

THE ADVENTURE OF THE RADICAL ISLAMIC GROUP MEMBERS OF THE FREE ACEH MOVEMENT IN *SEUMPAMA MATAHARI* NOVEL Study of Genetic-Structuralism

Purwantini

Airlangga University, Surabaya-Indonesia | purwantini.fibunairsby@gmail.com

Bramantio

Airlangga University, Surabaya-Indonesia | bramantio.bramantio@gmail.com

Abstract: Literary work is a product of social class which is used to express the worldview. The social class action or idea described in literary work is the interpretation of the author. This study investigated the work of Arafat Nur *Seumpama Matahari* which is from the journal of a former combatant of the Free Aceh Movement named Thayeb Loh Angen. The objective of the study was to capture the moderate Islamic social class ideas or aspirations using Lucien Goldmann's theory of genetic-structuralism. The results showed that the author represents an average Islamic social class to express the worldview of nationalist-humanist and humanist-religious. In other words, moderate Islamic social level or non-violent Islam did not agree with the emergence of radical Islamic social groups in Indonesia. It is because the militant Islamic social groups contradicted to the concept of Nawa Cita as stated in the national principle of the Republic of Indonesia, *Pancasila*. Therefore, the combatants of the Free Aceh Movement should give up their idea to form the Indonesian Islamic State and join the Republic of Indonesia.

Keywords: Literary Work, Free Aceh Movement, Gerakan Aceh Merdeka, Radical Islam, Moderate Islam.

Introduction

The frequent occurrences of Muslims being the victims of oppression as occurred in Aceh trigger the birth of radical Islam. Several radical Islamic groups were from Sunni such as the Islamic

Defenders Front (FPI), Indonesian Hizbut Tahrir (HTI), and the Indonesian Mujahideen Council (MMI). The 1st of June 2008 tragedy that is the attack against the peaceful demonstrators of the National Alliance for Freedom of Religion and Belief (AKKBB) in Monas Jakarta had eliminated the people's sympathy against all forms of violent acts. The police's courageous actions in overcoming the riot were quite useful and they arrested perpetrators without resistance.¹

The emergence of radical thoughts in Aceh raised in the 1970s. The social jealousy problems stimulated the radical idea; one of them was the disappointments against the central government as the adherent of centralism thought. The high unemployment rate in the community; the claim of Islamic identity; and improper policy against Aceh's natural resources were other social problems that make the inharmony relationship between central government, Jakarta, and Aceh. It was the primary reason for the separatist movement in Aceh. At the end of December 1976, Hasan Tiro set up the Free Aceh Movement (FAM). FAM was the separatist organization which aimed to free Aceh from the Republic of Indonesia, but the movement ended on the 27th of December 2005.² During the conflict, many Acehnese left their regions, and they left their property behind. Their return on the 15th of August, 2005 could raise problems such as their capability in supporting their living expenses, crime and denial of the local level. The Two obstacles in this period were surmounting crime and assuring smooth integration with the former members of the Free Aceh Movement.

As mentioned previously, the separatist movement ended in 2005, and after three decades of the separatist movement, the Government of the Republic of Indonesia and the Free Aceh Movement signed the Memorandum of Understanding (MoU) in Helsinki, Finland on Monday 15th of August 2005. Hasan Tiro was an essential figure in building sustainable peace in Aceh and played a significant role in Helsinki for the reconciliation between the Indonesian government

¹ Ahmad Syafii Maarif, *Islam dalam Bingkai Keindonesiaan dan Kemanusiaan* (Bandung: Mizan, 2009) pp. 189- 191.

² Murni Wahyuni, "The History of Free Aceh Movement's Rebellion (Gerakan Aceh Merdeka) in Aceh Year 1976-2005", *Jurnal Online Mahasiswa, Fakultas Keguruan dan Ilmu Pendidikan*, Vol. 3, no.1 (2016): pp. 1-6.

and the Free Aceh Movement.³ Therefore, Hasan Tiro was not only the symbol of the Acehnese people identity but also the perpetrator and historical witness of FAM.

