**ALI HASJMY AND THE HISTORICAL PHILOSOPHY OF NATIONALITY THOUGHT**

Marhaban

Satate Islamic Institute (IAIN) Langsa

**Abstract:** This article describes historical philosophy of Ali Hasjmy's perspective by revealing his concept, critical analysis and transformation of his thoughts in the study of historical philosophy. Ali Hasjmy is an educational figure who has produced many works of politics, nationality, literature, culture which are very useful for the progress and welfare of the people of Aceh and the Indonesian nation in general. This paper explains that the thoughts and activities of his nationality were born from a background of Islamic education and a struggle based on Pancasila. Through the ideas of his nationality that resulted from his many works, he was able to peacefully fight for the privilege of Aceh which has survived to this day known as special autonomy. Ali Hasjmy's thoughts and ideas of nationality remain relevant and persist today because the basis of Islamic thought which contains universal values ​​can be accepted by all elements in the Republic of Indonesia.

**Keywords:** *Ali Hasjmy, Historical Philosophy, Nationality Thought*

**Abstrak:** Artikel ini mendeskripsikan filosofi sejarah perspektif Ali Hasjmy dengan mengungkap konsep, analisis kritis dan transformasi pemikirannya dalam kajian filosofi sejarah. Ali Hasjmy merupakan tokoh pendidikan yang telah banyak menghasilkan karya-karya politik, kebangsaan, sastra, budaya yang sangat berguna bagi kemajuan dan kesejahteraan masyarakat Aceh dan bangsa Indonesia pada umumnya. Makalah ini menjelaskan bahwa pemikiran dan aktivitas kebangsaannya lahir dari latar belakang pendidikan Islam dan perjuangan yang dilandasi oleh Pancasila. Melalui ide-ide kebangsaan yang dihasilkan dari banyak karyanya, ia mampu memperjuangkan keistimewaan Aceh secara damai yang bertahan hingga saat ini yang dikenal dengan otonomi khusus. Pemikiran dan gagasan kebangsaan Ali Hasjmy tetap relevan dan bertahan hingga saat ini karena landasan pemikiran Islam yang mengandung nilai-nilai universal dapat diterima oleh seluruh elemen di NKRI.

**Kata Kunci:** *Ali Hasjmy, Filsafat Sejarah, Pemikiran Kebangsaan*

**INTRODUCTION**

Many studies on Ali Hasjmy related to nationalism, education, politics, Quranic studies, and women leadership. Meanwhile, there is no any historical philosophy studies on the perspective of Hasjmy. Historical philosophy studies tend to be in conceptual studies through the philosophers and their thoughts.[[1]](#footnote-1) On this basis, the study developed the historical philosophy as taught by Ali Hasjmy.

This article described the philosophy of history on the perspective of Hasjmy. Explaining the philosophy of history in the context of historical philosophy will lead to efforts to develop the study of historical philosophy which is a rare among ulamas and even the poets.

**Ali Hasjmy and His Thought**

A. Hasjmy is a great Acehnese figure who has multi-dimensional historical philosophical thoughts. He is known as ulama, politician, poet, as well as a cultural observer. The following lists some of his points of thought which are grouped into several areas of thought. At least Hasjmy's great thoughts are divided into three categories, namely national, cultural and literary politics. Hasjmy's thoughts can be seen in the following.

**National Political Thought**

Hasjmy had a huge spirit of nationalism and patriotism. This was evidenced by its role in influencing the central government of the Republic of Indonesia to want to release Aceh from the confines of North Sumatra Province and stand alone as a province. On January 1, 1957, his efforts were successfully approved by Soekarno. By the 2nd Ali Sastroamidjoyo Cabinet, Hasjmy was asked to become the Governor of Aceh for the first time (1957). Its most important task was to organize regional governance and restore security. He had managed to overcome the Darul Islam rebellion in a peaceful manner. He did this before the Presidential Decree on July 5, 1959 (to return to the 1945 Constitution on the basis of Pancasila), to be precise when the Cabinet of Works Special Session was held at the beginning of May 1959. This session specifically discussed the settlement of the Darul Islam / Indonesian Islamic Army (DI / TII). This session was chaired by Prime Minister Ir. H. Juanda, who was also attended by a number of state officials, including the Commander of the Military Command I Colonel Sjamaun Gaharu and the Governor of Aceh Hasjmy.[[2]](#footnote-2)

