The development of the Syiah school in Indonesia on the one hand is a treasure in Islam. On the other hand, however, there will be a "surprise" in both the ideological, political and cultural fields. Ideologically and politically, the Syiah concept of Imamah gained various reactions from Sunni Islam who constitute the majority in Indonesia. This reaction travels along the continuum line along which two extreme poles. The total rejection of Syiah views and thoughts as reflected by the attitude of Sunni scholars is very apparent, especially with the MUI (Indonesian Ulama Council) decision which among

other things prohibits the implementation of Syiah schools in this country.  

For the Sunni, political justice lies in recognizing the rightful ruler through *ijma’* (community consensus). For Syiah, justice lies in perpetuating a legitimate succession line. For the Sunni, theoretically, the legitimacy of a ruler is limited by the need for *shura’* (consultation or consultation). Nevertheless, the moderate Sunni scholars continue to acknowledge the side of Syiah teachings especially regarding the figure and role of exemplary clerical leadership. They acknowledge that Iran is very fortunate to have a leadership figure such as Ayatollah Khomeini, who inherited the value of high spirituality, especially in opposing injustice, tyranny and injustice.

It can be simply stated that, today there are two main groups among Muslims, Sunnis and Syiah who have historically experienced significant developments in the

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Islamic world map. Yet with regard to such history, it appears that Sunni’s population is more dominantly than Syiah in balance. It is comprehended that since the death of the Holy Prophet, it turns out that Ab Bakr, Umar, Uthman, and Ali, occupying the position of the Caliph who legitimately understood Sunn has become a religious doctrine. Similarly, to the later caliphs of the Umayyads, the Abbasids, to the development of the three great empires in history, Sunnis remained dominant. Its development is very rapid in Indonesia, Egypt, Sudan, Malaysia, Brunei Darussalam, Sudan, and the dominance is going on until now.\textsuperscript{21}

### Previous Researches on Ahlul Bayt

Researches on the history of Syiah in Indonesia and especially in Aceh has been done by Hilmy Bakar Almascaty (2013) and Fakhriati (2014) and Rabbani (2013) also Dhuhri (2016). Previously, a similar study also concerns the history that comes first in reference to the history of Syiah and its spaces investigated by Thabathaba’i and Husayn (1989), Azmi (1989), Abdul Hadi (2002), and T. Iskandar (2011). Kajian Almascaty lebih melihat peradaban Persia dan pengaruhnya ke adat-istiadat di Aceh.\textsuperscript{22} Similarly, Wan Hussein Azmi concluded that in the 10th century AD

\textsuperscript{21}John L. Esposito, \textit{ibid.}, p. 55.

migration of the most Persians to the archipelago Leran, Gresik, Siak (Siak Inderapura, Riau), and to Pasai from Jawani at the time of Jawani al-Qurdi, (913 AD) that later developed the Jawi alphabets.  

Meanwhile, Fakhriati is much more in the research on *Hikayat Hasan dan Husain* and *Hikayat Nur Muhammad* which is very colossal in Aceh history references which shows the strong influence of Syiah in Aceh since the first century of Hijriyah.  

It is interesting to see many customs of Aceh which are actually Syiah customs that are socially politically institutionalized into the life of the Acehnese people. So far the studies on Aceh’s customs have been limited to the esoteric side of it, yet see how the cultural roots are historic in the life of the people of Aceh comprehensively. Fakhriati’s findings are reinforced by T. Iskandar that in the Acehnese society the Persian (Syiah) influence is quite thick in celebration of 10 Muharram (*asyura* porridge or *kanji asyura*). The month of Muharram is known by the people of Aceh as *bulen apui* (fire month) or *bulen asan usen*. Meanwhile, according to Abdul Hadi in the other literary fields of both saga above, also known *Hikayat Muhammad Hanafiyah*,

