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**Teungku Abdul Djalil: Political Hack “Hakko Ichiu” and Founder of the Indonesian Opposition to the Japanese Occupation**

**Muhjam Kamza<sup>1</sup>; Teuku Kusnafizal<sup>2</sup>; M. Yusrizal<sup>3</sup>; Ulfa Yanti<sup>4</sup>**

<sup>1,2</sup>Fakultas Keguruan dan Ilmu Pendidikan, Universitas Syiah Kuala, Indonesia

<sup>3</sup>Sekolah Menengah Atas Negeri 11 Kota Banda Aceh, Indonesia

<sup>4</sup>Sekolah Menengah Atas Negeri 1 Beutong, Aceh, Indonesia

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## TEUNGKU ABDUL DJALIL: POLITICAL HACK “HAKKO ICHIU” AND FOUNDER OF THE INDONESIAN OPPOSITION TO THE JAPANESE OCCUPATION

Muhjam Kamza<sup>1</sup>; Teuku Kusnafizal<sup>2</sup>; M. Yusrizal<sup>3</sup>; Ulfa Yanti<sup>4</sup>

<sup>1,2</sup>Fakultas Keguruan dan Ilmu Pendidikan, Universitas Syiah Kuala, Indonesia

<sup>3</sup>Sekolah Menengah Atas Negeri 11 Kota Banda Aceh, Indonesia

<sup>4</sup>Sekolah Menengah Atas Negeri 1 Beutong, Aceh, Indonesia

<sup>1</sup>Contributor Email: [muhjam.kamza@unsyiah.ac.id](mailto:muhjam.kamza@unsyiah.ac.id)

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### Abstract

Diplomacy and war brought independence to Indonesia. Many people joined in the battle for independence, even Muslim scholars and students interested in expelling colonialism. Teungku Abdul Djalil, a preacher in Aceh, issued a fatwa commanding the people to “depopulate” the Japanese from the veranda of Mecca. Teungku Abdul Djalil, or more generally known as Teungku Cot Plieng, was the leader of Dayah Cot Plieng in Bayu, North Aceh. Since 1942, this prominent clergyman has rallied 400 students (santri) to openly oppose the Japanese resistance in Aceh. His study attempted to quantify the success of the character and his followers (santri) in achieving Indonesian independence, as well as their resolve not to be influenced by Japanese Hakko Ichiu political propaganda. Utilizing a descriptive-analytic historical method, the research process began with data collection (heuristics), source critique, interpretation, and historiography. The research subjects’ credibility was established through perpetrators and witnesses from Japan’s history of resistance. This investigation revealed that Teungku Abdul Djalil and his students played an important role as the first pioneers in expelling the Japanese from Indonesia.

**Keywords:** Conflict; Cot Plieng War; Hakko Ichiu.



## A. Introduction

According to the Acehese social hierarchy, anyone who has studied at a pesantren or *dayah* for an extended period is considered a *teungku*. While the title of *ulema* (Muslim scholar) is given to someone who has studied for an extended period in a pesantren or *dayah*, has sufficient religious knowledge, has broad insight, has the ability to influence society at large, and also possesses the ability to benefit the community through his knowledge. The *ulema* often follows a *dayah* or pesantren lifestyle. However, others do not. In Aceh, the community bestows additional titles on the *ulema* as *dayah* leaders in the form of *Aboen*, *Teungku Chiek*, or *Abu* (Paisal, 2021; Sufi, 2012).

In Acehese society, *dayah* is viewed as an educational institution that derives its existence from the Acehese region's previous traditions. It may be seen in the law on the Sultanate of Aceh, which was enacted during Sultan Iskandar Muda's leadership (1607-1636 AD) (Ritonga, 2017). Long before the establishment of a large number of Islamic boarding schools in Indonesia, these educational institutions existed as Islamic kingdoms. These Islamic institutions, such as the Kingdoms of Demak, Banten, Cirebon, Ternate-Tidore, and Aceh, initiated campaigns to oust colonization. Of the several areas mentioned, Aceh was the sultanate with the most protracted war against Dutch colonialism and helped destroy Japan (Royani, 2018).

In the order of socio-religious life in Aceh, the *ulema* also served as advisors to the kings in ancient times; thus, all of the *ulema*'s opinions can be used as royal policy in the religious field. Additionally, the *ulema* serve as role models in the community because they actively carry out religious *da'wah*. Thus, through verbal preaching and their writings, numerous scholars introduced Islam to other locations, such as West Sumatra and Java Island, which are still used today as a foundation for Islamic knowledge (Ahmad & Amiruddin, 2013).

