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The Political Changes of Ulama In The Aceh Government System

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Abstract

The ulama institution in Aceh's politico-legal position (*rechtspositie*) is examined in this paper. Therefore, it can be argued that two roles—the role in public law and the role in private law—are played. To draw this distinction between public and private law, despite the fact that it is a conventional one in the legal profession, and there are still some differences of opinion regarding *nomocracy*. Roles and positions of ulama in law are commonly discussed together since you must constantly evaluate your position in law before talking about roles. The administrative institution is specifically required by the Aceh government to hold an equal position to the Governor, Regent, Mayor, and members of the local parliament (DPRA/DPRK). Therefore, this study is to examine how to manage the role that this ulama institution plays in the political system as well as other cases that pose significant issues for Aceh as a whole, such as the case of Islamic banking, arts, environmental issues, educational system of *dayah*, local party and the humanrights issues. Due to the conversion of Islamic banks, which are not inclusive and only frequently motivated by the spirit of implementing an anti-usury economic system whose significancy is unclear, many international tourists are unable to withdraw cash from ATMs in Aceh. The ulama's influence in Aceh is to blame for the widespread economic, environmental, and humanitarian catastrophe. This study brought up questions regarding how ulama (HUDA, MUNA, and MPU) in Aceh view politics, how politics are involved in Aceh, how strategy and ideology are used in politics, and what influences the variances in opinions regarding ulama involvement in politics in Aceh in the midst of conservative turn in Aceh. The purpose of this study is to identify the techniques and ideas utilized by ulama in Aceh politics, as well as the areas in which they participate and the causes of any disagreements among them over their participation.

Keywords

Ulama, Islamic Scholar, Aceh, HUDA, MUNA, MPU, Conservative Turn, *Nomocracy*

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1. Introduction

The establishment of the ulama institution in Aceh should be welcomed and managed well. The use of ulama institutions in assisting the government system in Aceh can be a major supporter of the progress of the Acehnese people. For that we need cooperation and also a big role from the ulama in Aceh. the social and political roles of some leading ulama in Aceh originated from Aceh and Islamic thought mainly developed there. Hamzah al-Fansuri and Nur

al-Din al-Raniri-to mention but a few-were among the Acehese ulama who contributed to the Islamic intellectual development during the periode concerned (Saby 2014).

In the past, the ulama existed and were born because the people wanted them and needed them. There is not a single institution that is formed and becomes an association of scholars, they exist and are present because of needs and the community really appreciates their existence, the community needs their role and guidance. Ulama are also respected by royal leaders and are very attentive to all suggestions and criticisms of scholars (Nurudin, et al. 2018). Ulama and umara cooperate with each other and help each other in government policies in the kingdom. the thoughts of the twentieth-century Acehese ulama, Shaykh Mudawali Al-Khalidi, who was one of the charismatic ulama of Aceh in the twentieth century, because in the context of Aceh, the role of a dayah ulama was very influential in people's lives. The problem of kalam thinking that often becomes a hot conversation at any time for example about the acts of servants, the will or justice of God and eschatology, which is believed to be able to answer the problems of the Ummah and there will be a basic concept about it, where the Acehese people who are known to be harmonious and polite bring many basic foundations kalam that makes them live peacefully (Wildan, Sukiman dan Drajat 2019).

The arrival of Islam in the Malay World has resulted in the beginning of intellectualism and rationalism among Malays especially in the 17th century Aceh (1511-1650). One of the prominent scholars of Aceh is Nuruddin Muhammad bin Â'Ali bin Hasanji bin Muhammad Hamid al-Raniri al-Quraisyi al-ShafiÂ'i, known as Nuruddin al-Raniri (d. 1658). Al-Raniri was an Â'ulama, sufi, jurist and man of letters as well as a historian during the rule of Sultan Iskandar Thani (1636-1641). As a historian, al-Raniri contributes greatly to the development of a new form of Malay historical writing through his concept of universal history and the concept of Islamic history that are manifested in his work on history entitled *Bustan al-Salatin fi Dhikr al-Awwalin wa al-Akhirin* (The Garden of the Kings on the Recollection of the Past and Present). Therefore, this article attempts to accentuate *Bustan al-Salatin* as a book of Islamic history through the discussion about the structure of *Bustan al-Salatin* and al-RaniriÂ's purpose of writing *Bustan* (Hamzah, Noor dan Denisova 2014).