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Hikayat Amir Hamzah, Hikayat Iskandar Zulkarnain, Syair Burung Pingai (by Hamzah Fanzuri) Strongly influenced by the work Mantiq al-Thair (The work of Farir al-Din al-Attar, the Persian poet, d. 1230 AD).25 As Bukhari al-Jauhari through his book Taj al-Salatin is an adaptation of a work in Persian. It also shows that the Syiah influence is quite strong in the literature.26

Rabbani’s cultural studies also show how great the influence of Syiah in the spread of Islam in Southeast Asia.27 The Thabathaba’i and Husayn studies also show that Syiah is a historic reality in Islam in Indonesia and Aceh in particular. 28

The study of Muslim internal conflicts between Sunnis and Shiites has been done by Shihab (2007) and answers the most basic theological question of the possibility of peaceful co-existence on one earth and in particular the Indonesian state. Quraish Shihab discusses the concept of Syiah


teachings and ideas fundamentally related to the real-political conditions in Indonesia.\(^9\) Despite the many occurrences of syncretization between Sunni and Shiite schools in Indonesia,\(^{30}\) But the Syiah development has been phenomenal since 1979.\(^{31}\)

Muslih (1994) explains that Shiism may be accepted as part of mainstream Islam in Indonesia and Malaysia and Southeast Asia in general. However, in its later development it shows that the Syiah are still regarded as distinctively separate religious schools separate from the mainstream of Islam in Southeast Asia. The Syiah transmission in Indonesia shows how hard the clash of discourses is in the intellectual and social levels of this religious movement. From a series of studies that have been done by various scholars, there is very little research on the Syiah realm especially concerning the discourse of millenarianism.\(^{32}\) The Mahdiism movement, or the Messianic movement, of the Syiah is still very little studied in the research literature in Indonesia. This research will try to explore the millenarian aspects of the Syiah.


movement in Aceh. While Dhuhri review about Sirajuddin Abbas book as guidance of dayah (traditional islamic pesantren in Aceh). He critically analyzed the book *I’tiqad Ablussunnah Wal-Jamaah* which has a very high position among traditional Islamic movements in Aceh. In fact, this book is a general guide in seeking justification for anarchist acts that occur between modernist and traditional Islamic groups.\(^{33}\)

**The Influence of Ahlul Bayt in Achenese Religious Traditions**

History records as affirmed by Abubakar Aceh that the first Islamic empire in Southeast Asia is in Pereulak (East Aceh now), the first sultanate was a Syiah adherent of Sultan Alaiddin Sayyid Maulana Abdul Aziz Syah (1161-1186 AD) geneology continued to Prophet Muhammad SAW, namely Sayyid Abdul Aziz bin Ali bin Mukhtabar al-baqr bin Ali Muhammad Zainal Abidin bin Husayn al-shahid bin Fatimah of the Prophey Muhammad Shalallau alahwi wasallam.\(^{34}\) Then to the kingdom of Samudra Pasai reported by Ibn Battuta during a visit to the area in meet with two

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great scholars from Persia namely al-Qadhi Amir Sayyid al-Syirazi and Faqih Tajuddin al-Isfahani (Saby, 1995: 51). There is also the tomb of Na'ina Hisamuddin bin Na'ina Amin (1225 AD) around the relic written sya'ir poet Persia Sa'di (1292 AD).

The arrival of Islam to Aceh, known leader named Shir, such as Shir Poli, Shir Nuwi or Shir Duli. In the old Aceh saga, the title of Shir is often called Shah. For example, Shir Nuwi read Shah Nuwi, Shir Poli read Syahir Poli and so on. This Syahir word is more or less equivalent to the word Ampon Tuwanku in Malay tradition in Malaysia. The etymology of the word shir, originated from a noble family in the Persian region, and beyond. So the daughter of the Persian King who after his land was captured by Umar Ibnul-Khattab, was taken captive and brought to Medina, originally named Shir Banu. After being released by Ali bin Abi Thaleb, Shir Banu married Ali's son Husen. While two other Shir Banu sisters became Abubakar's son-in-law and son-in-law Umar Ibnul Khattab. Later the name of the son-in-law of Ali turned into Shahna Banu, and in the recitation of Hikayat Hasan Husen, the name was called Shari Banon, who became the wife of Sayyidina Husen bin Ali. Husen martyred killed by Yazid bin Muawiyah in Karbala on 10 Muharram. Shir Banu or Syari Banon widow while raising his son Ali Zainal Abidin, who is often called Imam as-Sajad, for always like to prostrate (to pray, shalat).35

