

THE CONCEPT OF RELIGION AND STATE: A HISTORICAL-PHILOSOPHICAL APPROACH IN TEUNGKU CHIEK DIRUNDENG PERCEPTIVE

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Abstract

Teungku Chiek Dirundeng said that the religion and state are an inseparable unit, unlike Soekarno, who saw religion and the state as two separate entities. This research will examine the concept of religion and state in Teungku Chiek Dirundeng's perceptive. This research is a library research that used the Historical-Philosophical Approach. The results of this study show that Teungku Chiek Dirundeng is not only a religious leader, but also a warrior in Aceh. From the side of a religious figure, Teungku Chiek Dirundeng is a figure who has carried out many religious activities. From the side of the warrior, Teungku Chiek Dirundeng has tried hard to defend his homeland from the Dutch colonialists. The perceptive of the state as an area that must be defended in order to carry out religious teachings perfectly has given rise to the concept of "sabil war," which is able to raise the spirit of the Acehnese people to fight the Dutch. This concept has succeeded in motivating the people not to give up against Dutch colonialism.

Keywords: Religion; State; Teungku Chiek Dirundeng; Historia.

A. Introduction

Soekarno's conception of the relationship between religion and state as a national leader is different from the conception of Teungku Chiek Dirundeng as a local Acehnese figure. If Sukarno saw religion and the state as two separate entities, Teungku Chiek Dirundeng saw religion and the state as an inseparable unit. Religion is a belief that is manifested in everyday life, and the state is an area that must be defended in order to practice religious beliefs. However, Yudian (1995) said that "colliding with political authority is not stranger for Islamic law wherever it has existed. willing to establish shariah in everyday life in state, even though it is a realization of iman (faith) sometime causes tensions between Muslims and their governments". For Teungku Chiek Dirundeng, there will be no religion of Allah without a state. Soekarno, the first President of Indonesia, actually had a secular perceptive that saw religion and the state must stand alone, not

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integration between the two. Soekarno wanted religious affairs to be handed over to individual adherents, while state affairs were given to the government. Teungku Chiek Dirundeng's perceptive provide an important basis for defining the relationship between religion and state in Indonesia.

So far, the writings on Teungku Chiek Dirundeng have been limited to a biography only or his involvement in the war against the invaders, including his central role in establishing several Kuta (defense centers) to defend the country from colonialism. This study put more emphasis on the activism side of Teungku Chiek Dirundeng, thus ignoring academic thinking that has a strategic influence in the construction of the state, as shown by Teungku Chiek Dirundeng's idea of the relationship between religion and the state.

This paper aims to provide more comprehensive about the concepts of religion and state in accordance with Teungku Chiek Dirundeng's perceptive. There are three research questions: (1) What is the concept of religion and state in accordance with Teungku Chiek Dirundeng's perceptive?; (2) What is the impact of his concept related to academic and policy in Indonesia?; (3) What are the public response on his concept about religion and state?. The findings of this study are not only to find about his concept, but also to evaluate the relevance between his concepts with social order in Aceh society.

This paper is based on the assumption that Teungku Chiek Dirundeng Meulaboh sees the Religion and state as one unit due to the historical involvement of Teungku Chiek Dirundeng in which the integration of religion and state can form a breaking force. Teungku Chiek Dirundeng's integrative perceptive cannot be separated apart from the historical background, as well as from the sociological background in which Teungku Chiek Dirundeng was socialized. At the same time, the setting of Aceh as the center of Islamic development has had a strong influence on the construction of Teungku Chiek Dirundeng's perceptive.

B. Discussion

1. The Concept of Religion and State

As far as is known, there are several writings on Teungku Chiek Dirundeng's perceptive on religion and the state, in encyclopedias, books, journals, bulletins, and saga. To find out the general picture of the research, the following will mention several manuscripts and research related to Teungku Chiek Dirundeng, such as Drewes (1980) in his book *Two Achehnese Poems, Hikajat Ranto and Hikajat Teungku Di Meuke'*, describing the story of the struggle of Teungku Dirundeng

in saga form. The story of this struggle still revolves around the struggle of thoughts between Teungku Chiek Dirundeng and his student and the uleebalang Meulaboh Teuku Tjik Lila Perkasa. Syamsuar (2011), in the Encyclopedia of Great Acehese Ulama, contains the history of the birth and struggle of Teungku Chiek Dirundeng, but the adaptation was only preliminary research in 2010, and not much has been revealed and does not comprehensively present the history of Teungku Chiek Dirundeng perceptive .