The memorandum of agreement itemized several agreements and the tenets that guide to the transformation process, namely the administration of governance in Aceh, the human rights, amnesty and reintegration into the community, security arrangements, establishment of Aceh monitoring missions, and dispute accomplishment.⁴ The Government of the Republic of Indonesia and the Free Aceh Movement agreed with the points described in the memorandum. Hence the community figures are the main actors as conflict intermediaries in continuing the peace outcomes. Village heads often play a significant role in negotiations in the case of kidnappings and settlement of disputes related to extortions.⁵ Even though peace has been attained at the macro level, there was a high possibility that the conflicts would break out again and change from separatist resistance to conflict with those having economic interests and criminal or thuggery groups. If that happened, then within a short time the Aceh Monitoring Mission must immediately implement its mandate to investigate and decide on the violations that occurred.⁶

A former Free Aceh Movement guerrilla named Thayeb Loh Angen made a diary of his journey as a FAM figure. At first, the journal was shattered, but Arafat Nur rescued it. Arafat Nur then arranged this diary into a literary work, a novel with the title '*Seumpama Matahari*'. The novel tells about the adventure of the former member of the Free Aceh movement, Thayeb Loh Angen which was from his narrative-historical journey. Although *Seumpama Matahari* novel is similar to Thayeb Loh Angen's adventure story, however, its nature remains imaginative.

We must acknowledge that Islamic transmission activities have shifted from the conventional methods (e.g. oral sermons in the mosques and teaching places or Islamic learning at the pesantren) to

³ Ichsan Malik, *Resolusi Konflik; Jembatan Perdamaian* (Jakarta: Penerbit Buku Kompas, 2017), p. 139.

⁴ Ibid., pp. 1-11.

⁵ Ibid., p. 2.

⁶ Muslahuddin Daud, Patrick Barron, and Samuel Clark, *Konflik dan Pemulihan di Aceh Kajian terhadap Dinamika Konflik dan Pilihan untuk Mendukung Proses Perdamaian* (Jakarta: DSF – The World Bank, 2005), p. 2.

the unconventional methods using a media device both printed and non-printed. Nowadays, people can access various Islamic products that suit their preferences. The increasing Islamic transmission mode called “Islam through stories”, brings effective ways in transforming the message to the public. This non-indoctrination practice of the Islamic transmission genre attracts the attention of many people. Young people and teenagers, in particular, tend to subscribe to the information of Islam through stories. As a result, the problem that arises is the aspirational problems conveyed by the author as the representative of the community groups, and this article identifies the social structure when the writer creates this novel.

Lucien Goldmann's structuralism-genetic theory is used to analyze the *Seumpama Matahari* novel. The approach aims to reveal the author's aspirations, ideas, and thoughts as representatives of the social classes. As stated by Goldmann, all literary texts can actualize the structure of the mind or worldview of the author's social class. In the beginning, people do not see literary work as an individual creation, but they view it as the trans-individual mental structure of a social level. Goldmann wants to seek a set of social relations between literary texts, worldviews, and history. He also wants to reveal that the historical situation of a social class or social groups mediates his worldview into a literary structure. A dialectical criticism method that keeps moving between texts, worldviews, and history are required to perform this.⁷

Genetic structuralism is a combination of structuralism and Marxist theories. In this case, Piaget structuralism theory consists of the idea of wholeness, transformation and self-regulation. However, the structural concept used is Levi Strauss' basic concept. In Levi Strauss' concept, the social structure of genetic-structuralism is built from two opposing classes since there is domination from one social class to another. Class domination is maintained and strengthened by the power of ideology. However, the dominating power of the class can change when the controlled class attempts to expropriate power and then forms a new social structure. There are six important basic concepts for building a structuralism-genetic theory. First is the humanitarian facts related to human behaviour. Second, it refers to common subjects or trans-individual subjects. In this case, the social-political revolution and the magnificent works are social facts, and only