35Hasballah M. Saad, Syiah Aceh, Serambi Indonesia, 22 Pebruari 2009.
Shari Banon in *Hikayat Hasan Husen* described many times because she was accompanying her husband with great loyalty, down to the last tent at Karbala, escorting Husen to martyrdom. Banon with his beloved son Ali Zainal Abidin, who is still very young, witnessed the tragedy that became the black history of Muslims, because the blood of the Apostle's incarnation spilled on the earth of Kufa by the hand of the man who was in the name of himself the Caliph of the Muslims. This Karbala event, in Aceh commemorated with *khanduri Ayyura* from generation to generation. Sometimes it is accompanied by reading the Hasan Husen saga, and the Acehnese women prepare snacks as *khanduri keu pangulee* (festive for a great day). Often also, the listeners of this saga shed tears when the story to the massacre of the Prophet's son's grandson.36

Similarly, within the *Hikayat Muhammad Nafiah*, (Muhammad Hanafiah, in Arabic) Which narrates the role of the younger brother of Hasen bin Ali from another mother, who demanded defending over the martyrs of Husen in Karbala, is clearly illustrated how Yazid's followers were "disbelieved" by the chronicler. When Muhammad Nafiah wanted to execute another pregnant woman who was still alive, while the others had been killed, the sound of the sky fell.

"Sep ka wahe Muhammad Nafiah, bek le tapoh kaphe ulu/ Bab tinggai keu bijeh, agar uroe dudoe mangat na asoe neuraka”// (“Enough is Muhammad Nafiah, do not be killed again the pregnant infidel/ for him reproduce again for the contents of them later ”). Because Muhammad Nafiah wanted to ignore the order to stop the massacre, then suddenly he and his horse were caught by supernatural powers. Then he was caged with his horse in a rock cave.

//Muhammad Nafiah lam guha bate/ Sinan meu teuentee dua ngen guda// (Muhammad Nafiah in stone cave/ Hived there altogether with his horse). 37

In another part, it is narrated that one day, when Muhammad Nafiah was a child, Ali bin Abi Thaleb took home to his son Madinah and sat seated chatting with the Rasulullah and his two other brothers, Hasan and Husen. Allah's Messenger (may peace be upon him) seated Hasan and Husen in the lap on the left, while Muhammad Nafiah sat on the right thigh of the Messenger of Allah. When Fatimah, her mother Hasan and Husen crossed her face, seeing that Ali's son who was not from the womb of Fatimah had a place to the right of the Messenger of Allah, while his son Hasan and Husen sat on the Prophet's left thigh.

Islamic traditions or rituals that developed in the archipelago are undeniably the result of the adoption and adaptation of the civilizations of various nations that had

37Hasballah M. Saad, ibid.
been in contact for centuries. The aforementioned facts so that Abubakar Atjeh and T. Iskandar acknowledge that the strong influence of Syiah in Acehnese tradition still appears in religious traditions. The celebration of Ashura (10 Muharram) Syiah style that marks the death of Sayyidina Husein the grandson of the Prophet Muhammad. In Karbala is still celebrated. In Persia and South India, an important day in Islamic history is celebrated splendidly. In Aceh this festive daya is known as *Acura* atau *Asan-Usen* (Hasan dan Husein) and the month of Muharram called as *Bulen Asan-Usen*, Believed as *bulen apui* (the month of fire). Prohibitions arise in society, such as not marrying, building houses and so on. At 10th of Muharram, Acehnese people celebrate by making *Kanji Acura* which consists of rice, coconut milk, sugar, and pieces that are small pieces like pomegranates are then eaten together.\(^{38}\)