Dadek (2014) in his book Social Potential, Arts and Culture of West Aceh. Where, What, Who in West Aceh only wrote in the form of a saga about the struggle and resistance of Teungku Chiek Dirundeng and did not provide any understanding and interpretation of the saga. Meanwhile, in another book, the Social and Cultural Potential of the Origin of West Aceh, a description of the profile and struggle of Teungku Chiek Dirundeng was obtained, but also not in its entirety and not from the results of in-depth research that was disclosed . Dadek & Hermansyah (2016), in the book Meulaboh in the Trajectory of Aceh History, also briefly mentions the profile and struggle of Teungku Chiek Dirundeng. But not in a complete and comprehensive description .

What is called religion is no longer just a personal matter. Religion has become a product of global and local interactions, which then make it a universal thing . Its existence, in the end, alludes to the relationship between the religion and state or religion and state, which makes these two aspects fundamental . The relationship between the two has become a recurring theme in the history of the main monotheistic religions, namely Judaism and Islam, which consider the law to be inseparable from religion and regard God as the only legitimate lawmaker. However, since the rise of modern nations in the 19th century, the supremacy of holy laws has been endlessly contested, which later became a growing debate about whether the laws of a country should remain closely and related to religion or completely apart from it .

The debate, in the end, put religion in space and barriers with the presence of secularism which made politics distinguished from religion because politics is the authority of humans through rational thought. At the same time, making politics inseparable from religion because of the hope that political activities with high morals or noble character will emerge, one of which appears through a religious state such as the characteristics of Islam as a religion which at the beginning of its development had success in the political field and did not only present itself as an association. believers who believe in one and the same truth, but also as a total society .

Jajuli (2012), in his research entitled The Concept of Religion and the State in the Perceptive of Mohammad Natsir, argued about the conflict

between the ideas of Soekarno and Muhammad Natsir . Soekarno concluded that religion and the state could not be united, while Muhammad Natsir considered that religion and the state could and should be united because Islam is a comprehensive religion.

2. Scope of Religion in State

The presence of religion in the state, as explained by Sharot (1990) that the religious and judicial authorities of the three religions, namely Judaism, Islam, and Christianity, are financially supported through the ministry of religion and empowered to deal with issues of personal status and family law, such as marriage . Divorce and alimony that bind all members of the community. Meanwhile, as in Indonesia itself, religion is placed starting from the basis of the state, namely Pancasila, where the first precept contains belief in one supreme being, which reads "Belief in One Supreme God." Thus, with the existence of a state basis that regulates religion, Indonesia is represented as a non-secular country because these precepts cover various religions, including Islam, Christianity, Hinduism, and Buddhism, which are officially recognized by the state and handled by the Ministry of Religion .

There is a manuscript from Said (1985) entitled Aceh Throughout the Ages. This manuscript contains a sub-chapter on "The Meulaboh War" . However, this manuscript does not specifically describe the conception of religion and state according to Teungku Chiek Dirundeng. Istiqamatunnisak (2006) conducted research on the Acehese People's Resistance Against the Netherlands in the Aceh Literature Hikayat Teungku Chiek Dirundeng Postcolonial Reperceptive. He criticized the Hikayat Teungku Chiek Dirundeng by using a Post-Colonial Literary approach. The stanzas of the works that have been criticized revolve around the conflict between Teungku Chiek Dirundeng and the uleebalang Meulaboh, which describes the presence of religion in state affairs. This conflict was exacerbated by the Dutch colonial incitement. The conclusion from Istiqamatunnisak's writings is that this old literary work written in Acehese shows a power game, in the sense that it is full of political content (politicized by the Dutch power) . However, the research did not mention specifically the conception of religion and state, according to Teungku Chiek Dirundeng.

