

THE ROLE OF ISLAMIC KINGDOM CHARACTERS IN NUSANTARA IN MAINTAINING THE INDEPENDENCE OF THE REPUBLIC OF INDONESIA 1945-1950

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ABSTRACT

The purpose of writing an article entitled "The Role of Islamic Kingdom Figures in the Archipelago in Maintaining the Independence of the Republic of Indonesia in 1945-1950" is to reveal what are the roles of Islamic royal figures and the roles and contributions of figures of the Islamic kingdom of the archipelago who helped play an important role so that lessons and the noble values of the leaders of the Islamic kingdom in their role in defending the independence of the Republic of Indonesia in 1945-1950. Qualitative research is research that intends to understand the phenomena experienced by research subjects such as behavior, perception, motivation, action etc. holistically and by means of descriptions in the form of words and language. While the type of research that the author does is historical research. The historical research method is a method that aims to make an objective and systematic reconstruction of the past through evidence to uphold facts and draw accurate conclusions. The results showed that the figures of the Islamic kingdom at that time also became an important part of the struggle to defend independence. With his various contributions through material and ideas as well as his ideas, he has become an important factor in Indonesia's success in defending independence. Without the involvement and role of the leaders of the Islamic kingdom at that time, it was impossible for the Indonesian nation at that time to succeed in seizing and defending its independence from the hands of the colonialists..

Keywords : Role Of Islamic Kingdom, Nusantara, The Independence

INTRODUCTION

A historical event certainly cannot be separated from the human element as the actor and determinant of a past historical event. In events that are considered historical events, characters or figures always appear, who stand out because they have a big role and influence in the event. Regardless of the role and influence, it is a role in terms of goodness or vice versa.

In the history of Indonesia since the 6th century AD, it is noted that the civilization of the Islamic world has contributed to the formation of a government in the form of an absolute kingdom in the archipelago. Thanks to the role of Islamic Ulama figures who later entered the royal elite, which made Islam even more solid as a royal political ideology. Therefore, the process of spreading Islam is expected to be easier (De Graff, 2003: 38).

In the era after the formation of the Islamic empire, the archipelago entered the era of the arrival of imperialists from Portugal and Spain. (Orphan, 2008: Chapter X XII).

According to Suryanegara (2010: 162), when the two Portuguese and Spanish imperialist powers had not been successfully broken by the Islamic kingdoms in the archipelago, there came a new wave of Dutch imperialism with its trading institution VOC (Vereenigde Oostindische Compagnie), and Britain with its trading institution EIC (The East India Company).

Until the 19th century, Dutch and British domination in political and economic life provoked a reaction from nationalist and Muslim groups to oppose foreign interference. Until the emergence of indigenous movements with modern intellectualist ideals, secular nationalists, communists, Islamic traditionalists, and Islamic reformist movements that rose against colonial rule in various struggles to formulate the form of Indonesian-Malay society in the 20th century (Lapidus, 1999: 309).

During the early days of World War II, precisely in December 1941, Japan conquered the Southeast Asian region, and in the same month the people in Medan (Sumatra) received Japanese assistance to carry out a revolution against Dutch colonial rule. After the Japanese seized one

by one the Dutch fortresses through battle, on March 8, 1942, Dutch troops through general Ter Poorter officially surrendered unconditionally to the Japanese through the Kalijati Agreement. Thus de facto and de jure, the entire territory of the former Dutch East Indies has since been under Japanese administrative control (Husni, 2015: 61).

The period of Japanese occupation of three and a half years was a period of national awakening. Because Japan applied a new colonial model and made many new changes to the indigenous people which eventually made the Indonesian revolution possible. Japan indoctrinated, trained and armed many younger generations and provided opportunities for older leaders to build relationships with the people (Ricklefs, 2015: 421).

In August 1945 Japan suffered defeat in World War II and surrendered unconditionally to the Allies. This affects the political conditions in Indonesia. This opportunity was immediately seized by the anti-Japanese nationalist youth group to urge Soekarno to immediately proclaim Indonesia's independence. And finally after going through a debate between anti-Japanese youth groups and Soekarno, on August 17, 1945 the reading of the proclamation of independence was carried out in front of Soekarno's house, Jalan Pegangsaan Timur No. 56 (Yuniarti, 2003: 36).