*Ulema*, as significant personalities in the Islamic world, are persons who have authority over Islamic thought's teachings. However, in Muslim nations or countries with a sizable Muslim population, conversations about *ulema* and politics occur inside the institutional framework of *ulema*-state interaction (Hatina, 2010; Mostarom, 2014; Pierret, 2013; A. B. Saputra et al.,

2021). The existence of the ulema has aided in the resolution of several religious, social, and political issues. This significant contribution elevates the ulema to a glorified figure in the community. Between the late sixteenth and mid-seventeenth centuries A.D., several intellectuals were born in Aceh who elevated the name of Aceh to the international stage. Hamzah al-Fansuri, Nuruddin Ar-Raniry, Abdurrauf as-Singkili, Syamsuddin as-Sumatrani, and other *Sufi* (expert in spirituality) thinkers are among these names (Abdullah, 2017).

Religion, as a component of identity, has a considerable influence on the political behaviour of its adherents in many regions of the world (Grewal et al., 2019; Grzymala-Busse, 2012; Omelicheva & Ahmed, 2018; Tessler, 2010). Aceh itself has a long history of anti-colonial politics. The ulema were unanimous in their opposition to colonialism. Between 1873 and 1942, when the Dutch began colonizing Aceh, the ulema was at the forefront of opposition to the soldiers deployed by Queen Wilhelmina. Teungku Imum Lueng Bata, Teungku Chik Tanoh Abee, Teungku Chik Kuta Karang, Teungku Chik Di Tiro, Teungku Chik Pante Geulima, Teungku Tapa, Teungku Awe Geutah, Teungku Meunasah Kumbang, and Teungku Blang Bagok were among the academics who held the reins of combat. Additionally, Acehnese clerics fought in the war to seize and defend Indonesia's independence (1942–1949). Among the clerics involved were Teungku Muhammad Daud Beureueh, Teungku Abdurrahman Meunasah Meucap, Teungku Abdullah Lam U, Teungku Hasballah Indrapuri, Teungku Abdul Wahab Seulimum, and Teungku Abdul Djalil. All the ulema and their followers were determined to combat Dutch and Japanese colonization, not only to defend but also to exemplify the principles of an independent country (Kurdi, 2009; Saby, 2005; Wahid, 2013).

Muslims' attitudes during the colonial period were separated into two categories, the soft attitude, typically demonstrated by the ulema in an organized forum, and the complex approach. Second, the abrasive attitude espoused by specific Muslim scholars. During the Japanese occupation from 1942 to 1945, the ulema once again proved their fighting prowess and ability to mobilize men to fight the invaders. Teungku Abdul Djalil of Cot Plieng,



North Aceh Regency, openly declared Japan to be a “*Kafir Majusi*” similar to the preceding Dutch, who were also referred to as “*Kafir Kitabi*”. Teungku Abdul Djalil publicly issued a fatwa ordering Muslims to battle Japan from Islamic areas, claiming that *Kafir Majusi* was a more significant threat than *Kafir Kitabi* (Firdaus et al., 2020; Husni, 2015; Jakobi, 1992).

*Beulanda kaphee meukitab, Jepang keuparat biek majusi. Jiyeu sujud sikeujap-keujap, jjubah kiblat u matahari* (Dutch agnostics with scriptures; Japanese agnostics with Magi. Always obliged to submit, change is turned towards sunrise). Teungku Abdul Djalil composed the upfront statement in the form of poetry. Teungku Abdul Djalil’s most enduring statement is *talet asee tapeutameng bui* (We remove the dog and then introduce the pig). The figure of speech above demonstrates how easily anyone can negotiate the cleric's creed (Hasjmy, 1985).

The form of ingrained hatred against the Japanese army became even more intense when the behaviour of the Land of the Rising Sun (Japan) soldiers began to disrespect the order of Islamic life in Aceh. Japanese dilapidated behaviour, such as bathing without clothes in the *meunasah* (place of worship), getting drunk, and raping Acehnese women, requires people to pay respect to the Japanese Emperor by bowing to the east (*seikerei*), as well as Japan's policy of unlawfully seizing people's agricultural products. The people's anguish was worsened when textiles were prohibited from entering Aceh, causing many to dress in gunny and cover their corpses in banana leaves. All Japanese measures in Indonesia were purely aimed towards waging war, with no consideration for the people's suffering. All Japanese policies in Indonesia were only for the sake of war, to the exclusion of the suffering of the people (Kamza et al., 2021; Rohman, 2018; Wardah, 2010).