Similarly, the names of sultans used in Aceh, many wear titles “syah” in Persian means ruler, “syah alam” means the ruler of universe. The name can be found in the names of Ali Mughayatsyah, Riayatsyah, and Keumalatsyah. Similarly, Jalaluddin Rakhmat said that the Syiah (Persian) tradition is very influential in the Sunni majority of Indonesia. This religious tradition has become an integral part of religious social life with no falsehood. According to Jalaluddin Rakhmat this religious tradition is mostly done by the community of Nahdlatul Ulama which is famous to hold

the tradition. Even Abdurrahman Wahid (Gus Dur) often says NU people are Syiah in culture. For example, every Friday night the Nahdliyyin (the traditional NU) recite salawat diba’ which constitute Imam of 12 in Syiah Imamiyah sect. 39

In addition, the Syiah influence can also be witnessed on the headstone of Sultan Malikussaleh (w 1297 AD). This gravestone tombstone features a crown shape with leaf and flower motifs arranged at its apex so as to form the crown of the roof top. This sculpture style on the tombstone resembles Persian rugs. 40 Then the most interesting according to Ibrahim Alfian is on his headstone written words of wisdom that comes from Ali bin Abi Talib kw. Which was copied back by Moqueete on support by Ronkel as follow:

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\begin{align*}
\text{Sesungguhnya dunia ini} \\
\text{Dunia ini tiadalah kekal} \\
\text{Sesungguhnya dunia ini iberat sarang} \\
\text{Yang ditenun oleh laba-laba} \\
\text{Memadailah buat engkau dunia ini} \\
\text{Hai orang yang mencari makan} \\
\text{Dan umur hanyalah singkat sahaja}
\end{align*}
\]


\begin{verbatim}
Surely this world
This world is not eternal
Surely this world is like a den
Woven by the spider

Be the world for you
O people who are looking for food
And age is just short
All will go to death.
\end{verbatim}

Wisdom words contained on the headstone can then be found in \textit{Kitab Diwan al-Iman Ali} Published by Beirut, Lebanon. 150 years later the same words were found on the headstone of Sultan Mansur Shah bin Muzaffar Shah in Malacca (1477 AD) and Sultan Abdul Jamil in Pahang (d.1511 AD).\footnote{Teuku Ibrahim Alfian, \textit{Wajah Aceh...}, p. 60.}

The many number of Persian scholars who broadcast Islam in Aceh, especially in Pasai and Peureulak in the 12th century according to Slamet Muljana was due to the support of the Fatimid dynasty in Egypt, a Syiah dynasty.\footnote{Slamet Muljana, \textit{Runtuhnya Kerajaan Hindu Jawa dan Timbulnya Negara Islam di Nusantara},(Yogyakarta: LKiS, 2009), p. 155.} Therefore, it is almost certain that two Persian clerics, al-
Shirazi and al-Isfahani were then heads of women, Naina in Pasai was part of the migrating Javanese Javanese community. As Fatima's grave in Leran, East Java is also part of the Lor family of Persia.

The spirit of loving ahlul bait, the family of the Prophet of Allah appeared in Aceh in the form of dance dance. Among the famous is the Saman Dance of Aceh. Variety of motion, song lyrics and ratob filled with symbols of Karbala. “Tumbok Tumbok Droe” (hitting his own chest) Performed by the Saman Aceh players (also in seudati) as a symbol of Karbala's regrets. All of Saman's dance movements were inspired by sorrow, regret, and lamentation over the martyrs of Sayyidina Husen, who was trapped by the deceitfulness of the Kufa population who supported Yazid bin Mu'awiyah.44 In addition there is a tradition in South Aceh called dabuib (in Jamee language, South Aceh) daboib (in Acehnese) Which is linked to the tragedy of Karbala mourning the death of Imam Husen, which is the influence of the Syiah tradition that comes from Persia.45

In addition, according to research conducted by Taqiuddin Muhammad on the cultural traces of the gravestone sites in Samudra pasai, it can be concluded that the Syiah influence is strong enough that there has been a