News of Indonesia's independence spread when the daily SOEARA ASIA published in Surabaya contained news about Japan's defeat in World War II and the complete news of the Proclamation of Indonesia Merdeka as headlines was followed. The achievement of the independence of the Republic of Indonesia itself requires a very persistent struggle from the heroes marked by the Proclamation. (Safe, 2015: 10).

According to Baskoro and Sunaryo (2011: 39), the news of the proclamation of Indonesia's independence was also welcomed by Sultan Hamengku Buwono IX as the king of the Yogyakarta Sultanate. Before the independence of the Republic of Indonesia, the Sultanate of Yogyakarta was actually a sovereign state that already had a government, territory and people. This situation qualifies as a region that can decide its own independence. On the other hand, after Soekarno proclaimed Indonesia's independence, Sultan Hamengku Buwono IX's decision was to support the struggle of the Republic of Indonesia and to make the Sultanate of Yogyakarta within the territory of the Republic of Indonesia.

Likewise, the official statement from the Surakarta Sunanate through the Sunan Pakubuwono XII Declaration of September 1, 1945, that the Surakarta Hadiningrat State Sunanate stated that it stood behind the government of the Republic of Indonesia. And the relationship between the Surakarta Sunanate and the central government of the Republic of Indonesia was direct. This means that Susuhunan Pakubuwono as the leader of the Surakarta Special Region is part of the regional leaders who are constitutionally directly responsible to the central government of the Republic of Indonesia.

However, since the news of the independence of the Republic of Indonesia, the Netherlands, as part of the coalition of allied countries that won World War II over Japan, in various ways wanted to regain control of Indonesian territory. The Netherlands was not willing to recognize the independence of the Republic of Indonesia and tried to regain its power through various military actions and caused chaos to the government of the Republic of

Indonesia. This incident required the people to fight and shed blood again in order to defend Indonesia's independence.

However, in the midst of this incident, one thing that is rarely discussed is that there was an important role from the figures of Islamic kingdoms who helped Indonesia's struggle to defend its independence.

Therefore, in this thesis, the researcher will reveal the roles of Sri Sultan Hamengkubuwono IX (Sultanate of Yogyakarta), Sri Susuhunan Pakubuwono XII (Kasunanan Surakarta), Sultan Syarif Kasim II from the Sultanate of Siak Sri Indera Pura and Sultan Hamid II from the Sultanate of Pontianak in role in the event of defending Indonesian independence. At that time, the Sultans themselves had political sovereignty and influence in their territories

respective, even though these aristocrats also played an important role in defending Indonesia's independence from the Dutch who were trying to regain control of Indonesia at that time. Even the people of the kingdom or palace were involved in physical warfare against the invaders (Maulana, 2020).

When we look, in general in the Indonesian education is now more often a highlight of the stories or role-wing leaders republicans or non-royal-wing ideology in the modern nationalist historical events around the Declaration of Independence. For this reason, this research is expected to reveal the other side of the struggle of the Indonesian nation and to describe more clearly the important roles and contributions of aristocratic figures from the Islamic kingdoms to the historical events of the struggle to defend and seize the independence of the Republic of Indonesia in 1945-1950.

Role of a Character

In general, a character is defined as someone who is prominent and famous, in the fields of politics, culture, and so on. In the context of writing history, there are five that control the course of history, namely the Gods, the great plan of God, the big ideas born of human children, and the socio-economic conditions (Harahap, 2006:4).

It can be concluded that two of the five historical controllers concerned figures, namely big figures who gave birth to big ideas.

Kingdom

The former kingdoms are very identical to the term passed down from generation to generation and the king served for life. And the life of the royal kingdom has many characters. The hereditary kingdom uses the inheritance of the throne as a marker of certain successive order regulations (Kansil and Christine, 2000: 15). This means that the heir for the oldest male son usually becomes King and replaces his own father's position as king. The circuit can also be determined by the turn of the 40th constitution in force in a kingdom through an act of Legislature. So that the selection of successors is limited to members of the royal bloodline.

Monarchy can also be classified into absolute and limited. An absolute kingdom is a realm king. The will is the law in dealing with existing cases. By adopting this system, it means that absolute sovereignty is in the hands of a king (Rohman, 2017: 100). Louis XIV King of France expressed the opinion that "I am the country". It can be concluded that this is an accurate description of an absolute kingdom.