During the session, Hasjmy gave an explanation of the people's struggle in upholding and defending the Republic of Indonesia from the 1945 Revolution to the Round Table Conference (KMB) in The Hague, Netherlands. He invited Darul Islam to return to the bosom of the Republic of Indonesia by giving special status to Aceh Province. The meaning of specialness means strengthening the Republic of Indonesia which is guided by Pancasila, while still paying attention to the specificities and peculiarities of Aceh's socio-cultural history which was indeed based largely on Islamic teachings. Hasjmy was of the view that the cultural reality of Aceh which was very unique and breathes Islam does not hinder the Acehnese people's acceptance of Pancasila. According to him, Pancasila was a living guidance for nationalism that paid attention to religiosity and monotheism. Thus, the breath and life of the Acehnese people was the same as the structure and culture of the entire Indonesian nation within the framework of Pancasila itself. So, the people of Aceh didn't need to be allergic to Pancasila.

As a follow-up to the Karya Cabinet Special Session, Prime Minister Juanda informed Hasjmy that the Karya Cabinet would send a Government Mission to Aceh under the Deputy of Prime Minister II Idham Chalid. Hasjmy rejected the appointment by suggesting that the leader of the government's mission be Hardi, Deputy Prime Minister I at the Karya Cabinet. In fact, Hardi was a nationalist figure (a member of the Central Board of PNI-Indonesian Nationalist Party), in contrast to Idham Chalid who clearly came from an Islamic group because he was a famous scholar of Nahdhatul Ulama at that time. When asked by Juanda about why Hasjmy prefers to appoint Hardi rather than Idham Chalid, Hasjmy answered straightforwardly. NU, Idham Chalid's party has supported the policy of restoring security in Aceh since the beginning. While PNI since Ali Sastroamidjojo led the cabinet to continue to oppose the settlement in a wise manner. If Idham Chalid leads the mission, Hasjmy had strategic thoughts towards restoring conditions in Aceh peacefully. He does not care whether those who hold the mandate of the government's mission must come from an Islamic group or not, considering that Aceh is so thick with religious nuances. He thought that groups that had been contra (nationalist groups) needed to be embraced by making one of its figures the leader of the government's mission to Aceh (Hardi). It is entirely possible, then, that the PNI will not agree with the results achieved by the mission. Another case, if the person himself leads the mission, namely Deputy of Prime Minister in this way the interests of all groups can be accommodated, not just one group. Based on such thoughts, Hasjmy is a politician who is willing to be open to accepting various differences.[[3]](#footnote-3)

**Cultural and Religious Thought**

A. Hasjmy's religious thoughts have a lot to do with the condition of Aceh, which has been known to be very thick with its Islamic nuances, in its social, political and religious life systems. In 1990, he served as Chairman of the LAKA (Aceh Cultural and Traditional Institution). LAKA was established to increase the role, function, and system of traditional and cultural institutions to suit the growth and development of the state administration of the Republic of Indonesia. The formulation of the objectives of LAKA is reflected in Article 32 of the 1945 Constitution which reads: The government advances national culture. In the explanation of the 1945 Constitution regarding article 32 it is stated that national culture is a culture that arises as the fruit of the cultivation of the Indonesian people as a whole. The old and original culture, which is the pinnacle of culture in regions throughout Indonesia, is counted as the national culture. Cultural efforts must advance towards the advancement of ethics, culture and unity, by not rejecting new materials from foreign cultures that can develop and enrich the culture of one's own nation, and increase the degree of will of the Indonesian people.[[4]](#footnote-4)