Shiite community or at least a cleric originating from Persia in the 13th century CE. The tombstone site is; (1) Ibnu Khaddijah (w. 696 H/1297 M) located in Kecamatan Ulim, Samudra Aceh Utara; khaddijah in Persian means Syaikh or teacher (2) The tombstone of Nur Khatun Umar (w. 805 H/1403 M), seorang perempuan makamnya berada di Kuta Krueng, Samudra Aceh Utara, khatun means lady or mistress; (3) The tombstone of Na’ina Husamuddin bin Na’ina Amin (w. 823 H/1420 M) located in Gampong Pie, Samudra, Aceh Utara. The word of Na’ina also from Persian; (4) The tombstone of Ash-Sadrul Ajal Khawwajah Muhammad bin Sulaiman (w. 845 H/1442 M), Ash-Sadrul Ajal in Persian language also means an influential figure; (5) The tombstone of Khawwajah Tajuddin bin Ibrahim (w. 857 H/1453 M), the word Khawajjah usually used in tarikat Naqsyabandiyah means teacher; (6) The tombstone of Mir Hasan (w. 910 H/1505 M), mir in Persian means prince (amir), those three tombstones found in Kuta Krueng, Samudra, Aceh Utara.46

Moreover, in the practice of the Aceh community some of the most frequently used prayers and spells judged by Fakhriati are influenced by Syiah. The prayer is;

Ya Allah, neubri bev jou oh dari rimueng nyo, nebri bev hebat tenaga lon lagee Ali. (O God keep me away

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from this tiger, give me great power like Ali). 47

The Syiah influence in the Scientific Tradition
The Islamization Process in the archipelago, the Shiites (or at least Persians) make a great contribution to the tradition of scholarship and intellectualism. The strength of Syiah influence in the context of science and scientific tradition can be seen in the world of tarekat and tasawwuf. This is possible because there is a transfer of knowledge between scholars of the archipelago who studied to the scholars of Persia, as a logical consequence of the process of migration and the spread of Islam to the archipelago. Therefore, the cleric of Persia became the bridge in understanding Islam, so it is not surprising that the ulama of Persia are well known throughout the archipelago, for example: al-Hallaj (w. 922 M), al-Attar (w. 1229), Sa’di (w. 1291 M) Umar Khayyam (w.1132 M), who were almost certain that they were of Syiah adherents.

Hamzah Fansuri as affirmed by Al-Attas and Abdul Hadi is influenced by not a few of the Persian scholars among them: al-Attar, Sa’di, al-Hallaj and Suhrawardi. These works can be seen from Syair Burung Pingai. It can be seen inspired from al-Attar, derived from the Simurgh bird in Persian or Funiks (phoenix) which is considered sacred, he calls it pingai birds. The doctrine of wujudiyah influenced by al-Hallaj beside Ibn Arabi, as Sheikh Siti Jenar was also

47 Fakhriati, Pengaruh Syiah..., p. 443.
influenced by the two figures. Bukhari al-Jauhari in *Taj al-Salatin* and Nuruddin al-Raniry in *Bustan* clearly inspired by al-Ghazali's work, *Nasihat al-Muluk*. In his work while al-Gazali also refers to many pre-Islamic Persian traditions. The book of *Syah Namah* (in Persian, means story of kings) by Abdul Qasim Manshur (al-Firdausi) (w. 936 M). The influence of the *Taj al-Salatin* Even to Java, Yasadipura I a poet from Surakarta in the 18th century translated into the Java language with the title *Serat Tajussalatin*. This process of translation means that it has happened twice, first when al-Bukhari translates it from Persian into Malay, then Yasadipura translates it into Javanese. So it is clear that these books clearly contribute and influence Persia in the field of politics and government in some Islamic kingdoms in the archipelago.48