Although Aceh may now be considered a marginal backwater on the periphery of global currents, for many centuries it served as one nodal center for extensive commercial, cultural and intellectual currents spreading across the Islamic lands. Aceh functioned as one nexus for the bustling cross-currents of Muslim commercial activities and Islamic cultural and intellectual networks connecting the Islamic lands from South West Asia to Central Asia and India as far as China and eventually even linking with North American shipping commerce in the nineteenth century. That was the time when Boston clipper ships made round trips from the East coast of America to Aceh for the pepper trade. What were the reasons for its creative energy and its successful integration into the ebb and flow of trans-continental currents? One of the vital factors for Aceh's fertile civilisational activity was the organically embedded social role exercised by its cultural and intellectual leaders. We are referring to the 'Ulama who advised the political class and endowed them with legitimacy, and who gave the commercial leaders their moral compass, while fulfilling the fundamental task of religious and legal guidance for common people. Knowledge was arguably the most distinguishing feature of Islamic civilization, and the guild of trained knowledge-holders until recently exercised a

preponderant role in almost every sphere of life. This outstanding feature has been well highlighted by Professor Franz Rosenthal in his classic study *Knowledge Triumphant* (Husin 2014).

Sayf al-Rijal is the least known Sheikh al-Islam, the highest religious appointee in the court of Aceh Dar al-Salam, in the seventeenth century. Yet, he replaced the renowned Sheikh Nur al-Din in 1643 and in turn was succeeded by another famous ulama Abd al- Ra'uf al-Sinkili in 1661. As of date, there is very little information on al-Rijal and his writings after he won the struggle against al-Raniri and was appointed as the Sheikh al-Islam by Sultanah SafiatuddinS yah in 1643. So, what happened to Sayf al-Rijal after his appointment? (Khan 2012).

Ulama are also often involved in debates for the sake of science and avoid discussing things that are earthly world problems and how to create practical solutions to all of them. For instance, the debate over Wujudiyah teaching of 'Abd Allah bin 'Abd al-Qahhar al-Bantani on the text *Masyahid an-Ndik fi maqamat as-Salik*. Even though 'Abd Allah bin 'Abd alQahhar al-Bantani was as a great ulama in the period of Sultan Abu an-Nasr 'Arif Syifa' Zain al 'Asyiqin—the ruler of the sultanate of Banten in the eighteenth century--his name was scarcely mentioned in the history of Banten. This sultan asked him to write a book of Wujudiyah, especially dealing with tajalliyat. The polemic of WuJudiyyah happens in Banten is different from that of in Aceh. In Banten, there is no information stating that the sultan of Banten bans and considers the adherents of wujudiyah teaching as infidel (kafir). Dealing with tajalliyat (the discourse over realms) concept, he expresses it in the explanation of tajalli phases of God over the realm that he divides into four kinds of world: 'alam ilahi, 'alam jabarut, 'alam malakut and 'alam nasut. His division of these worlds is much different from al-Burhanpuri's concept of Martabat Tujuh and the world concepts of Hamzah Fansuri, al-jili as well as Ibn 'Arabi (Kurniawan 2019).

After Indonesia's independence, many new policies and politics developed in Indonesia, including the desire to maintain independence after Indonesia was long colonized by the Dutch and Japanese (Muhammad, Sukiman dan Irwansyah 2019). The Social Status Shift and Collapse of Uleebalang in Aceh of 1900-1946. The conflict between ulama and uleebalang increasingly entered a critical phase, especially after news of Japan's defeat. the surrender of the uleebalang did not dampen the ulama's determination to continue to expel the Dutch from the land of Aceh in various regions, both in Aceh City, Pidie, North Aceh, West Aceh, Central Aceh and Southeast Aceh fall on the battlefield. The Aceh War had a great impact on the people of Aceh, especially the scholars. The direct impact of the Aceh war can be seen from the division of ulama into three groups, there are 1) The ulama who was the Kadli in the government of the uleebalang who recognized Dutch sovereignty; 2) The ulama who only give religious lessons in dayah-dayah; and 3) The ulama who still continued the struggle against the Dutch. In addition, the fundamental impact is the strengthening of the position of ulama in Acehnese society. Another impact is the widening of the distance between the ulama and the uleebalang. The Dutch tried to break the Acehnese community through politics (Muhammad, Sukiman dan Irwansyah 2019).