Various Kingdoms in Indonesian History

According to Sri Wintala Achmad (2016: 5), arguing that before the Republic of Indonesia was formed, the archipelago was originally the area where many Islamic kingdoms existed, namely:

1. Samudera Pasai Kingdom (North Aceh)
2. Aceh Darussalam
3. Kingdom Siak Kingdom Sri Indera Pura (Sumatra)
4. Demak Kingdom (Central Java)
5. Pajang Kingdom (Central Java)
6. Mataram Islamic Kingdom (Central Java)

7. Yogyakarta Hadiningrat Sultanate
8. Cirebon Kingdom (West Java)
9. Banten Kingdom
10. Kadriah Sultanate (Pontianak)
11. Kingdom Ternate and Tidore (Maluku)

Of the many kingdoms that have existed in the archipelago, there are several Islamic-style kingdoms that existed and were sovereign until the Colonial era and participated in coloring the struggle for Indonesian independence so that they took a strategic role in terms of resistance to colonial practices in that area. . This took place when the revolutionary era defended the independence of the Republic of Indonesia in 1945-1950.

Independence

In essence, the word merdeka comes from the Sanskrit language "mahardika" which means monk / monk or sacred, very wise. This understanding is often associated with the holiness inherent in the monk. A prestigious spiritual position in Buddhism. This means that there is a process of individual autonomization, which has freed themselves from the various shackles that rob them of their sacredness and honor. Or in other words, independence can be interpreted as a new reality for each individual or people who want to be separated from all forms of confinement (Priowidodo, 2014: 21).

In this context, it can be concluded that independence is human nature wherever and whenever. That there are individuals who are not yet independent, this is something that must be fought for by every individual who wants to be free from all forms of confinement, oppression, exploitation and occupation.

Before independence, the condition of the Indonesian people was very poor. This concern occurred as a result of the excessive exploitation of Japanese occupation. This condition occurs in almost all parts of Indonesia. In Temanggung, the condition of the people fell into poverty due to crops that were often taken away by the Japanese army and the existence of the forced labor system "Romusha" which made people's lives at that time very miserable. Violence and oppression by the Japanese army against the Indonesian people led to rebellions in various regions. Such as the rebellions of Cot Pileng 1942 and Tengku Hamid 1944, the 1944 Singaparna Aceh rebellion and the Indonesian Defense Forces (PETA) rebellion in February 1945 (Al-Anshori, 2010: 124). So the occurrence of all these revolts has shown that there is evidence of a fighting spirit towards freedom from confinement.

In 1944 when Japanese troops in World War II suffered defeat during the Pacific war against the United States under the leadership of General Douglas McArthur. And finally on August 15, 1945 Japan declared surrender to the allies (United States) after its two cities, namely Hiroshima and Nagasaki were destroyed by the atomic bombs dropped by the allies. The surrender of Japan to this war made its territory the status quo. This condition was used by Indonesia's national leaders to proclaim independence as soon as possible. Two days after Japan surrendered, on August 17, 1945, Indonesia declared its independence from colonialism.

The Proclamation of Independence of the Republic of Indonesia on 17 August 1945 was one of the peaks of the Indonesian struggle. Independence is not achieved as the final goal, but must be maintained and fought for to fill independence. The proclamation declared by Soekarno-Hatta was a source of law for the formation of the Republic of Indonesia (NKRI) which was previously colonized. Through the proclamation of independence, Indonesia, which previously faced colonialism wanted to say that the Indonesian nation and State were equal to other countries that were already sovereign (Rinardi, 2017: 148-149).

From the brief explanation above, it can be concluded that on the steps of 17 August 1945 is a milestone of unity the Indonesian nation to fight for the independence of a unitary State, previously the struggles of the Indonesian people could not be unified and only had the character of regionalism for each region in Indonesia. Therefore, in the case of the national struggle, awareness is needed to get rid of interests that are only regional in nature.

Getting rid of regional interests can be reflected in the role and involvement of local royal figures when the newly independent Indonesia was met with resistance from the colonialists. As an example, the researcher describes

the background, when Indonesia declared independence on August 17, 1945, Sri Sultan Hamengkubuwono expressed his support for the establishment of the Republic of Indonesia by stating that the Yogyakarta Sultanate was an inseparable part of the territory of the Republic of Indonesia. Likewise in Surakarta, Sri Susuhunan Pakubuwono XII issued an announcement that the Kingdom of Surakarta was under the central government of the Republic of Indonesia.