In line with that, Istanti a Cultural expert from Gadjah Mada University, Yogyakarta admitted that the influence of Syiah (at least Persians) on classical Malay literary works is quite thick. Syiah literary works for example, *Hikayat Iskandar Zulkarnaian*, *Hikayat Amir Hamzah* and *Hikayat Muhammad Hanafiyah*. The saga is quite popular among the people of Aceh, Java, Sundanese, Madura and Sasak.49 The


face of Politics and Government: literary works containing regulations in government such as; *Taj al-salatin* by Bukhari al-Jauhari and *Bustan al-Salatin* karya Nuruddin al-Raniry (w. 1658 M). Van Ronkel made sure that al-Jauhari translated it from Persian in 1630, or at least used Persian sources among others, *Syiar al-Mulk* by Nizam al-Mulk (1508 M), *Tuhfa al-wuzara dan Kitab Asrar* by Fariruddin Attar (w.1230 M), *Tanbih al-Ghafilin* by Siraj al-Din Ali Khan (w. 1489 M). Sufi-style romances; This literary work is often found in essay by famous scholars such as; Hamzah Fansuri (w. 1600 M) His work in the form of poetry i.e., *Syair Perahu, Syair Burung Pingai, Syair Dagang*, In the form of prose i.e.; *Syarab al-Asyikin, Asrar al-Arifin* and *Muntahi*. The works of Hamzah are heavily influenced by the Persian tradition, syair Burung Pingai inspired by *Mantiq al-Tayr* (musyawarah burung), by al-Attar, a poet from Persia. He also introduced the term *syair* in Malay ot called *pantun* Is a four-line poem that ends a-a-a-a. The lyrics of this model then developed and famous to date throughout the archipelago. Syamsuddin al-Sumatrani (w. 1630 M) on *Mir’atul Mukmin* and *Mir’atul Muhaqqiqin* as well as *Syair Makrifat Tujuh*. Nuruddin al-Raniry (w. 1638 M): *Shirat al-Mustaqim, Asrar fi Ma’rifah al-Ruh* and *Syifa al-Qulub*. Therefore, it is not surprising that hundreds of manuscripts of the Museum of Aceh and those in the

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community collect many manuscripts allegedly influenced by the Syiah school of thought; *Hikayat Hasan Husain* can be found in four manuscripts all from Pidie; *Hikayat Ureo Asyura*, only one manuscript was also found in Pidie; *Hikayat Perang Khaiber*, (depicted the greatness of Imam Ali against the enemies of Islam) there are two manuscripts from Aceh Besar. *Hikayat Nun Farisi*, there are three manuscripts, from the title can certainly come from Persia; *Hikayat Muhammad Naftab* only one manuscript, and *Hikayat Amir Hamzah*, also a manuscript from Lamno, Aceh Jaya, and *Hikayat Nur Muhammad*.52

The manuscripts above are mainly, *Nur Muhammad* and *Hikayat Hasan Husain* Clearly showing his inclination to exaltation to the main figures proud and impassioned by the Syiahs. In the text of Nur Muhammad there is a description of creation through Nur Muhammad beginning with a description of 'Ali, Hasan, and Husain. The site of Ali's creation is the most important part of a bird named the Nuri, the head of the parrot, indicating that 'Ali was created in the most glorious place of the parrot, the *burung nuri*.53

**Rejection Against Syiah Groups**

The aftermath of the 2004 Tsunami rendered Aceh as being more than 30 years imprisoned by the social-political conflict between the Free Aceh Movement (GAM) and the

52 Team of authors, *Daftar Naskah Museum Aceh*, 2009.

government of the Republic of Indonesia which subsequently ended peacefully by the so-called MoU in Helsinki 2005. When the process of reconstruction and rehabilitation in Aceh invites almost all nations and countries in any part of the world to contribute to assist Aceh. In addition to the international community, there are also many national and international NGOs that enter and assist Aceh. Humanitarian missions in the form of aid coming from different countries, NGOs and interfaith, cultures and languages. At the time after the tsunami quite a lot of countries came to help Aceh, whether Muslim from Middle East, or Christian, or other religions such as China and Japan. Similarly, those who have the same belief and flow as well as there are different streams like the Syiah group. The problem is that some are married to Aceh women, some are with outsiders from Java who come from Java. Similarly, an Acehnese woman married a man from North Sumatra who admitted she often took Syiah studies in North Sumatra and Aceh.