⁷ Terry Eagleton, *Marxisme* (Yogyakarta: Sumbu, 2002), pp. 39-41.

trans-individual subjects can create cultural works. Third, borrowing from Piaget's psychological theory, Goldmann regards that humans and the environment are always in the process of structuring, reciprocal, conflicting but at the same time it is complimentary. The process is called assimilation and accommodation. In genetic structuralism, the structure concept uses the binary opposition obtained in Levi Strauss' concept. Fourth, the worldview is ideas, aspirations, and feelings which connect the members of the community groups and have a conflict with other social groups. In other words, the worldview is a coherent perspective or a unity relationship between humans, and between humans and natural surroundings. As a collective awareness, the worldview is the outcome of the interaction between the cooperative subjects and the surrounding environment. The fifth and sixth are understanding-clarification that is similar to the intellectual process namely the englobing and the englobe structures.

Another theory that can be used to understand social structure is Marxism. It is a social theory and an application of societal transformation in the literature regarding class struggles. According to Marxism one class tries to free itself from other forms of exploitation and class pressures. Marxism believes that in society there are contradictions and class disputes that can only be resolved by social change. In Marxist's theory concept, there are two types of classes, namely the proletariat and the capitalist. The proletariat is workers who sell their energies in return for wages, and the person who gives the fees is considered as the capitalist.⁸

To obtain knowledge about the structure of meaningful literary works, Goldmann develops a dialectical research method. The analytic approach is very typical since it begins and ends in the text. The persuasive viewpoint does not move horizontally, and every new individual fact or idea is meaningful if it is placed in one as a whole. To know the whole, individuals should understand the parts. In turn, humans are merely one element of the whole. In the dialectical mindset, there is no valid and absolute starting point, and individuals cannot resolve problems with certainty. Future knowledge is

⁸ George Ritzer and Douglas Goodman, *Sociological Theory* (Yogyakarta: Kencana, 2008), p. 65.

determined as a continuous movement from the whole to the parts and from the pieces to the whole as a movement in circularity.⁹

The literary work itself is part of a larger whole. Goldman developed two pairs of concepts to understand the structure meaningfully namely the whole versus the pieces and understanding versus the explanations. To understand the broader concept, there must be an effort to comprehend and explain it. Comprehension is an attempt to understand the part, whereas reason is an attempt to understand the meaning of the pieces as a more substantial entirety.¹⁰

Accordingly, the literary work identified in this study has a structure expressing the worldviews of a particular social class in which the social structure influences the formation of the story. There are three variables used in this study, namely the construction of literary works, worldviews, and social structures. The sources of the structural data of the literary work are the literary text examined; the origins of the worldview data are the philosophical text, and the sources of the social structure data are the social interactions or research results.

The Conceptual Structure of *Seumpama Matahari* Novel

In the genetic structuralism, the concept of structure is built from two different classes since there is class dominance over other types. This dominance remains to be retained and strengthened by the power of ideology. However, the overbearing class power can change when the dominated class tries to take over the control and later form a new social structure. In the genetic-structuralism, the concept of structure is thematic meaning that the centre of attention is the relationship between a character with other characters.

Levi Strauss proposes that the relationship contained in the text as binary opposition. Levi Strauss divides the binary opposition into two, namely exclusive binary opposition and non-exclusive binary opposition. The exclusive binary opposition, for example, is between married couple versus unmarried couple. The non-exclusive binary opposition is found in many cultures, for example, day versus night, man versus woman, rich versus poor, and so forth. Genetic

⁹ Lucien Goldman, *Towards a Sociology of the Novel* (London: Kegan Paul, 1977), pp. 5-8.

¹⁰ Lucien Goldman, *Method in the Sociology of Literature* (Oxford: Basil Blackwell, 1980), pp. 589-590; Faruk, *Pengantar Sosiologi Sastra* (Yogyakarta: Pustaka Pelajar, 2012), pp. 78-79.

structuralism expresses a conceptual worldview. A novel is a story about searching for authentic values in a wicked world. This search is carried out by a problematical hero, and the conceptual structures are formed through the binary opposition relationship.