Meanwhile, Sultan Hamid II, at first, never got involved in the political affairs of the Republic of Indonesia. Sultan Hamid only entered politics after becoming chairman of the Federal deliberative assembly, namely the BFO (Bijeenkomst voor Federal Overleg). As chairman of the BFO, Sultan Hamid was instrumental in facilitating the diplomatic steps of the Republic of Indonesia when seizing independence at the Round Table conference (Ayu Saraswati, 2017). Even at the time of the formulation and design of the State Emblem in 1950, Sultan Hamid's services that we can see until now are the design of the Garuda Pancasila bird symbol which until now is used as a symbol and ideology of the Republic of Indonesia is one of the thoughts and works of Sultan Hamid II Pontianak.

Conflict Theory

One of the theories used in this study is Ritzer's conflict theory. which states that the conflict is seen as a resolution of a problem, but with the conflict, the position of the boundary between these groups be clarified with the various means of settlement. Therefore the group leader is able to decide to take the right action in relation to the enemy (Ritzer and Goodman, in Widiarto, 2018: 15).

The reason the researcher uses conflict theory is that he wants to study actors or royal figures in making policies and ways to interact with changing social conditions in a conflict. This condition was in line with the situation of the Republic of Indonesia in 1945–1950, which was experiencing unstable conditions after independence with the return of the Dutch who were riding with their allies. The researcher wants to raise and examine the role of figures of the Islamic kingdom in the archipelago in taking action or policy towards this condition.

State Emergency Theory

In his book "Law and Justice" (1956), Mr. Iwa Kusuma Sumantri defines state emergency law as deliberate law in terms of and for emergencies and situations that are very dangerous. Emergency laws are drawn up and apply to deal with urgency or at least enforce them only at times of urgency. Based on this explanation, the theory of state emergency can be used to explain the events of the movement of the state capital from Jakarta to Yogyakarta.

RESEARCH METHOD

This research uses a qualitative approach system, according to Moleong (2011: 6) qualitative research is research that intends to understand the phenomena experienced by research subjects such as behavior, perceptions, motivation, actions, etc. holistically and by means of descriptions in tenses and language. Meanwhile, the type of research that the author does is historical research. The historical research method is a method that aims to make an objective and systematic reconstruction of the past through evidence to uphold facts and draw accurate conclusions (Nasir, 2003: 48).

RESEARCH RESULTS AND DISCUSSION

In the explanation of the role of Islamic royal figures in defending Indonesia's independence that has been described by researchers, several empirical facts can be found, namely:

- 1) When the news of the proclamation of an independent Indonesia spread, various congratulations and support came from figures of the Islamic kingdom in the archipelago. They are Sri Sultan Hemngku buwono IX, Susuhunan Pakubuwono XII, and Sultan Syarif Kasim II. The royal figures not only expressed their support, but they declared to join and fight with the Republic of Indonesia in the future.