3. The Impact between Religion and state

The notion of separation and secularism arises because of the interplay between religion and the state . They say that scholars believe that the modern rational scientific age will replace religion as the basis for understanding and operating the world. This attitude coalesced into a more formal theory, in which the modernization theory of political science suggests that some trends inherent in

modernity will lead to the collapse of primordial factors such as religion and ethnicity in politics.

According to Yusuf & Sterkens (2015), state involvement in religion includes four forms of state action. Namely, the existence of support, restrictions, legislation, and regulations in which there are negative and positive things in it . On the positive side of the regulation, Joseph and Sterkens describe it in several points, such as State with One Official Religion, State with more than One Official Religion, Civil Religion Model, Cooperation Model, and Supportive Model. The involvement of the state in managing the religion then often raises the term religious state. Which, the term is not only seen positively. However, the presence of the state in religious affairs, which is in the constitutional provisions of Muslim-majority countries and declares itself as an Islamic state, is not necessarily well understood. Similarly, Yudian said Ulama and national figure agreed that the Indonesian constitution already had been implemented a *maqasid shariah* (the purpose of Islamic law is based on the benefit of the nation) . It was also mentioned by Buya Syafii, who rejected the idea of an Islamic state because it did not have a strong religious-intellectual basis. And according to him, the phenomenon of the "Islamic state" is a phenomenon in the 20th century .

Hurgronje, (1996) in the book *De Atjehers*, which has been translated under the title *Aceh in the Eyes of the Colonial*, there are several explanations about the involvement of the state in religion in the time of Teungku Chiek Dirundeng, but studies from the perspective of thinking about Religion and the State are not found . After exploring several manuscripts containing Teungku Chiek Dirundeng, it was found that almost all of them did not fully describe the conception of religion and state in Teungku Chiek Dirundeng perceptive. Therefore, this study was conducted.

C. Methods

This study uses document research and library research to answer three research questions above. This study explores ideas related to the topic of study and must be supported by data obtained from library sources, including manuscripts, books, journals, research reports, and so on.

This study approach uses the Historical-Philosophical approach . It is used to find out the history of Teungku Chiek Dirundeng perceptive about religion and state, while the philosophical approach is used to clearly formulate several things that underlie the concepts of Teungku Chiek Dirundeng's thought in the enforcement of religion and the state. The researchers got primary data from manuscripts and

books/works about Teungku Chiek Dirundeng and direct observations in the field.

D. Result and Discussion

Teungku Chiek Dirundeng has been well-known by the people of Indonesia, especially the people of Aceh, but has not been widely written by researchers in Indonesia. Teungku Chiek Dirundeng is of the perceptive that religion must be carried out in totality, that is, with aqidah, sharia and morality must be complete and perfect, including in building the country. Islamic religious values must be included in building the country. This is evidenced by the historical fact that he always carried out da'wah and built a dayah/Islamic boarding school when he settled in an area. He did that with the aim of increasing the number of people who fully understand religion, as well as strengthening the faith of Muslims . This can be seen in the quote below in Acehnese:

Table 1. The quote of religion concept

In Acehnese	The meaning
<p><i>“Teungku meusyeuhu bukan bubarang Talo jajahan Lila Peurkasa Nanggroe Rundeng kakeu aman Nyan nanggroë nyan ka kong agama”</i></p>	<p>“Teungku is popular, not carelessly In the colony of King Lila Peurkasa Rundeng country is already safe The country is also strong in religion”</p>

(Source: Manuscript of Hikayat Ranto Ngon Hikayat Teungku in Meukek)

The manuscript quote above shows that Teungku Chiek Dirundeng saw religion and the state as one unit. The country (region) he leads, called Rundeng, is known as a country that is safe and has a strong religion.

Religion is a belief that is manifested in everyday life, and the state is an area that must be defended with all efforts so that Islamic values can be instilled in citizens. The ideals of Islam is to create a state that is safe, secure and peaceful (dār al-salām), as well as more progressive, just, prosperous, dignified and sovereign . Teungku Chiek Dirundeng lived during the war against the Dutch colonialists. That's why he always maintains the principle that defending the country is a fixed price. Do not let a country submit to the invaders. He proved this by establishing several forts / Kuta in South Aceh and West Aceh as defense centers, as well as a place to set strategies in the face of Dutch colonial rule at that time.