The role and position of women scholars in Bireuen and Aceh Besar district in order to see the progress and what areas could be run by women scholars and to look at some obstacles faced in carrying out that role. although the role and position of women clergy (ulama perempuan) has changed from year to year, but the recognition of the public still places men

(Tgk agam) as the dominant figure of scholars in all fields. It is well understood as a social construction for the women themselves do not have enough confidence to be called as "ulama perempuan" or "Teungku Inong". This condition in fact will affect the community recognition. Normally, some roles that are common done by ulama perempuan such as teaching, preaching, teaching rituals of Hajj and implementation burial (jenazah). Meanwhile, in the areas of writing and involved in religious organizations and political parties are still very seldom. It shown that the formation of ulama perempuan from the boarding itself, and the government even non-government parties still do not maximized (Zainuddin 2017).

The history of Aceh Sultanate in 1641-1699 might be an exception of the Islamic history in general. While the history of Islam is generally male-dominated, Aceh which had strong Islamic credentials was once ruled by four female rulers consecutively during the period of six decades. How did Muslim women become rulers of an Islamic kingdom despite Islamic teaching "prohibiting" them from taking a leadership position? How did people react to this fact? How did the queens rule the kingdom and survive despite opposition? Despite notions of some historians that the queens' periods were the weakening time of the sultanate, the existence of female rulers is a proof of the continuing position of women in the public sphere even in an Islamic state (Rosatria 2014). The presence of influential aristocrats, the division of Aceh into three powerful sagis, and the support of 'ulama' are main contributing factors to the rise and establishment of female rulers in Aceh. The administrative structure of the sultanate and its Islamic character suggest the development of moderate Islam that made women leadership in Aceh possible. The opposition to female rulers in Aceh which the succession of rulers was hereditary was more politically and economically-motivated than religious (Umam 2013).

The sultanah, have been enjoying a memorable position in the historical memory of Aceh, appealing equally to its learned and unlearned classes. In present-day Aceh, Sharia law has generated much debate for almost last two decades especially with regards to the "oppressive" attitude of Islamic law towards the women, and one might wonder why a female ruler should ask a member of her religious elite to write a book about "oppressive" Sharia law (Kooria 2016). There are many other examples of the failure of the Acehnese ulama in determining the right politics for the advancement or victory of Islam in Aceh in the face of colonial powers or the politics of the nation state.

As a country with the greatest Muslim population in the world, it does not make Islam its ideology. In the form of relationship how Islam and the Unitary State of the Republic of Indonesia can be realized. This classic problem still requires special attention, because the debate is always inviting Reaction and action. Islam as a religion is seen as a system of living systems that are complex and capable of being believed to be a powerful mechanism in dealing with various problems of life encountered. Shari'ah is composed of a mixture of pre-Islamic customs and customs with principles and laws derived from authentic Qur'an and Hadith. Islamic thinkers seek to become Islamic teachings of ethical and national policy. Nevertheless, the principle of the state of Indonesia is accepted as final, but until now the conflict between Islamic identity and Indonesia is contested, albeit on a lesser scale (Rangkuti 2017). In 1998, there was a major event in Indonesian history, where students throughout Indonesia staged demonstrations to remove President Suharto from his position as president who had been in power for more than 32 years. The period after the fall of Suharto is better known as the

reformation period, where it is hoped that many changes will occur in the Indonesian state administration system and political power in Indonesia (Barter 2011). Aceh, which is part of the secular Republic of Indonesia, has been unable to separate itself politically and militarily and has ended up trapped in the uncertainty of the ulama's attitude until now.