Under the leadership of A. Hasjmy, LAKA carried out many activities to preserve Acehnese customs and culture. In addition, this institution also refreshes the customs and culture by introducing positive influences from other customs and cultures (outside Aceh). What A. Hasjmy has done together with his institution reflects the spirit of Indonesian nationalism that is not narrow, while still rooting in Acehnese customs and culture. If we examine A. Hasjmy's thoughts carefully, it will show the progressivity in his various thoughts. He once said that the application of Islamic law in Aceh does not need to be understood exclusively because basically mankind is given the freedom to choose Islam. On this, he said: Islam is not coercive. You willingly choose Islam, we accept it, Aceh is always open. That is, Islam is a non-coercive religion. Islam is a religion that calls for goodness, so that mankind can accept it or not. It's just that people who can accept Islam as a way of life are the right people because they have made this religion their way of life. Islam and adat in the socio-cultural life of Aceh seem inseparable because they are like two sides of a coin that are mutually exclusive. The close relationship between the two, for example, can be seen in Acehnese arts or crafts which refer to many Islamic symbols. Everything that smells of art or beauty cannot be considered something outside of religion. About this, A. Hasjmy once said: We do not reject things that convey the impression of beauty, craftsmanship and serenity. Art is beautiful, it is born on the basis of realization and glory. So, it is not surprising that Acehnese arts and crafts continue to develop.[[5]](#footnote-5)

A. Hasjmy is known as an ulama with a very simple appearance. Everyday he wears a neat skullcap with different motifs. He is known to be very proud of wearing Acehnese traditional clothes in his daily life. What is the meaning behind the Aceh clothes? In fact, behind that there is a very deep cultural meaning. That said, Acehnese traditional clothes give the wearer a vibrant vibe. When viewed from an Islamic cultural point of view, it is possible that he is translating various forms of Islamic culture into a cultural model of violence. He was in the process of indigenousizing or contextualizing Islamic culture, which at that time had developed in various parts of the world.

**Educational Thought**

In the early days of independence, the level of education in Aceh was still very low.[[6]](#footnote-6) This was indeed the intention of the Dutch so that they could be more powerful and colonize Aceh for a long time. When A. Hasjmy became Governor of Aceh he did many things successfully, including in the field of education. A. Hasjmy's love for education cannot be doubted anymore. He attaches great importance to education in his life. In fact, he often advises the younger generation to pay attention to education as an important asset in life. "His love for education is illustrated in the following poetry:

Plucking devotion

It's really a burden for the youth

Protectors of the nation's hopeful people

Because it is, my young man

Pack up, brother, prepare yourself

Fill your chest with knowledge

Teach a high-minded heart

Let us be wealthy

Rich spiritual origin

Don't be compassionate

Because papa doesn't bear

What is the use of being rich in body

If the soul has bad luck

Remember my dear young man

Mother does not expect money

He awaits holy worship

From his son a new young man

Let my brother reap devotion

We give it to mother[[7]](#footnote-7)

As a former governor, he improved education. As an implementation of this program, the so-called Darussalam Education Conception movement emerged. The aim of this project was to produce righteous, knowledgeable and virtuous learners. In order to achieve these objectives, the following stages were planned for the development of education centers: (a). Each sub-district capital was called Taman Pelajar, which included: Elementary School, Junior High School, Senior High School, teacher, student dormitory, and so on; (b). Each district capital, called the Student Village, contained: Junior High Schools, Senior High Schools, teachers' houses, student dormitories, and so on; (c). In the capital of the Special District of Aceh which was called Darussalam contained: high schools and various higher education institutions. There were two well-known large universities, namely Syiah Kuala University and Ar-Raniry State Islamic Institute (IAIN) which has now turned into the State Islamic University or UIN Ar-Raniry.[[8]](#footnote-8)