The integration between religion and the state, which became the principle of Teungku Chiek Dirundeng, was also seen from the use of the fortress / Kuta that he built. Not only as a center of defense and a place to set strategy, but Teungku Chiek Dirundeng also made Kuta a place to teach Islamic teachings to the public. The history of the war of Teungku Chiek Dirundeng with the Dutch colonial invaders was not only to defend the country from Dutch attacks but also to defend the Islamic religion that had been embraced by the majority of the Acehnese people. That's why Teungku Chiek Dirundeng used the concept of a sabil war to pump up the spirit of the Acehnese troops to fight against the Dutch colonialists. The concept of a sabil war has proven to be successful in attracting people to fight in the way of Allah because death in a sabil war is a martyr's death whose reward is in heaven. This fact proves that for Teungku Chiek Dirundeng, Religion & State are inseparable units.

Teungku Chiek Dirundeng disagrees with the secular notion that separates religion and state. This is very different from the conception of religion and the state, which are seen as two different entities which end up leaning towards secular principles rather than integration between the two. Teungku Chiek Dirundeng has the principle that religious matters are not only matters of worship. However, it covers all the joints of social life, which includes all the rules and hudud in muamalah. All these rules have been written in the Al-Quran, As-Sunnah, and various manuscripts written by the Ulama. This philosophical foundation is illustrated in the quote from the saga manuscript below:

Table 2. The correlation between religion and state concept

In Acehnese	The Meaning
<i>"Geumeulakee ubak Allah Beue geupinah musoh teuka Deungon keuramat Saidina Ali Beureukat Siti Fatimah Zuhra"</i>	He asked Allah So that the incoming enemy is moved With the glory of Saidina Ali With the blessing of Siti Fatimah Zuhra
<i>"Beureukat keuramat Abu Bakari Sahbat Nabi peuet seureuta Beureukat keuramat Saidina Husen Nyang syahid laen di Akabala"</i>	With the glory of Abu Bakar The four companions of the Prophet Muhammad too With glory Saidina Husen Those who were martyred in Karbala
<i>"Beureukat mukjizat Pangulee Makah Lon beu leupah nibak bala Beureukat Ka'bah kubu Nabi Beureukat wali dum anbia"</i>	By the miracle of the ruler of Mecca I hope I will be free from misfortune With the glory of the Ka'ba and the grave of the Prophet

	With the glory of waliyullah and the prophets
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(Source: Manuscript of Hikayat Ranto Ngon Hikayat Teungku in Meukek)

From this quote, it is clear that Teungku Chiek Dirundeng always depends on Allah SWT for his problems.

Teungku Chiek Dirundeng's perceptive is based on the educational background he got from his parents, which is thick with religious nuances. He got a good education from his parents. The manuscripts taught directly by Teungku Chiek Dirundeng's father were the books of Fathul Qarib, I'anatut Thalibin, Mahalli, and various books in the fields of Nahwu, Maani, Bayan Badi, Tawhid Science, Mantiq Science, and Sufism with books by Imam Al-Ghazali such as Hidayatus Salikin.

This perceptive was strengthened when Teungku Chiek Dirundeng led the war against Dutch colonialism. Teungku Chiek Dirundeng sparked the concept of a "sabil war" against the Dutch colonialists, namely a jihad war in the way of Allah, which if he died on the battlefield, he would become a martyr whose reward would be heaven. He continuously propagated the doctrine of a "sabil war" because he understood that in order to keep all the rules of the Islamic religion properly implemented, there was a need for power to regulate the state. And the Dutch colonialism must be resisted even with what weapons they are.