In the current political constellation of Aceh, the ulama are divided into two associations: HUDA, MUNA. But both are trying to gain influence within the MPU institution which is the only association recognized and supported by the government financially but not morally. HUDA is an abbreviation of the Aceh Dayah Ulama Association, as a forum for channeling the aspirations of the Dayah scholars in Aceh. MUNA is an abbreviation of the Aceh Nanggroe Ulama Council, as a forum for channeling the aspirations of political ulama in Aceh through the auspices of a local political party, the Aceh PA Party. One of the local-based ulama organizations that have contributed a lot of thought as well as being a forum for social, political and religious movements in Aceh was started by PUSA (The All Aceh Ulama Association). After PUSA disbanded, the ulama then formed an MPU (Majelis Permusyawaratan Ulama) as a place to channel their aspirations. The presence of the MPU has been very meaningful to the people and government of Aceh since the New Order era until now, because of various fatwas related to the law being implemented in Aceh, it is the MPU institution that is obliged to issue them. Along with the formalization of Islamic law, MPU became a non-formal institution that partners with the government and DPRA with tasks regulated through Aceh qanuns.

Besides PUSA and MPU, religious thought movements were also born by the Inshafuddin, HUDA, RTA and MUNA organizations in Aceh. The last mentioned organization, namely MUNA, although it did not issue a fatwa, in the political constellation of Aceh it was taken into account by the community, because this organization played more of a role in creating post-peace political balance in Aceh. The method used in this study is a qualitative method, with data collection techniques through observation, interviews and data collection documentation. The results of the research include: First, the MPU as an institution that partners with the government and the DPRA has dared to issue fatwas against the prohibition of deviant sects that thrive in Aceh through MPU's fatwa No. 4 of 2007. Second, the MPU has succeeded in suppressing religious turmoil that occurred through the Acehese ulama's muzakaran by producing decisions which then became recommendations that all components of the Acehese community had to adhere to. Third, MUNA was originally a post-peace GAM spiritual organization and became a very important organization in maintaining the political balance in Aceh. Fourth, MUNA through their religious studies has become one of the organizations ready to guard the religion of the Acehese people.

The position and role of the Majelis Permusyawaratan Ulama (MPU; Consultative Assembly of Ulema) in the process of re-Islamization, in the sense of Shari'atization, of Aceh in post-New Order Indonesia. Shari'atization in Aceh is a complex issue, related not only to religious but also political contestation amongst various elements of Acehese society. Although a political project of the central government to draw popular support away from the Free Aceh Movement (GAM), which did not have Islamic agenda, it was formulated mainly by official ulema, Majelis Ulama Indonesia (MUI; Indonesian Council of Ulema), especially from 1998 to 2001, and after 2001 by the MPU.) Despite the MPU's significant role in the initial phase of Shari'atization, and despite the privileged status given to it by the Law on Aceh

Governance and local bylaws, the MPU was unable to sustain its prominent role. The MPU was frustrated, this article argues, by the actions of other agents—‘Shari‘a state apparatuses’ (especially the Shari‘a Office); ‘secular state apparatuses’ (especially governor and regional parliament); and Islamic and ‘secular’ political parties-during the negotiation and renegotiation of what kind of official Shari‘a should be implemented. Thus, over the last decade Shari‘a implementation at the official level has been defined mainly by both Shari‘a state apparatuses (including the MPU) and secular state apparatuses, rather than by independent dayah-based ulema and Islamist groups. This situation is owed in part to the marginalization of independent ulema and the absence of a radical Islamist movement in Aceh at the beginning of the Shari‘atization process (Ichwan 2011).

Citing the opinion of Fazlur Rahman in his book *Islamic Methodology in History*, there are two main tasks of the scholars (Anwar 2014). First, the ulama function as advisors to the government, both to the legislature and the executive, the advice of the experts is very much needed, including in explaining some technical terms in the fields of legislation, religion, government and law, for all of which it is necessary to have institutions that manage it. Second, the task of the ulama is to carry out their duties as religious leaders for the community. This leadership in the religious field will help create and structure the idea of Ijtihad.

Scholars are expected to be someone who has high skills and intellect compared to ordinary people. They can be role models and can be a place to ask questions and solve some problems in society. This hope is also expected to exist in the ulama institutions in Aceh, namely the leadership of the ulama at the MPU (Fitriani 2016). There are many things that can be asked for consideration and opinions of scholars. MPU as one of the regional institutions whose position in law is equal to that of the regional government, then it is proper for them to be included in the government system as an institution for consideration and giving advice or criticism to the government (Lukman dan Khairuldin 2017).