Human resource development in Aceh has obtained its premises through educational reform figures in the past, especially through the formation of a number of universities. In this case, Hasjmy has made an important contribution of the first Five-Year Development Basic Pattern or known as *Aceh Membungun*, which was stipulated by the Decree of the Aceh Governor No. 19/1962 dated 17 January 1962. The basis of the concept of *Aceh Membangun* was the ideals and personality of the Acehnese as stated in the Pancacita Charter. This concept was carried out by a commission that was formally established through a decision of the Governor. Annually, this concept was described in detail so that it become clear in the implementation process. Hasjmy issued Decree No. 90 of 1960 which sets the date of 2 September as Education Day for Aceh. In the framework of Regional Education Day, rotating trophies are contested each year. At that time, two Mars songs were created, namely / Mars Hari Pendidikan and Mars Darussalam /. The two compulsory songs must be sung by elementary up to higher school students in Aceh. Well-integrated system of the education development was still running post Hasjmy’s period. The younger generation afterwards can easily continue educational activities because they previously provided comprehensive guidelines on the concept of educational development. On May 13, 1967. The Governor, through his letter No. 27/1967 stipulated that the task of monitoring and building Kopelma Darussalam was left to the Chairperson of the YPD. Thus, it could be said that the development of Kopelma Darussalam which had been initiated since 1958 was still ongoing.[[9]](#footnote-9)

**Literary Thought**

Hasjmy contributed greatly to the development of Indonesian literature. He has also fostered the embryo of the development of Indonesian journalism, especially in Aceh, since before the Second World War. He started his career in the field of literary writing at the age of 16. Since then, he has been active in writing prose, romance, essays, poetry and scientific essays. A. Hasjmy was an observer of classical Malay texts. In its time, Aceh was known to have produced many literary authors, both in Acch, Malay and Arabic. Hasjmy used many texts from the three languages ​​to strengthen the historical evidence in each of the works he wrote. Among the texts in question were, Safinat al-Hukkam, Hikayat Malem Dagang, Syarah Rubai Hamzah Fansuri, Idharul Haaq, Hikayat Putra Nurul Ala, Hikayat Sabi War, Qanun al-Asyi, Hikayat Pocut Muhammad, and others. One of his literary works using one of these texts was The History of Sabi War T(Hikayat Perang Sabi: Animating the Aceh War Against the Dutch. The book fully underlies the thoughts and historical background in the classic character of Teungku Chik Pante Kulu, Hikayat Prang Sabil, which was written during the Dutch colonial period in Aceh (I873-1888). According to a number of sources, Hasjmy made additions to the content of Teungku Chik Pante Kulu's work and then republished it.[[10]](#footnote-10)

The verses in Hasjmy's book were used in a demand for a referedum for people in Aceh on November 8, 1999. About two million Acehnese crowd the Baiturrahman Grand Mosque, Banda Aceh. The masses kept shouting demands for a referendum while reciting the verses in A. Hasjmy's book. Hasjmy was known as a writer of the Pujangga Baru. Hikayat Perang Sabi related to the Dutch colonial period. In the preamble of this book there was praise to Allah SWT which was then followed by a call to carry out the Sabi War. It is stated that whoever wanted to perform jihad in the sabi war, will get a reward from God.

This book contained four important stories, namely the Story of Ainul Mardliyah, Vignh of the Elephant Troops, the Story of Said Salmy, and the Story of the Dead Slave Back to Life. Derived from Islamic teachings. The essence of the whole story is to give the reader an understanding that fighting or fighting against the enemy of the Dutch colonizers is a form of worship and martyrdom that will bring rewards in the hereafter. The story of Ainul Mardliyah tells of the reception of the queen between these four stories. The story of the Elephant Troops is the only story that is a heavenly angel for those who were martyred. It is said that when he was about to go to war there was a young man named Muda Belia who dreamed that he was in heaven and met a heavenly queen named Ainul Mardliyah. The queen refused the young man's love because all she loved was someone who wanted to be martyred. So, Young Belia fought against his enemies until he was martyred.