Conflicts between groups will establish distinct boundaries. These borders create the group’s identity, which must be guarded and protected to avoid mingling with the boundaries of other groups. Thus, conflict is necessary for establishing, forming, and maintaining a structure (Poloma & Yasoqama, 2010; Utama, 2019). Inequality has wreaked havoc on the social environment, increasing religious tensions. Economic inequality affects how

conflict is distributed in social and religious life in different regions of Indonesia (Regus, 2020; Stewart, 2008). Japan's activities in Aceh have resulted in evident social inequity, an embryo of conflict that Japan was slow to see. The social, cultural, and religious limits firmly established in Acehnese society must be defended vigorously against the Japanese troops' social, cultural, and even religious pollution.

Based on their hostility to colonialism, the ulema sparked the spirit of battle in the cause of Allah, also known as *the fisabilillah war*, forming the concept of a stable conflict. In Aceh, the ulema utilized Islamic emblems on numerous weapons of battle to instil a sense of religious defence, such as the *rencong* (Aceh's indigenous weapons), represented in the *bismillah* sentence, and the monotheistic words on the banners hoisted during the fight (Manan & Putra, 2017; Paisal, 2021; Suyatna, 2008).

The resistance carried out by Teungku Abdul Djalil and his students occurred at the beginning of the year of the Japanese occupation of Indonesia. The war between Teungku Abdul Djalil and his students against the Japanese erupted from November 7-10, 1942 and was allegedly the first resistance against Japan by the Indonesian people. The courage of Teungku Abdul Djalil and his students is a matter of the rise of resistance against the Japanese carried out in various parts of Indonesia, triggering people's awareness that Japan is the enemy who is colonizing, not the Old Brothers who are touted in the 3A frame (Japan is the Leader of Asia, Japan is the Protector of Asia, and Japan Light of Asia) (Oktorino, 2013; I. Saputra, 2019).

Teungku Abdul Djalil had studied this Japanese tactic since 1939; he greatly anticipated Japan's spread of the Shinto religion. Since then, Teungku Abdul Djalil had carried out an anti-Japanese campaign against the people of Aceh long before the Japanese entered Indonesia and other warrior figures fought against the Japanese occupation. In comparison, K.H. Zainal Mustafa took the fight in February 1944; even Soedancho Suprijadi only took the fight against the Japanese in Blitar in February 1945.

In line with the opinion above, the results of research conducted by Firdaus et al. (2020) also merely narrate the course of the war of resistance



against the Japanese in Aceh; it does not reveal that Teungku Abdul Djalil was the first figure in Indonesia to mobilize resistance against the Japanese. Based on this statement, this research wants to further examine the truth of the figure of Teungku Abdul Djalil as the first pioneer of resistance against the Japanese in Indonesia, bearing in mind that the figure of Teungku Abdul Djalil played a significant role in these critical times towards independent Indonesia.

## **B. Method**

The researcher employed a descriptive historical approach to analysis in this study. The stages begin with data collection (heuristics), in which the researcher gathers information from various sources relevant to the research topic under consideration (Daliman, 2012). This study makes use of two sources, primary and secondary. Primary sources are gleaned from the writings of historical actors and witnesses, whereas secondary sources are gleaned from historians' examinations of the primary source (Sjamsuddin, 2007). The main subjects in the discussion of this research are Acehnese historians who were actors and witnesses in the struggle against the Japanese, such as Ali Hasjmy, Syamaun Gaharu, Teungku Abdul Karim Jakobi, who then poured this sequence of events into historical literature.

The next stage of writing is verification or source critique, during which the researcher attempts to determine the legitimacy of the source collected to determine whether the source gained credibility or not (Priyadi, 2012). Entering the subsequent step, interpretation, the researcher begins interpreting and giving meaning to the sources and historical data gathered. The interpretation stage is necessary since historical evidence is a mute witness to a past reality. External resources, mainly historians, are required to assess the trustworthiness of these sources (researchers) (Daliman, 2012).