The characters in *Seumpama Matahari* novel consist of the narrator, Asrul, Zen or Zainal, Maun, Basyah, Munawar, Putri, Ana, Asrul's mother, Aini, Makcek. The cultural environment is Free Aceh Movement (FAM) Fighters, Indonesian National Army (INA), Indonesian Islamic State, the Republic of Indonesia, forest, urban, village, Krueng Geukuh Terminal, Aceh (the city of the veranda of Mecca), and Riau. The social environment includes poor, rich, male tramp, female civil servant, radical Islam, moderate Islam. The following describes the binary opposition relationship: first, cultural opposition: Indonesian Islamic State vs the Republic of Indonesia, the forest vs the city, Free Aceh Movement vs the Indonesian National Army, village vs Krueng Geukuh Terminal, Aceh the city of the veranda of Mecca vs outside the veranda of Mecca, Aceh vs Riau.

Second, the social opposition: radical Islam vs moderate Islam, poor vs rich, male tramp vs female civil servant, FAM combatant vs the government employees of the Republic of Indonesia. Third, the human opposition: Asrul vs Putri, brutal vs polite, Zen the FAM Commander vs Marhaman, the Republic of Indonesia Commander, child vs parents, brother vs sister, villagers vs city people.

Asrul became a member of the Free Aceh Movement because of his revenge against the Republican Army who killed his father. Asrul's father was in the small plantation when the soldiers were chasing a guerrilla who had murdered an INA soldier and carried away his weapon. The soldiers vented their anger and shot blindly towards Asrul's father until he passed away. They also accused him of being rebel protecting the fighters. Starting from an event that occurred to his father, Asrul was determined to kill the government soldiers and became a member of the FAM.

“You yourself, Bro, why become a rebel?”

“Because my Father was shot to dead.”

“Was your father also a rebel?”

“No. We are farmers.”

“How was he shot?”

“The soldiers hunted the guerrillas who fled to our garden. They were outrage for not finding him. Apparently, the combatant had killed a soldier and fled with his weapon. The army vented their anger at my father who was in the garden at that time. They opened a fire blindly on my father and accused him of being a rebel. I felt very sad at time but that incident is common in our country. They are free to kill anyone, and there is nothing wrong with what they did. The worst thing is that the government protects them and gives a legal protection to kill anyone”.¹¹

Being a FAM member has a high risk; there are only two choices, namely being shot or shooting the enemies. Apart from being shot, they must live in the middle of the forest, and at times their life is threatened because the soldiers always hunt them using more modern military equipment. However, Asrul is a human who has a desire to live normal, to love and be loved by a woman. When he cannot resist his urge to return to his parents' home, Asrul lays down his war tools and leaves them in a hut. After arriving in Krueng Geukuh, Asrul encounters with two girls: Putri and her younger sister, Ana. Both sisters are very different in dressing; the younger sister wears Muslim clothes with a long veil, while the older sister wears jeans and a white blouse without a hijab. Her hair is hanging down loosely to the waist. Both girls are orphans, their mother died hit by a misdirected bullet, and their father also died shot by a man wearing a camouflage uniform. Even though their parents died as the victims of oppression, the two girls do not have a grudge against the murderers of their parents. Their priority has a good education and job. Putri is a civil servant at a state hospital, while her sister is still in college. On the contrary, Asrul is a homeless person with no job and a former FAM combatant.