The story of the Elephant Troops tells of the failure of the attack of a large army to destroy the Kaaba in Mecca in 570 AD. The Habsjah Kingdom and the Parsia Majusi Kingdom once attacked Mecca with an elephant-driven army. However, it turned out that they were actually attacked by an epidemic that caused the troops to run scrambling to save themselves. Meanwhile, the story of Said Salmy and the story of the slaves who died back to life are actually the same as the story of Ainul Mardliyah, which is about martyrdom and the reward for doing so. Based on the description of the short contents of the book Hikayat War Sabil, A. Hasjmy's thoughts seem to be filled with movements for the people of the country, especially the people of Aceh to fight against enemy colonialism, including the Dutch. So, it is not strange if the Acehnese people who demanded a referendum at the Baiturrahman Mosque in Banda Aceh read the verses of the book as a source of strength to encourage their hopes and struggles. There is a poem by A. Hasjmy which describes how the struggle for the objectives of Dutch oppression and colonialism needs to be based on very strong patience and courage. Even so, temptations turn away Whenever the waves strike, But my faith will not shake. Even if the trials come back and forth, My heart remains as before, Willing the body to perish. The poem above was written by A. Hasjmy in 1936, which shows how vigorous and fortitude he was when he was young. He is one of the top figures in Aceh who has fought physically with other figures in defense of independence. He joined the Rencong Division's armed paramilitary unit. A. Hasymi has pity for the fate of the people below. It is expressed in a number of the poems he wrote. His feelings and emotional touch in capturing the screams of the little people in his environment have generated his reflection on what is known as praxis (liberation) literature.[[11]](#footnote-11)

**Ali Hasjmy Literature, Ulama and Philosophy**

Ali Hasjmy is an Acehnese figure known as a scholar, writer, and politician. He was born in Lampaseh, Aceh, on March 28, 1914. His first name is Muhammad Ali Hasjim. He also has a number of pseudonyms used in his various essays on poetry and short stories, such as the names al-Hariry, Aria Hadiningsun, and Asmara Hakiki. A. Hasjmy is Teungku Hasyim's second child of eight children. His father is a retired civil servant. Ali Hasjmy married Zuriah Aziz on August 14, 1941. At that time A. Hasjmy was 27 years old, while his wife was 15 years old (born in August 1926). They have seven sons and daughters, namely: (1). Mahdi A. Hasjmy (born 15 December 1942); (2). Surya A. Hasjmy (born on February 11, 1945); (3). Dharma A. Hasjmy (born on June 9, 1947); (4) Gunawan A. Hasjmy (born on September 5, 1949 and died on September 12, 1949); (5) Mulya A. Hasjmy (born 23 March 1951): (6) Dahlia A. Hasjmy (born 14 May 1953); (7) Kamal A. Hasjmy (born on June 21, 1955). Ali Hasjmy took his first formal education at the Government Inlandsche School Montasie Banda Aceh, an educational institution at the elementary school level (SD). He then continued his education at Madrasah Thawalib in Padang Panjang, both at the tsanawiyah level (junior high school) and aliyah education (upper middle level). This school has educated him for a patriot spirit, a strong love for the homeland, and instilled a fundamental nationalism. He then continued his education at Islamic College, Department of Islamic Literature and Culture in Padang. Upon his return from Padang Panjang and Padang, Hasjmy became a teacher and educator in Aceh. When he was in his 50s, he attended the Faculty of Law at the Islamic University of North Sumatra, Medan. In his youth, Hasjmy was known to be very active in participating in various youth organization activities. It is noted that between 1932 and 1935, he was a member of the Indonesian Islamic Youth Association (HPII), and between 1933 and 1935 he was Secretary of the HPII Padang Panjang Branch. HPII is an underbow organization of the Permi political party (Persatuan Muslimin Indonesia), a radical party that adheres to a non-cooperative system against the Dutch East Indies government.[[12]](#footnote-12)

In 1935, Hasjmy founded Sepia (Aceh Islamic Youth Union) together with a number of youths who had just returned from Padang. Sepia later turned into Peramiindo (the Indonesian Islamic Youth Movement), and he became one of its major administrators. Paramiindo is a radical youth organization that is active in carrying out political movements against Dutch colonialism. Since 1939, Hasjmy has been active as a member of the PUSA Youth Committee (All Aceh Ulama Association), Acch Besar, and has been the Deputy for the KI Scout Quartir (Kasysyafatul Islam) Aceh Besar. PUSA was a non-political party organization whose activities were mainly to oppose Dutch colonialism. In 1941, together with a number of friends at PUSA, he founded a secret underground movement, the Fajar Movement. The aim of this movement was to organize a rebellion against Dutch colonialism. Since the beginning of 1942, this movement carried out sabotage activities throughout Aceh, even by means of physical resistance. Hasjmy took part in leading this rebellion activity. Because of this involvement, his father, Teungku Hasjim was arrested by the Dutch and was only able to be free after the Dutch left Aceh.