Teungku Chiek Dirundeng and his followers believe that whoever writes this prayer, the sword cannot cut him. That is how Teungku Chiek Dirundeng convinced his followers to carry out a jihad/sabil war against the Dutch colonialists". The saga also depicts the background of Teungku Chiek Dirundeng:

Table 3. Teungku Dirundeng's Background

In Acehnese	The Meaning
<i>"Cahya muka miseue apui Jibeudoh srui bulee ruma Hokeu aneuk takeumeung jak Malaikat na soe peulara"</i>	The light of his face is like fire Stand up all the feathers Child, wherever you go There is an angel guarding
<i>"Bek katakot bek kamalee Talawan sitree ureueng kuala Adak mate dalam bahaya nyoe Tuhan bri dudoe teuma syeuruga"</i>	Don't be afraid and don't be shy We are against the enemy of Kuala people If it dies in that danger God will give you heaven
<i>"Adeueb kubu aneuk han keunong Soe teumee tamong prang syahida"</i>	The punishment of the grave will not hit Who wants to fight a martyrdom

<i>Leubeh leumak nibak dadah Leubeh mameh nibak saka</i>	Better than coconut Sweeter than sugar
<i>"Uroe akhirat teuma dudoe Rijang geupasoe lam syeuruga Hana geuhisab nibak mizan Hana jeumeurang titi nuraka"</i>	Then in the hereafter Quickly put in the heaven Not counted on the scales later Don't cross the bridge of hell
<i>"Di padang mahsyar uroe han tarek Rabbon Malek nyang kuasa Seugala kawom bandum dirui Seubab reului bubayang gata"</i>	In the mahsyar field, it's not hot God of all creatures Everyone is feeling cold Cause protected by your shadow

(Source: Manuscript of Hikayat Ranto Ngon Hikayat Teungku in Meukek)

The perceptive of Teungku Chiek Dirundeng, who sees religion and the state as a single unit, cannot be separated from the history of his life who lived during the war against the Dutch colonialists. Therefore, Teungku Chiek Dirundeng has the principle that defending the country is a fixed price. Because at that time, Teungku Chiek Dirundeng and his followers and the people of Aceh at that time would not be able to carry out religious activities in total if the country was still colonized by the Dutch. The war of Teungku Chiek Dirundeng with the Dutch colonial invaders was also intended to defend the Islamic religion, which had been embraced by the majority of the Acehnese people. .

This perceptive also gave birth to the concept of a "sabil war" in Aceh. The use of the concept of a "sabil war" indirectly aims to connect the concepts of religion and the state. The patriotism of the Acehnese people peaked when Teungku Chiek Dirundeng gave the doctrine of a sabil war to his followers. Because death in a sabil war to defend the country and repel Dutch colonialism is a martyr's death whose reward in heaven. This is what spurred the Acehnese people to fight against the Dutch colonialists. Without the concept of a "sabil war," it was impossible for the Dutch colonization to be conquered in Aceh .

The philosophical foundation that gave rise to this understanding comes from the Qur'an. Among them is the verse in Surah Addzariyat: 56: 39, which means: "And I did not create the jinn and humans except that they might serve Me." This principle was later translated by Teungku Chiek Dirundeng that all activities of a Muslim in the life of the nation and state must be based on the intention to serve Allah.

E. Concluding Remarks

Teungku Chiek Dirundeng perceptive on religion and the state further emphasize that Teungku Chiek Dirundeng is not only a religious leader but also a warrior in Aceh. From the side of a religious figure, Teungku

Chiek Dirundeng is a figure who has carried out many religious activities. From the side of the warrior, Teungku Chiek Di Rundeng is a person who loves the country, so he absolutely does not want his territory to be colonized by the Dutch and tries his best to defend it.

Teungku Chiek Dirundeng's perception on religion is like the principle of monotheism, which adheres to the *aqidah ahlus sunnah wal congregation*. If we observe especially in Aceh, the majority of scholars (*dayah*) are *Ahlussunnah Wal Jamaah* who adhere to the Syafii school. We can see this from Acehnese clerics such as Abuya Muda Waly, Abon Aziz, Teungku Hasan Krueng Kale, Teungku Chiek Tanoh Abee, Teungku Chiek Kuta Karang and others who adhere to the *Ahlussunnah Wal Jamaah* ideology. Teungku Chiek Dirundeng's perception of the state as an area that must be defended in order to carry out the teachings of Islam with totality has given rise to the concept of a "sabil war" that is able to arouse the enthusiasm of the Acehnese people to fight against Dutch colonialism. Sabil war is a jihad war in the way of Allah to defend the country from colonialism so that death in a sabil war is a martyr's death who will get heaven's reward. This concept has succeeded in motivating the people not to give up against Dutch colonialism.

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