When Asrul was in Riau, he encountered with Putri and Ana by chance. The siblings even invited Asrul to stay in their home after listening to the story and seeing his condition. At this moment, Asrul was in doubt between returning to the FAM or leaving the FAM and joined the Republic of Indonesia. One day, Asrul asked Putri permission to go home to see her mother in Aceh. Arriving at his mother's house, after Asrul performed the morning prayers, a truck full of soldiers suddenly stopped in front of the house. Asrul was arrested and taken to the military headquarters. In the interrogation, he confessed as a repentant guerrilla, and this confession put him away

¹¹ Nur Arafat, *Seumpama Matahari* (Yogyakarta: Diva Press, 2017), pp. 73-74.

from being detained. He even obtained kindness from the local government.

Social Structure in *Seumpama Matahari* Novel

The social structure of *Seumpama Matahari* novel took place between 2001-2004 with the setting location in Aceh, the wilderness, North Sumatra and Riau. In those years the Indonesian government carried out the military operations in Aceh and sent the Indonesian National Army to defeat the FAM combatants. At that time, only nine FAM combatants were left, including the commander. The FAM members consist of young people, and almost all of them had a background of revenge against the INA. The military groups had shot their parents due to the wrong targets or the charge of protecting the rebels. As the FAM members, what they obtained was not the victory but the fear of being shot by the INA. During the military operation, several people of FAM were shot dead; others were taken hostages, or the INA killed them. At present, the remaining FAM combatants were Asrul and Commandant Zen. When Asrul left the forest to return to his parents' house, the INA shot Zen. The military operation situation in Aceh at that time was very tense as there was a fire-fight between the FAM and INA. The residents chose to leave Aceh instead of staying at the region. They were fearful of being shot either by the FAM combatants or INA soldiers.

As one of the FAM members, Asrul managed to escape death as he left Aceh and settled temporarily in Riau. Asrul lived as a homeless person when he was still as FAM member and always frightened of being shot dead by the military. Due to his surrendering and show no resistance, he received compassion from the government of the Republic of Indonesia.

Adventures of the Radical Islamic Group of the Free Aceh Movement

The Free Aceh Movement aims to fight against the Republic of Indonesia by establishing a country in a country, namely the Indonesian Islamic Nation. The FAM combatants led by the Commandant Zen stayed in the forest in which they would face the military operations at any time. Their life was at stake, and they needed to survive and retaliated the INA attacks. They considered the battle as merely a game. The FAM combatants were not petrified; even

humorous talked while turning their bodies. This can be observed from the following quotation.

It's fun we're stuck here, huh? Basyah said jokingly, as if what we were facing was not a real war.

Maun turned his body around. While lying down, he watched the direction of the coming bullets that ended up in the wrong place at the trees on the edge of the forest near us. The sturdy man opened the AK-56 key.

"I will retaliate! whispered Maun impatiently."

"Don't!" I forbade.

However, Maun's rifle was shaken; Thueep! Thueep! Thueep! Thueep! Maun shot towards the opponent. The explosion happened repeatedly. Followed by Basyah, I couldn't stay still either. The three of us opened fire while moving; scattering each other so that the enemy had difficulty finding the direction of the target.

"Ah ... ! A screaming was heard in the distance"

The scream was heard about a hundred steps from us. ¹²

The FAM combatants were not disturbed, they were even happy because they could make fun of the INA soldiers who were chasing them. Forest is their place of residence, and they have gotten along with the entire forest contents for years. Every time there was a military operation, the FAM combatants were always safe, and no one was shot.

"Before the aftershock, the three of us ran helter-skelter without the desire to fight back to their attacks because we did not want to die in vain. We kept running, leaving the sound of the explosion behind that made the forest dwellers shaken violently. The trees could no longer protect their dwellers".

Half an hour later we arrived at a hill with steep high rocks. Trees rarely grow here. The curves and bulges of towering stones could protect us from the shooting of the government troops.

"Wow, I like this!" Maun pointed at the sky above the forest where we were. A helicopter was seen spying above with a vibrating sound in the air. It looks like they missed watching our

¹² Ibid., pp. 19-20.

whereabouts here and thought we were still there in the forest. Even so, we were anxious.¹³

For them, war is not taken seriously because death, joke and jest are art, and art is part of life. During the military operation, they were always safe. So far, the FAM combatants considered the war as a game, but they need a strategy in order not to die in vain.