In early 1945, together with a number of youths who worked at the Aceh Sinbun and Domei offices, Hasjmy founded the IPI (Indonesian Youth Association) organization, a secret organization whose aim was to make preparations to fight against Dutch rule, which at that time returned to Aceh because of the Japanese defeat. on August 14, 1945. After the Proclamation of Independence of the Republic of Indonesia (RI) on August 17, 1945, IPI actively carried out movements openly against youth to defend Indonesia's independence. Gradually, IPI changed to BPI (Barisan Pemuda Indonesia), and then changed again to PRI (Pemuda Republik Indonesia, and finally to Pesindo (Indonesian Socialist Youth). In subsequent developments, Pesindo Aceh separated from the DPP Pesindo because at that time the DPP has been influenced by the ideology of the Indonesian Communist Party (PKI). Pesindo Aceh stood alone by making Islam as its basis. This organization established a laskar division called the Rencong Division. From IPI to this division, A. Hasjmy acted as its leader.[[13]](#footnote-13)

**Works**

Hasjmy's works were numerous, including literature, namely the Story of an Explorer (poetry), (Medan: Pustaka Islam, 1936), Sayap Terkulai (struggle romance), 1983, not published, the manuscript was lost in Balai Pustaka during the Japanese occupation , Dewan Sajak (poetry), Medan: Centrale Courant, 1938, Bathed in Moonlight (motion picture), Medan: Indische Drukkrij, 1939; Jakarta: Bulan Bintang, 1978, Via Jalan Raya Dunia (community romance), Medan: Indische Drukkrij, 1939; Jakarta: Bulan Bintang, 1978, Azan Voice and Church Bells (interfaith romance), Medan; Syarikat Tapanuli, 1940; Jakarta: Bulan Bintang, 1978; Singapore: Pustaka Nasional, 1982., Cinta Climbing (philosophical romance / struggle), this text was lost to Balai Pustaka, Jakarta during the Japanese occupation, Dewi Fajar (political romance), Banda Aceh: Aceh Sinbun, 1943, Rindu Bahagia ( collection of poetry and short stories), Banda Aceh: Pustaka Putro Cande, 1963, Jalan Kembali (poetry with Islamic breath), Banda Aceh: Pustaka Putro Cande, 1963 (has been translated into English by Hafiz Arif (Harry Aveling), Spirit of Independence in Poetry New Indonesia (literary analysis), Banda Aceh: Pustaka Putro Cande, 1963, Sabil War: Animating the Aceh War Against the Dutch, Banda Aceh: Firma Pustaka Faraby, 1971, Ruba'i Hamzah Fansury, XVII Century Sufi Literature, Kuala Lumpur, Language and Literature Council, 1974. Acch's Literary Contribution to Indonesian Literature Development Jakarta: Bulan Bìntang, 1977, Tanah Merah (struggle romance), Jakarta: Bulan Bintang, 1977, Meurah Johan (Islamic historical romance in Acch), Jakarta: Bulan Bintang, 1950, Literature d Religion, Banda Acch: BHA Council of Ulama Special Region of Aceh 1980, What is the Duties of Literature as Caliph of Allah, Surabaya: Bina Ilmu, 1984, Aceh Culture in History, Jakarta: Beuna Publisher, 1983, Hikayat Pocut Muhammad in Analysis, Jakarta: Beuna Publisher , 1983, Indonesian Literature from Age to Age, Jakarta: Beuna Publisher, 1983, and the History of Arabic Islamic Literature (unpublished)