Fazlur Rahman (Burton 1968) also argues that the task of making laws in a country is not the task of scholars. The task of making laws remains the task of the people's representatives sitting in the Legislative Body (Rahman 2001) (Serjeant 1968). So the assumption that says that the ulama is to make laws is not only wrong, but also denies the truth of the process of forming Islamic law which is known in history.

In Islamic history, there has never been ulama making laws, where historical facts show that it is the rulers who make laws and not fiqh experts (Rippin 1984). Another fact also shows that Ijma' is recognized as the Ijma' of the entire Ummah, and not the Ijma' of the scholars individually and this applies until the end of the second century Hijri. Even if there are ulemas in the legislature, like what is currently happening in Indonesia, they are only members of the people's representatives and are part of the government in charge of making laws, not as clerics. So that it becomes a reference for the formation of an ulama institution in Aceh where the MPU is formed as a deliberation institution that will provide considerations, criticisms and suggestions to the government in terms of regional policies in Aceh. This is in accordance with the mandate of Qanun Number 2 of 2009. The often ambiguous and indecisive Ijma ulama has left Aceh in a prolonged state of uncertainty.

However, whether this is correct and what if the ulama also participate in politics. Maybe in terms of making laws, the ulama institution is not the place, but that doesn't mean that the

ulama can't be involved in politics in a government (Syafieh 2016). Ulama institutions need to exist and to be able to exist in government they need to study the political system in Islam in order to achieve the goal of forming the ulama institutions. There are two politics (shiasah syar'iyah and syiasah wathaniyah) known in Islam, namely politics in Islam or Islamic law, namely syiasah syar'iyah and politics in government which is called syiasah wathaniyah. It is important that both are known and studied by scholars and their institutions.

Speaking of roles, it is important to know in advance what a role is. In the Big Indonesian Dictionary, what is explained is what a role is, where a role is what is done, a task, something that has a big influence on an event. Role is a concept of what an individual can do which is important for the social structure of society, the role includes the norms developed with a person's position or place in society. a series of rules that guide a person in social life. According to Biddle and Thomas, the role is a set of formulations that limit the behaviors expected of certain position holders. For example in the family, the behavior of the mother in the family is expected to be able to give advice, give an assessment, give sanctions and others.

Meanwhile, the definition of role according to Milton Friedman is "a series of behaviors expected of a person in accordance with a given social position both formally and informally. Roles are based on role prescriptions and expectations that explain what individuals must do in a given situation in order to fulfill their own expectations or the expectations of others regarding these roles (Friedman, 1998: 286). Through Friedman's conceptual framework, we try to see how the ulama in Aceh have been wrong in providing solutions for the community and government.

The role that the law gives to the ulama institution, namely the MPU in Aceh, is a social position that formally explains what the ulama institution must do in society and government. The role gives birth to a role in carrying out its duties and functions, where the MPU as a formally legitimate clerical institution must be able to find concepts and develop norms that must be carried out on a daily basis. Acehnese Islam has been (and still is) largely known as Islam with 'smiling faces'. But in the last decade at least, drawing benefit from the democratic opening up, some figures and groups introduced radical Islamic ideas and praxis that have transnational origins that in turn could affect the future of Indonesian Islam. Martin van Bruinessen (2013) theory is an excellent anthology of this disturbing development brought about by the so-called 'conservative turn' within certain elements of moderate Islam in the largest Muslim country in the world (M. v. Bruinessen 2013).

2. Methodology

This article is written based on the legal method where we use a qualitative approach. Our data is based on the responses given by many experts in showing their reactions to the emergence of various contemporary laws and regulations and comparing them with the history of the system of government and the application of applicable laws in the past (Harianto 2016). We collect some opinions from legal experts and Islamic experts in other fields of science, diligently and thoroughly, and then we match them with legal trends in society (Rahman, A Survey of Modernization of Muslim Family Law 1980) (Sonn 1991) (Schacht 1966). We also use the in-depth observation method to see the legal phenomenon in Acehnese society where many failures to apply Islamic law in Aceh are discussed by many groups. We have gathered

responses from various mass media as well as views on various social media to see the problem of the position of the ulama which has been systematically and tragically marginalized.