End of Adventure of the Radical Islamic Group of the Free Aceh Movement

To continue living under the pursuit of the Government soldiers, eventually, the FAM combatants were scattered until the Republican army shot dead commandant Zen. The INA changed its war strategy by encircling the opponents so that they could not get out. Furthermore, the INA equipment was more modern compared to the rifles belonging to the FAM members. The INA members spread out in various parts of the country and then surrounded the base of the FAM members.

“Zen, they are Kostrad!”

“How do you know?”

“By the way they surround us.”

“How do we escape from here? Behind us is the mountain. In fact, we are not in the control of the area. Do you have a plan?” Asked Zen while filling in his SP bullet.

“They had lost one armored vehicle,” I whispered.

About sixty yards behind the rubber trees to the west, a number of people wearing camouflage uniforms were waiting for our reaction. They were yelling. We did not respond. “Rebels,!” There was another shout, “Give up!”.....

“We must get water immediately. Otherwise, we can die of poisoning,” Zen said in a broken voice.

For two hours we left the battlefield. None of us fell victim, or injured. But now our lives were threatened by the amount of gunpowder inhaled. We have to get water as a bidder. Otherwise, we can die of poisoning

¹³ Ibid., p. 23.

“Bro, Bro..... Why are you musing for so long, Bro Asrul”, Putri's voice startled me.

I was thinking about Zen.”

“What happened?”

“He is dead.¹⁴”

Asrul felt that being the government opposition of the Indonesian Republic was not the right choice, particularly when he became homeless in the middle of Riau city. Also, being FAM combatant cannot live freely in the midst of society. Other anxieties of being FAM members are being shot by the INA, living in poverty, and can die of starvation. When the government troops caught him, Asrul admitted that he rebelled because of wrongdoings. Asrul desire to rejoin the Republic of Indonesia apart from obtaining a clear social status as an Indonesian citizen, he also wishes to carry out the Prophet's Sunnah that marries the woman he loved. The following quotation is Asrul's statement.

“You are a rebel, right!”

“Yes,” I replied.

One of the personnel squatted in front of me.

His face was soaked in sweat; smiling mockingly. His right hand patted my left shoulder. Looking at me. I bowed.

“Young man, this is the only time a person confessed when arrested”, he said.

I looked at the three crooked black lines, stuck under his shoulder. His name was blocked by the rifle butt.

“Why do you confess? Many people who are caught made a vow that they were not involved in the rebellion. Why do you dare to confess,” he asked half in a whisper.

“I want to be honest. I haven't been involved in the guerrilla for a long time. All this time I was in Riau. I will return there because I want to get married.

“So you are going to marry?”

“Yes. I want this investigation can be done quickly”, I said sadly.

¹⁴ Ibid., pp. 138-9.

I can imagine Putri who is anxiously waiting for me. I promise I'll be back soon. I promise to her many times. However, this event was unexpected. Without doubt she will contact me later. My cellphone is left at home.

“Are you honest?”

“Yes, I speak as it is.”¹⁵

The Republic of Indonesia is the country mother, the homeland of Indonesia. A rebel is like a vengeful warhorse, now Asrul returns to the lap of the fatherland, meaning that he has the awareness or consciousness to love the homeland of Indonesia, unite together to protect the Republic of Indonesia from enemy attacks.

I am actually a warhorse. The horse that leaves the race and then dashes off to explore the jungle of love. Now I'm shouting at the wind. My previous race field was just a hateful magma from a vengeful volcano!

History has recorded the struggle of the FAM members with tears and blood. But, for me, that memory was just a jest of the past. It's up to those who want to carry on with their ideal. I will start a new chapter. The existence of this day is due to the past. However, humans are born for the future.

“If you are honest, we will hand you over to the court. We will not turn you over to the police.

“But please sir. Please wipe out my name from the fugitive list. I want to be a good citizen. I love my mother, sister and future wife.