The presence of the Syiah community in Aceh is also explained by Kamaruzzaman Bustaman Ahmad in 2013 doing research in several areas such as North Aceh, Pidie Jaya, Bireuen there are communities conducting activities

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55 Interview with Hasan Lubis [pseudoname], di Banda Aceh, 8 Juli 2016.
such as Shiite celebrations (ritual). Although Bustaman affirmed that the presence of the community is quite difficult to be confirmed and verified considering this issue is a matter of faith or *aqidah*. Especially in the teachings of the Syiah know the existence of *taqiyyah* or concealment of faith to save themselves.

Whereas the people of Aceh as adherents of Ahlussunnah wal Jamaah strongly rejected the presence of *ahlul bayt* community. The form of rejection can be seen in three things, namely; firstly, The fatwa of the Majelis Permusyawaratan Ulama (MPU) which asserts that the Syiah is a heretic. According to the results musyawah decision MPU and the Provincial Government, 14 flow was considered heretical and forbidden to recruit followers. They also have to stop all activities that smell misleading. There were 14 cults banned: Millata Abrahan (origin Bireuen), Darul Arqam (Banda Aceh), the Doctrine of Faith Abidin (Sabang), Aliran Syiah (Aceh), Teachings Muhammad Ilyas bin Yusuf (Aceh), tarikat Haji Ibrahim Bonjol (Central Aceh), Jama'at Qu'ran Hadist (Aceh Utara), Qadian Ahmadiah Teachings (Aceh). Then, pengajians Abdul Majid Abdullah (East Aceh), the Doctrine of the Faith Lubis (SUAK Lamata, District Teupah Selatan, Simeulue), tarikat Mufarridiyah (Aceh), the Doctrine Ahmad Arifin (Southeast Aceh), Doctrine Makrifatullah (Banda Aceh), and pengajians

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Al-Qur'an and Hadist (Simpang Ulim and Madat District, East Aceh). In addition, there are four other cults that alleged heresy or perverted from Islam. Namely, spreader or its adherents Salik Buta (in the District of Hand-Hand and Kuala Batee, Aceh Barat Daya), Doctrine Sukardi (Gampoeng Teungoh, District Lhoknga, Aceh Besar), believers Mubalik (Banda Aceh and Aceh Besar) and alleged heresy and blasphemy of Aqidah (District of Simeulue Timur, Kabupaten Simeuleu). It is based on a fatwa MPU No. 4 of 2007 on guidelines for the identification of a cult which contains 13 kinds of one is to believe or follow the aqidah which does not correspond to Ahlus-Sunnah I'tiqad waljama'ah. 57

Secondly, qanun (local legislation) which states that the aqidah adopted by the people of Aceh is *ahlussunah wal jamaab*. Qanun Islamic Shariah Principles number 8 year 2014 explained that aqidah adopted in Aceh is aqidah of *ahlussunah wal jamaab* Based on Al-Quran and As-Sunnah which became religious beliefs embraced by a person and became the basis of all forms of activities, attitudes, views, and grip one’s life. Furthermore, in Article (11); (1) Every Moslem person in Aceh shall be obliged to be Islamic in accordance with Al-Quran and As-Sunnah in soul and behavior; (2) Aqidah Islamiyah as referred to in paragraph (1) is Aqidah Ahlussunah wal Jama'ah (Sunni); (3) Aceh

57Fatwa Majelis Permusyawaratan Ulama Nomor 4 tahun 2007 tentang Pedoman Identifikasi Aliran Sesat.
Government and Regency/City Government together with the community is obliged to plant, build and strengthen aqidah to every Muslim since very early age; (4) The community obligation as referred to in paragraph (3) shall be in every parent / guardian of the family member.\footnote{Qanun Nomor 8 Tahun 2014 tentang Pokok-Pokok Syariat Islam.}