The final stage of this research is historiography, in which the researcher gives a written report summarizing the study's findings from start to finish to address the issues identified in the study. At this level, historians must be vigilant in determining a historical event's chronological period and periodization.





This stage begins with the introduction, continues with the research findings, and concludes with the study's conclusions (Priyadi, 2012).

## **C. Result and Discussion**

### **1. Result**

Japan employs the *Hakko Ichiu* policy, a political idea supporting expansion into other countries, to carry out the Greater East Asia Co-Prosperty Sphere's purpose. *Hakko Ichiu* was adapted from *Nihongi*, a 720 AD Japanese chronicle. The story of one of the Heaven God's descendants, Kami Yamato Iwarebiko and Jinmu Tenno, who captured a portion of the Japanese archipelago. When Japan began to expand militarily, this concept was used to convince the populace of East Asia to accept the Emperor's (Japan) dominance as a means of achieving wealth (Sato, 1994). According to *Hakko Ichiu's* reasoning, Japan was so ambitious in spreading its occupation of the Asian region to Aceh, which was wrapped in the term "Old Brother" as a symbol of cooperation toward development. Japan views Indonesia as a possible place in which to pursue these aspirations (Widiani, 2020).

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All Aceh Ulema Association (PUSA) has been negotiating with Japanese military intelligence to enlist their support in ousting the Dutch.

When the Pacific War began in December 1941, Aceh immediately took a stand by convening a meeting at Teuku Nyak Arief's palace in Lamnyong, Banda Aceh. Community leaders, ulema, and traditional people attended the gathering, which took place at night (*ulee balang*). PUSA was represented by Teungku Muhammad Daud Beureueh and Teungku Abdul Wahab Seulimum, while the *ulee balangs* were represented by Teuku Panglima Polem Muhammad Ali and Teuku Ahmad. A significant decision reached during the conference was to pledge allegiance to Islam, the nation, and the homeland and to unify in carrying out a rebellion against the Dutch through cooperation with Japan under the guidance of PUSA. Between 1940 and 1942, PUSA maintained cordial relations with the Japanese, who had already established themselves in Malaysia (Joenoos, 1975; Safwan, 1992).

Many Acehnese tried to meet the Japanese troops to Malaysia (Penang Island). The Japanese captured Manila on January 2, 1942, and Brunei Darussalam on January 6, 1942. Subsequently, Japan seized Malaysia on January 11, 1942; on February 15, 1942, Japan occupied Singapore; on March 7, 1942, Japan occupied Myanmar. In July 1942, Japanese troops successfully took control of the whole territory of the former Dutch province (Al-Asyi, 2014). Three delegations from various popular resistance organizations in Aceh were dispatched to visit the commander of the Japanese occupation in Penang in February 1942, according to Teungku Syekh Abd. Hamid Samalanga, who represented the PUSA at the conference. This expedition successfully convinced Japan to assist in expelling the Dutch and granting Aceh independence within the framework of Greater East Asia's prosperity (Djuli, 2011).

On March 12, 1942, a small force of the Japanese army led by Fujiwara Kikan's intelligence corps landed on one of North Aceh's beaches and was excitedly greeted by the Acehnese. However, this pleasure is very short-lived. Although initially hailed as a liberator, Japan steadily cemented its reputation as a strict master. Their strategies varied according to the urgency of the war, but their primary objective was to make the Indies fulfil Japan's military requirements (Al-Asyi, 2020).

Additionally, Japan established MAIBKATRA, *Majelis Agama Islam Untuk Bantuan Kemakmuran Asia Timur Raya* (Islamic Religious Council for Greater East Asia Prosperity Assistance) in March 1943 as a propaganda arm against the ulema. Tuanku Abdul Azis was appointed head of the institution, composed equally of PUSA and Muhammadiyah members. MAIBKATRA's role is to explain the sacred character of the battle against the West, how the people must share in the hardships of the war, and to advise the public not to intervene in government affairs. The Islamic meeting in Singapore on April 5-6 was the climax of the tactic of deploying prominent clerics for propaganda reasons. Among all Sumatran and Malayan delegates, the majority came from Aceh and Sumatra Barat, the region's most politically evolved regions in Japanese terms. Aceh was represented by four MAIBKATRA officials at the highest level (Anderson & Reid, 1980).