“Of course. If we see that you really want to return to the fatherland.

I will release you, said the man in green whose name turned out to be Marhaman.¹⁶

Social Structure of Joko Widodo-Jusuf Kalla Administration

Seumpama Matahari novel was first published in 2017. At that time, the administration of President Joko Widodo-Jusuf Kalla was

¹⁵ Ibid., pp. 105-6.

¹⁶ Ibid., pp. 111-2.

incessantly fighting against the three main challenges of the Indonesian people, namely the decline of state authority, the weakening of the economic foundations, the intolerance and the state personality crisis. A guideline called the 2014-2019 Road for change was prepared by reinserting the Trisakti amulet initiated by Ir. Soekarno. Those are sovereign physically, self-sufficient economically, and have a social-cultural personality. The three notions of Ir. Soekarno were to break down the uncertainty of Indonesia's condition during the Cold War era in 1964. The conditions in the Cold War era were similar to Indonesia's characteristics in the XXI century. For example, (1) the emergence of the trans-nationalist movement; (2) the lack of bureaucratic empathy capability; (3) the appearance of the structural poverty pockets; (4) the growth of the inferiority mentality feelings towards the foreigners and the disregarding of the local culture; (5) the spread of defamation, false news (hoax) among the society; and (6) the emergence of Ethnic groups, Religion, Race and Inter-group tensions.¹⁷

To cope with the problems and challenges of the Indonesian people, President Joko Widodo aligned the Trisakti initiated by Ir. Soekarno with the concept of Nawa Cita. Nawa Cita is a reference for the performance of the Jokowi-JK administration in 2014-2019 which have several considerations. First, the state protects all nations and provides a sense of security for all citizens. Second, the government tries to present or build clean, effective, democratic, and trusted governance. Third, making Indonesia from the periphery by strengthening the regions and villages within the framework of a unitary state. Fourth, reforming the system and law enforcement that is free of corruption, dignified, and trusted. Fifth, improving the quality of human life, and the Indonesian people. Sixth, increasing the productivity of the people and competitiveness in international markets so that Indonesia can compete with other Asian countries. Seventh, creating independence economic by driving the domestic industrial strategic sector. Eight, revolutionising the nation's character, and the last is strengthening the diversity and reinforcing Indonesia's social restoration. The social structure of Jokowi-JK 2014-2019 administration is an entirety. The re-joining of one FAM member to

¹⁷ Tjahjo Kumolo, *Nawa Cita Untuk Kesejahteraan Rakyat Indonesia* (Jakarta: Penerbit Buku Kompas, 2017), pp. 26.

the Republic of Indonesia shows that Islam in the Republic of Indonesia is not radical but moderate Islam.

Moderate Islam as the World View

The worldview is an idea, aspiration, and thought conveyed by the author as a representative of a social class. The author's social class is a non-violent one, namely moderate Islam. The author is not a native of Aceh, but a native of North Sumatra. The author's position is on the side of the government of the Republic of Indonesia. This social class aims to invite the FAM combatants to immediately surrender to the government of the Republic of Indonesia and join the Republic of Indonesia. The government of the Republic of Indonesia finally signed a memorandum of understanding with the FAM in 2005 in Helsinki. The basic principle of the Helsinki MoU is to alter the rigid conflict to a political struggle with the aim to resolve it. The transformation of the battle is directed to a change, namely a conflict characterised by war to a political transformation containing negotiations in the politics, social and economic fields.¹⁸

Moderate Islam prioritises the principle of togetherness consisting of various groups and factions, not one group or one faction only. Moderate Islam supports the power of the government of the Republic of Indonesia; not the Indonesian Islamic State. The government of the Republic of Indonesia establishes power from the one supreme God and other basics which are the principles of moderate Islamic teachings. In building a judgment about moderation, individuals should have good understanding or values of Islam. Human knowledge of natural laws will give birth to science, and humans obtain knowledge through their reasons or ratios. Thus, besides being scientific, being modern is also reasonable. Modern also means dynamic and against traditions that are incorrect since they are not fit with reality. Something that is now said to be modern will become old-fashioned in the future, whereas what is utterly modern is correct, namely God the Almighty, the creator of all nature.¹⁹

Islam comes from Arabia when Islam arrives in Indonesia, and the teaching should accommodate the local culture without losing its

¹⁸ Moch Nurhasim, "Transformasi Politik Gerakan Aceh Merdeka (GAM)", *Jurnal Penelitian Politik*, Vol. 6, No. 1 (2009), p. 85.