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His works in the field of politics include Where is the Located of the Islamic State (Islamic state system), Singapore: Pustaka Nasional, 1970; Surabaya: Bina Ilmu, data unknown year, Leader and Morals, Banda Aceh: Indonesian Ulema Council, Special Region of Aceh, 1973, What is the Why Acehnese People Are Able to Fight Decades of War Against Dutch Aggression (from the book Sabil War Sabil Animates the Aceh War Against the Dutch, having been added and perfected), Jakarta: Bulan Bintang, 1979, Flower of Rampai Revolution from the Land of Aceh, Jakarta: Bulan Bintang, 1980, Guerrilla War and Political Movements in Acch to Seize Independence, Return, Banda Aceh: Majelis Ulama Daerah Istimewa Aceh, 1980 , Reminiscing about Hardi's Mission Struggle, Bandung: Al-Ma'arif, 1983, Indonesian Ulama as Fighters for the Independence and Development of the Nation's Tamaddun (unknown publisher data).

Works in the field of law namely History of Islamic Law, Banda Acch: Council of Ulama Special Region of Aceh, Banda Aceh, 1970, Work in the field of Ethics namely Risalah Akhlak, Jakarta: Bulan Bintang, 1977 and works in Mass Media. Hasjmy actively writes in various magazines and dailies published in Banda Aceh, Medan, Padang Panjang, Padang, Jakarta, Bandung, Surabaya, Singapore and Malaysia. The following is a list of mass media he had written before, Before World War II: Pujangga Baru (Jakarta), New Generation (Surabaya), Pahlawan Muda (Padang), Obligation (Padang Panjang), Raya, Matahari Islam, Editor-in-Chief (Padang), Panji Islam, Community Guidelines, Maya Composition, Suluh Islam, Miami (Medan), Fajar Islam (Singapore), After World War II: Dharma, Pahlawan, Widjaya, Gratis, Sinar, Darussalam, Puwan Magazine, Gema Ar-Raniry, Serambi Indonesia (Banda Aceh), Nusa Putera, Karya Bakti, Amanah Magazine, Panji Masyarakat, Harmonis, Mimbar Ulama (Jakarta), Waspada Daily (Medan).[[14]](#footnote-14)

**Various Activities**

A. Hasjmy has also been active in a number of other political parties, namely Permi (Indonesian Muslim Association) and PSII (Indonesian Islamic Syarikat Party). While still in Aceh, he was Chairman of the PSII Regional Leadership Council. He was even detained in Jalan Listrik prison, Medan, between September 1953 and May 1954 because he was accused of being involved in Daud Beureeh's rebellion in Acch. When he moved to Jakarta, he became Chairman of the Social Department of Lajnah Tanfiziyah DPP PSII. Apart from being active in various organizational activities, Hasjmy is also active in holding a number of government positions. In the early days of Indonesian independence, he was active as a civil servant and held the following positions: Head of the Aceh Regional Social Service, Kutaraja (1946-1947); Head of North Sumatra Social Service (1949); Chief Inspector of Social Services for North Sumatra (1949); Chief Inspector of the Acch Province Social Service Agency (1950): Head of General Section of the Social Guidance and Improvement Bureau of the Ministry of Social Affairs in Jakarta (1957); Governor of Aceh (1957-1964); and Minister of Home Affairs (1964-1968). In 1966, he retired from the country before his time (52 years) at his own request. The appointment of A. Hasjmy as Governor of Aceh was due to the fact that at that time Aceh was in a period of crisis, where there were frequent conflicts. The people of Aceh thought that his appointment was correct, it was proven that he succeeded in restoring Aceh's security at that time. Moreover, since the recovery period, he began to think about and focus on the development of the world of education in various regions in Aceh. His dedication of education succeeded in elevating Aceh as Kopelma (City of Students) Darussalam. Kopelma was an education center. In Aceh there were two well-known universities, namely the Ar-Raniry State Islamic Institute (IAIN) and Syiah Kuala University (Unsyiah). In addition, there were a number of student villages in several districts and also a number of student parks in several sub-districts throughout. Aceh.