3. Discussion

The ulama institution and their function in Aceh need to be studied and examined in greater detail to determine why they have reduced to being only formal institutions with a legal standing that is equal to that of the local government. In this dissertation, the shifting position of ulama in Aceh's current political structure will be further explored by continuing to learn about the past scholars' tendency towards conservative (M. v. Bruinessen 2011). The rise of Islamic conservatism and religiously-inspired radical-militant Muslim groupings in Aceh, particularly in the aftermath of the downfall of the Suharto dictatorial regime in May 1998, can be traced thru many unsuitable or the failure of the implementation of shariah.

Once celebrated in the Western media as a shining example of a 'liberal' and 'tolerant' Islam, Indonesia since the end of the Soeharto regime (May 1998) has witnessed a variety of developments that bespeak a conservative turn in the country's Muslim politics. In this timely collection of original essays, Martin van Bruinessen, our most distinguished senior Western scholar of Indonesian Islam, and four leading Indonesian Muslim scholars explore and explain these developments. This theory examines recent trends from a strategic institutional perch: the Council of Indonesian Muslim scholars, the reformist Muhammadiyah, South Sulawesi's Committee for the Implementation of Islamic Shari'a, and radical Islamism in Solo. With van Bruinessen's brilliantly synthetic introduction and conclusion, these essays shed a bright light on what Acehese shariah politics was and where it seems to be going (Fogg 2015). In accordance with the principles of the Unitary State of the Republic of Indonesia, regional governments in Indonesia are governed by Law Number 32 of 2004 concerning Regional Government, Law No. 8 of 2005 concerning Regional Government, and Law No. 12 of 2008 concerning Amendments to Law No. 32 of 2004 concerning Regional Government. Foreign policy, defense, security, justice, monetary and national budgetary matters, as well as religion, are among the Central Government matters that Regional Governments are not permitted to handle, according to Article 10 paragraph 3 of the Law.

However, the Central Government does grant the Regional Governments with a number of privileges and specialties, one of which is Aceh, which is granted four privileges and includes special areas with a number of specialties that are not granted to other regions, such as the establishment of ulama institutions to support the application of Islamic law in Aceh. In this dissertation, the function and status of the clerical institution in the Unitary State of the Republic of Indonesia will be further explained. It is important to comprehend the unitary state in question in order to avoid straying too far from the fundamentals of Indonesian rule of law when examining the function and position of the ulama institutions in Aceh.

There are various factors that set public law apart from private law. Among them are: interests (public law governs public/public interests, while private law governs special/private interests); how it is upheld (public law is upheld by the government, while private law is upheld by individuals); legal principles (public law contains special principles, while private law contains ordinary principles); and legal relations (public law governs relationships between the government and citizens, while private law governs relationships between individuals).

However, not all of the current legal professionals can agree on all of these differences, therefore up until this point, the distinctions between public law and private law are relative (Muslih 2017).

Dayah (boarding school), one of the oldest educational institutions, has played a significant role in the advancement of Islamic studies in Aceh throughout history. Dayah has been remarkably adaptable to the needs of the times because to a distinctive teaching methodology. This institution has produced highly qualified scholars in a variety of religious areas, both male and female. In the colonial era, Dayah has also produced a large number of philosophers and combatants (mujahid). The following are a few of them: Teungku Muhammad Daud Beureu'eh, Teungku Chiek di Tiro, Teungku Fakinah, Cut Nyak Dhien, Pocut Baren (all three are female), Teungku Chhiek Pante Kulu, Teungku Syiek Pante Geulima, Teungku Sheikh Muda Wali al-Khalidy, and many other charismatic. These are proof that dayah has acted as a potent religious and cultural bastion since its founding. For young men who want to meudagang, travel, and learn enough, Dayah is the place to go. Dayah typically performs at least some functions. Transferring Islamic sciences comes first, followed by upholding Islamic traditions and producing new religious experts. Dayah in Aceh differs slightly from boarding schools in other regions. Although it is not generic, it is not perceived as being male. Even at the most traditional and conservative boarding school in Aceh, such a situation won't arise.