¹⁹ Nur Kholis Madjid, *Islam Kemodernan dan Keindonesiaan* (Bandung: Mizan, 2013), pp. 210-211.

original identity. The spreading of Islam by Wali Songo in the 15th to 16th centuries was a unique agent. In disseminating Islam, Wali Songo can integrate the spiritual and secular aspects of teaching. Their position in the sociocultural and religious life in Java is very enthralling. In other words, Islam has never been the religion of Java if Sufism developed by Walisongo is not rooted in society. These characteristics indicate that the teachings of Islam in Java are presented with peace even though it seems languid but are convincing. Based on the historical facts, the local tradition is tolerant and modified into Islamic teachings, but they still rely on Islamic principles. This Islamic teaching embraces the nobles and the majority of Javanese people who lived on the north coast. The way Walisongo struggled in pioneering Islam is very unusual because it was implemented merely, for example by showing a new alternative path without interrupting the local traditions and the ordinary people easily captured this approach. The approach used is quite genuine and integrates with the community.²⁰

What we must always be remembered and taken into account by all Islamic movements in Indonesia are the religious, ethnic and cultural conflicts must not occur in the future. Therefore, if talking about Islam, Indonesian and humanity mean that we have entered into a deep and broad realm. In other words, the map of Indonesia's future is built and created for everyone who lives in Indonesia and feels comfortable and secured. The principle of justice applies to all people. Therefore, there should be no discrimination with the consideration or reason that the majority of Indonesia's population is Muslim.²¹

Muslims who want to dialogue, who mutually respect fellow human beings, are not trapped in extremity behaviour and are nationalist, not treacherous. Then, they are moderate Islam. Every moderate Muslim in Indonesia does not want violence or oppression, and they respect the local culture. What needs to consider is Islamic teachings will always adjust to the conditions of the times that are ever evolving, but still referring to the Qur'an and Al-Hadith.

Conclusion

The Free Aceh Movement declared by Hasan Tiro was a form of disappointment and social jealousy towards the central government.

²⁰ Abdurrahman Mas'ud, *Dari Haramain ke Nusantara, Jejak Intelektual Arsitek Pesantren* (Jakarta: Kencana, 2006), pp. 54-58 and p. 67.

²¹ Maarif, *Islam dalam Bingkai Keindonesiaan*, pp. 308-9.

The people of Aceh feel neglected by Jakarta. The centre promises to implement the autonomy of Islamic law in Aceh, but the promise never came. Aceh was even part of the province of North Sumatra. The people of Aceh rebelled and left the Republic of Indonesia and established the Indonesian Islamic Nation. On the contrary, moderate Islam appealed to the Free Aceh Movement to immediately disband, leaving the Indonesian Islamic Nation, and re-join the Republic of Indonesia. Thus, the moderate Islamic worldview expressed by the author is nationalist-humanist and nationalist-religious. Moderate Islam is not only concern with the interests of one class, one group, one faction, and one religion, but it is concerned with the classes, groups, factions, and other faiths as summarized in the grand ideology of the Republic of Indonesia, namely *Pancasila* (Five Principles) with the motto *Bhinneka Tunggal Ika* (Unity in Diversity). Besides focusing on worship, moderate Islam also has a broad view of common interests. Adherents of Islam are obliged to establish harmony with other people, are flexible but not rigid because Islam teaches to place fellow human beings equal. []

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