After no longer holding a government position, Hasjmy was then active in various intellectual activities, he was appointed as Dean of the Da'wah Faculty IAIN Ar-Raniry Banda Aceh in 1968, He was appointed and confirmed as Professor (Prof) of da'wah studies at IAIN Ar-Raniry, Banda Aceh, in 1976. He then served as Rector of IAIN Ar-Raniry from 1977 to November 1982. Hasjmy actually held a number of other non-bureaucratic positions, both in government and in education, namely : Member of the Aceh Workers' House of Representatives (1946-1947); Staff Members of the Military Governor of Aceh, Langkat and Tanah Karo (1947); Member of the Central Indonesian National Committee (1949); Leader of the Karang Composing Course in Kutaraja and also on the teaching staff (1947-1948 and 1950-1951); Chairman II of the Preparatory Committee for the University of North Sumatra (USU), Medan (1957); Deputy Chairperson of the Preparatory Committee for the Faculty of Economics, Kutaraja (1958); Chairman of the Preparatory Committee for the Establishment of the State Islamic Faculty, Kutaraja (1959); Member of the Executive Board of the National Front (1960); General Chairperson of the Tarbiyah Faculty Preparatory Committee IAIN Ar-Raniry (1960); Chairman of the Syiah Kuala University Preparatory Committee (Unsyiah) (1960); Chairman of the DPR-GR Aceh Special Region (1961); Chairman of the Curatorial Board of Syiah Kuala University (1962-1964); The General Executive of the Nusa Putra Daily and the Editorial Staff of the Karya Bhakti Daily in Jakarta (1964-1965); MPRS Group B members (representatives of the Special Region of Aceh) (1967); has been a lecturer in the Islamic Cultural History and Da'wah at several faculties in Kopelma Darussalam (since 1967); Deputy Chairman of the Indonesian Ulema Council (MUI) Aceh Province (since 1969); Chairman of the MUI Province of the Special Region of Aceh (since 1982); Member of the Central MUI Advisory Council (since the establishment of this institution); General Chairperson of LAKA (Aceh Customary and Cultural Institution) (since its establishment: The month of this institution); Chairman of the Indonesian Mosque Council for the Special Region of Aceh (since the establishment of this institution); and Member of the Advisory Board of the Central ICMI (Indonesian Muslim Intellectuals Association).

When he was not active in government, Hasjmy had delivered papers dozens of times in various opportunities for seminars, workshops, symposia, and conferences, both at home and abroad. As a token of his appreciation for scientific development, he founded the Ali Hasimy Education Foundation in early 1989. In 1990, with the approval of his wife and all of his children, he donated to the foundation a land area of ​​nearly 3,000 m2, his house, and more books of 15,000 volumes, old manuscripts, photo albums of historical and cultural value, and many other cultural objects. All of his belongings are used as collections of the Ali Hasjmy Education Foundation Library and Museum. On January 15, 1991, the library and museum was inaugurated by Emil Salim, the Minister of State for Population and Environmental Affairs at the time.[[15]](#footnote-15)

**CONCLUSION**

It can be understood that Hasjmi was a fighter who carried out his activities in three areas, namely, physical, diplomacy and bureaucracy. During the period of physical struggle, he actively led the line of struggle, namely the Rencong Division of the Knight Order. In addition, he also became the leader of the Indonesian Islamic Syarekat Party (PSII). In the field of diplomacy, his activities were seen when he was trusted to be a member of the RI II Haj Mission in 1949. According to him, his experience was quite impressive, which he wrote in a pocket book entitled Missi Hajj Carrying Out Revolutionary Tasks in Arab Countries. In 1949 Hasjmy was also promoted to become a member of the Central Indonesian National Committee (KNIP), which during its plenary session 6-15 December 1949 in Yogyakarta discussed the results of the Round Table Conference in The Hague, to endorse them. As a bureaucrat, the important task he was assigned was when he was entrusted with being the Governor of Aceh (1957-1964). In this important task he and the Commander of Kodam I Iskandar Muda succeeded in securing the DI / TII rebellion. In addition, he has also succeeded in building a "Darussalam City Student Education Center" in which there are two high education institutions, namely Syahkuala University and IAIN Ar-Raniry. Due to the success of his business in the field of education, Hasjmy was declared the "Father of Education" of Aceh.

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