Even while devout women scholars are still a small minority in society, this does not always mean that they have no prospect of ascending to the top of the diyah. According to Teungku Lainan, a highly respected and charismatic religious expert, gender equality is genuinely practiced in the Islamic boarding school. This little detail implies that the cultural stigmatization of patriarchy that has surrounded boarding school traditions has been invalidated by Dayah's experience with the tension between tradition and modernity. Dayah was first practiced as a sort of group learning that took place in the crevices of mosques. Zawiyah, an area of North Africa that represents an angle or corner, is where this civilization originally began to take shape. The zawiyah learning system—reading, discussing, and inspecting the books at the corners of the mosque—is still in use today, despite using other names and titles. This method is more frequently known as Tekke or Khanaqah in Turkey. This academic tradition, also known as "ruwaq" is practiced at the al-Azhar Mosque and other mosques in Cairo. In Malays countries, the names pondok (cottage) and surau are common (particularly Malaysia, Thailand, and Brunei). In Aceh and Java, it is referred known as dayah. The term zawiyah, which the Acehnese language then pronounces as dayah or deah, is said to be the origin of the word dayah (Yacob, Muhibuddin dan Ismail 2011).

To critically analyze and ascertain the socio-political role played by Muslim academics in Acehnese society in addressing and resolving social problems at present. The fact that there are Acehnese ulamas shows that the government acknowledges the value of the local traditions. However, some individuals believe such institutions are employed by the government to take advantage of ulama in their capacity as a bridge between the government and society. The institution offered the Acehnese ulamas a chance to increase their influence for the good of the populace (Jamil 2019).

Many Acehnese ulama are now influenced by the wave of conservative turn that is sweeping many religious (Islamic) communities, so they recommend regulations and qanuns

that clash with the general economic system and civilization. Music, for example, was never banned by Acehese clerics. If the rock band in Aceh is unable to endure for an extended period of time, the fatwa ulama number 12 of 2013 on art and culture of other arts under Islamic Syariat will be issued. However, in Aceh, Metal and Rock bands still exist and are active in the city's public spaces. The development, presence, and adaptation of the bands Inverno and Cronic in Banda Aceh are the subjects of this study. The Cronic band was founded in 1999, while Banda Aceh's Inverno was founded there in 2011 (Saputra 2019).

4. Concluding Remarks

There was considerable discussion among Indonesian legal professionals regarding the application of the rule of law after the 1945 Constitution was amended and the 1945 Constitution's justifications were abolished. Before the amendment, it was stated explicitly in the 1945 Constitution's explanation that Indonesia was a Rechtsstaat, or law state, and not a Machtstaat. In the Netherlands, the phrase Rechtsstaat (Rule of Law) is frequently used to refer to the concept of the rule of law as it is practiced in continental Europe. The notion of the western rule of law is one of the concepts of the rule of law that Philipus M. Hadjon separates into three categories. Some scholars do not utilize the Pancasila constitutional state concept for the concept of the rule of law in Indonesia.

Many scholars frequently utilised Malcolm Kerr's term "Islamic nomocracy" to refer to the rule of law as outlined in the Qur'an and Sunnah (Kerr 1980). Majid Khadduri also uses the term nomocracy to describe the idea of a state from an Islamic perspective, but he argues that the term Islamic nomocracy is more appropriate and demonstrates the connection between nomocracy or the rule of law and Islamic law in order to distinguish it from the idea of a secular state or a legal state according to the western concept (Khaddūrī 2002). Rechtsstaat, as defined by the Continental European concept of the rule of law. Examples of countries that use the rule of law model include the Netherlands, Germany, and France. England and the United States are two Anglo-Saxon nations that uphold the rule of law. Among other places, the Soviet Union, a communist nation, used the idea of socialist legality.

It does not adopt Islam as its ideology despite having the largest number of Muslims in the world. How Islam and the Unitary State of the Republic of Indonesia can coexist in form of a relationship. Because the argument always invites responses and actions, this age-old issue still needs special attention. Islam as a religion is viewed as a complex system of living systems that can be thought to be a potent tool for resolving a variety of life's difficulties. The ideas and laws of Shari'ah are a combination of pre-Islamic norms, customs, and authentic Hadith and the Qur'an. Islamic intellectuals strive to embody Islamic moral and governmental precepts. The clash between Islamic identity and Indonesia is still being debated, albeit on a smaller scale, despite the fact that the principle of the state of Indonesia is acknowledged as being final.

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