- 2) The return of Dutch troops who boarded the allies to Jakarta in September 1945 caused conflict and sparked chaos in the capital city of Jakarta, so that at the initiative of Sultan Hamengku Buwono IX, the capital of the State of Indonesia was moved to Yogyakarta. This turned out to have a bad impact on Yogyakarta, the city being the target of military action from the Dutch after Jakarta. The leaders of the Republic who had just run the government from Yogyakarta were hunted down by the Dutch. This happened to Soekarno, Hatta, and a number of other high-ranking officials who were arrested and exiled outside Java. Even the ruler of Yogyakarta, Sri Sultan Hamengku Buwono IX, was restricted by the Dutch to only within the scope of the palace, aka put under house arrest. 3) During his time under house arrest, the Sultan of Yogyakarta did not remain silent, but instead compiled several plans to help the struggle of the Indonesian nation. Apart from donating assets for the needs of the guerrillas on the battlefield, Sultan Hamengkubuwono IX also prepared a plan to carry out a general attack on February 28, 1949, but the Dutch smelled the plan. But finally the plan was successfully carried out on March 1, 1949. The 6 hour battle resulted in the Dutch being pressed in the eyes of the international community, especially the United Nations (UN). It seems that the strategy of the Sultan of Yogyakarta to carry out this general attack was able to convince the international community that the Indonesian nation still exists and has not disappeared like what the Dutch reported to the international community.
- 3) The Netherlands, which was in pressure, was forced to agree to several international negotiations with Indonesia. These negotiations included the Roem-Royen Conference (7 May 1949) and the Round Table Conference (KMB) from August to November 1949. The two negotiations were none other than an attempt to discuss the dispute between Indonesia and the Netherlands. under the supervision of the United Nations.
- 4) When the Indonesian side experienced financial constraints when it was about to dispatch its delegation to attend the Round Table Conference (KMB) held in Deen Hag, the Netherlands. Susuhunan Pakubuwono XII, who is the King of Surakarta as well as a member of the Indonesian delegation, is willing to donate the treasures of the Kasunanan Surakarta palace in the form of gold trays to finance the departure of the Indonesian delegation to the Netherlands.
- 5) Apart from that, while the Indonesian guerrillas faced military aggression by the Dutch troops in 1948, Pakubuwono XII also contributed various military logistical needs for the guerrilla fighters on the battlefield.
- 6) During the KMB, Sultan Hamid II from the Sultanate of Pontianak became a member of the BFO delegation (Bijeenkomst voor Federal Overleg), an organization representing the federal regions created by the Dutch in Indonesian territory. During his military career, Sultan Hamid II was close to the Dutch and even served as Queen Wilhelmina's adjutant.
- 7) Even though he was close to the Netherlands, in the end Sultan Hamid II was also instrumental in smoothing the steps of the Indonesian delegation in gaining its sovereignty. Because during the KMB negotiations, Sultan Hamid II, who took advantage of his close relationship with the Dutch, succeeded in persuading the Kingdom of the Netherlands to immediately agree to the transfer of sovereignty to Indonesian hands.
- 8) When Indonesia succeeded in seizing its sovereignty through the negotiation route. So the Indonesian government returned to think about internal matters relating to the identity of a country, in this case the symbol of the Indonesian State. Sultan Hamid again took on the role of contributing to his idea through the proposed design of the State emblem in the form of an image of an eagle which was named Garuda Pancasila. After going through several processes of revision and improvement, Sultan Hamid II's symbol of the State reached its perfect shape and was officially used since March 20, 1950 until what we see today on the Garuda Pancasila.

Theoretical Findings

As the researcher explained in Chapter II, the theory used in this research is Ritzer's conflict theory. Which states that conflict is seen as a solution to a problem, but in the presence of conflict, the boundary position between these groups becomes clearer with various ways of solving. Therefore, the group leader is able to decide to take the

right action in relation to the enemy (Ritzer and Goodman, 2004: 159).

In line with the conflict theory put forward by Ritzer and Goodman, in the case of the conflict between Indonesia and the Netherlands, the struggle of the Indonesian people to defend their independence was supported by the important role of several local Islamic royal figures in the archipelago. The royal figures are (1) Sri Sultan Hamengku Buwono IX (2) Susuhunan Pakubuwono IX (3) Sultan Hamid II. When viewed from the context of Ritzer's conflict theory above, the position of royal figures in the Indonesia - Netherlands conflict was as the leader of a group, both the kingdom and the organization it led.

The second theory that researchers use is the theory of state emergencies, Mr. Iwa Kusuma Soemantri defines State emergency law as law that is deliberate in terms of and for emergencies and situations that are very dangerous. Emergency law is drafted and applies to overcome an emergency or at least it is implemented only during the emergency. The capital, Jakarta, had been in chaos since September 1945 due to the arrival of Dutch troops. What Sri Sultan Hamengku Buwono IX did in this case was in line with the theory of state emergency. By looking at the emergency condition, Sri Sultan Hamengkubuwono IX took the initiative and offered the city of Yogyakarta as the capital of the Republic of Indonesia.

CONCLUSION

The proclamation of 17 August 1945 was not the end of a revolutionary struggle for the Indonesian nation. The colonizers again wanted to regain their power on Indonesian soil. This necessitated a physical revolution in the struggle to defend independence for the Indonesian nation.

The figures of the Islamic kingdom at that time also became an important part of the struggle to defend independence. With his various contributions through material and ideas as well as his ideas, he has become an important factor in Indonesia's success in defending independence. Without the involvement and role of the leaders of the Islamic kingdom at that time, it was impossible for the Indonesian nation at that time to succeed in seizing and defending its independence from the hands of the colonialists.

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