Thirdly, Rejection in the form of parades and demonstrations which became known as "Parade Aswaja". In a parade of Ahlusunnah wal Jama’ah people carry posters and banners that read; "Reject Syiah in Aceh", "Wahabi, Salafi Go from Earth Aceh". In addition, the people in this parade demanded to stop all Syiah, Wahabi, Salafi and Communist activities against the Syafii school and the aqidah Ahlussunnah wal Jamaah. The action was led by PWNU Aceh, the Dayak Ulama Association (HUDA), the Ulama Council of Nanggrooe Aceh (MUNA), Rabithah Thaliban Aceh (RTA), Inshafuddin, FPI Aceh.\footnote{Kamaruzzaman Bustamam-Ahmad, Memahami Potensi Radikalisme dan Teorisme di Aceh, (Banda Aceh: Bandar Publishing, 2016), p. 123.} Parade convoys gathered at the tomb of Abdurrauf al-Singkil left for the Aceh Governor's office.

Conclusions

From the discourse mentioned above it can be explained that although the Islamic Kingdom of Pereulak and the Kingdom of Samudera Pasai is affected by the Ahlul
Bayt school but not the majority and can be broken completely the period of Aceh Darussalam Kingdom with its character Iskandar Muda. Iskandar Muda and the sultan subsequently perpetuated the Sunni school as the majority of the schools supported by the above mentioned scholars. Nevertheless, the school does not become dominant in society, which is the majority of Sunni schools to this day. Aceh people as well as the Sunni Nusantara community; In the fiqh of the Shafii school, in aqidah following Ash'ari and in tasawwuf influenced by al-Gazali. This can be seen from the Qanun Meukuta Alam Manuscript as a kind of compilation of Islamic law during Iskandar Muda until the end of Aceh Darussalam Kingdom even today.\(^{60}\) Its influence is not only in Aceh, but almost throughout the archipelago to the peninsular Malaysia, South Thailand, Brunei Darussalam and South Philippines. Much later, when Aceh reopened after the 2004 tsunami, not only various nations came to Aceh but various Islamic institutions and groups including Syiah. However, this is broken by the fatwa of the MPU and Qanun Syariat Islam and "Parade Aswaja" as a form of rejection of Syiah in Aceh.

Post tsunami 2004 map of contemporary religious movement in Aceh shows strong dynamics. One of the

\(^{60}\) Mohammad Kalam Daud dan TA. Sakti, \textit{Qanun Meukuta Alam: Syarah Tadhirah Tabaqat Teungku di Malek dan Komentarnya}, (Banda Aceh: Syiah Kuala University Press, 2010), p. 2. Also explained about the aqidah that followed was Asy'ariyah and Maturidiyah instead of Mu'tazila let alone Syiah.
emerging religious movement groups is the Ahlul Bayt community, in addition to HTI and Salafi. The Ahlul Bayt group that has been present as the entry of Islam into Aceh is quite influential in society in the context of religious and scientific traditions. Nevertheless, the influence of the Sunni school is inevitable of its dominance so that the community then rejects it. This form of rejection can be seen in three ways; Firstly, through the fatwa of the MPU which asserts that the Syiah is a heresy; Secondly, the Qanun of Islamic Sharia Principles of 2014 which reinforces that the aqidah adopted by the people of Aceh is ahlussunnah wal jamaah as opposed to the Aqidah of Ahlul Bayt; Third, the "parade of aswaja" of community demonstrations that reject the Syiah.

In contrast to other areas in Indonesia Syiah as a religious movement in Aceh Islam has not caused blood casualties let alone life. As happened in Sampang, Madura East Java or Ahmadiyah community in Banten. This is because Shiite existence and intensity are not as strong as in other areas even they tend to blend with society. Meanwhile, the powerful Aswaja school rooted in society can not be shaken by other streams coming and entering the Veranda of Mecca.
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