History has demonstrated that Japan's involvement in Aceh is inextricably linked to the role of PUSA clergy. After effectively removing the Dutch from Aceh, Japan began negotiations with the ulema through Teungku Muhammad Daud Beureueh, who was then the leader of PUSA. Muslims throughout Indonesia, especially Aceh, hailed Japan's arrival as well. This was prompted by the fact that Japan has been prepared to campaign as the protector of Islam in Asia since the mid-1930s. Japan views Islam in Indonesia as a potential ally in the fight to liberate Asia from colonialism.

In March 1943, the *Sudan Yoku*, the Islamic Religious Council for Greater East Asia Service (MAIBKATRA), was created due to cooperative efforts. In essence, not all scholars in Aceh agreed with the Japanese invasion and then saw Dai NIPPON (Japan) as a partner in achieving independence. However, there were a large number of ulema who refused to work with the Japanese and resisted. Teungku Muhammad Hasan Krueng Kalee and Teungku Abdul Djalil were the opposing clerics. It is documented in history, and as a result, expulsion conflicts against Japan headed by *the* ulema erupted in numerous districts of Aceh (Morris, 1985).

During the Japanese occupation, PUSA Muslim scholars were granted the role of administering religious courts, while *ulee balangs* retained authority



for government administration. The ulema's hate for the *ulee balang* group intensified when they could not resolve the romusha (forced labour under the Japanese occupation) and the deposit of people's rice for logistics warehouses for the Japanese army (Morris, 1985; Syafrizal, 2017). Teungku Muhammad Daud Beureueh, Amir Husin Al Mujahid, Teungku Abdul Wahab Seulimum, and Teungku M Yunus Jamil were among those detained when Japan came to power.

Sumatra is renowned as a bastion of Muslim resistance to colonialism; nonetheless, the Japanese occupation was relatively courageous without a robust religious policy. Japan dispatched numerous Islamic scholars to Java to mobilize Muslim leaders for propaganda objectives. Japan has also established an office for religious matters in Java. While in Sumatra, Japan first adopted very modest religious policies. Japan agrees that "local religious beliefs and customs should be respected to the maximum extent feasible, and Japan should refrain from interfering". The distinction in Japanese policy between Java and Sumatra reflects colonial and exploitation policies in Sumatra and Malaya, in contrast to a more modern approach to controlling the Javanese population (Clark & Mayer, 2016).

The Japanese appeared unsympathetic to the Muslim population in Sumatra, and the Japanese troops who invaded Sumatra soon advanced into the Aceh province. They lack etiquette, are uncivilized, and bathe naked. Even more contradictory is the Japanese army's requirement on *seikerei* respect at every Japanese office and post that passes; if this regulation is not followed, the Japanese army will scare violators with a severe slap. On the other hand, culture plays a significant effect in the functioning of a government. Civil authorities must uphold and appreciate culture's ingrained significance in society (Fathurrahman, 2021; Franke, 2006). Indeed, Japan violated this precept in administering its government in Aceh, and its behaviour, which was at odds with local religion and culture, fueled the populace's resentment of the Japanese soldiers. The long history of Aceh's resistance to the Dutch had little effect on Japan's attitude toward this one region. Japan appeared to be waiting for the Acehnese people's religious spirit to rise against it through battle.

The people of Aceh expect that Japan's presence will bring peace and stability and the right to practice Islamic law. However, what the Acehnese hoped for from Japan was not realized, and the Acehnese people suffered even more than during the Dutch colonial period. The Japanese troops brazenly disregarded the Acehnese people's indigenous wisdom. Extortion, *rodi* (forced labor), violent behavior, open consumption of pork, requiring the public to perform *seikerei*, and sexual harassment of women were all violations perpetrated by the Japanese during their occupation of Aceh. As a result, widespread opposition to Japan developed, beginning with Teungku Abdul Djalil's (North Aceh) resistance, followed by Pandrah (Bireuen), the Gayo Highlands, Meureudu (Pidie Jaya), and several other locations (Al-Asyi, 2020).

## **2. Discussion**

Japan was stunned upon his arrival in Aceh by the brutal confrontation sparked by the Islamic authorities in Aceh. Teungku Abdul Djalil, a youthful cleric with a traditional leaning, spearheaded this resistance. Teungku Abdul Djalil publicly resisted the Japanese government by preaching against the Japanese occupation and PUSA followers who were branded traitors for welcoming the Japanese to Aceh. Teungku Abdul Djalil was a scholar who was the leader of a renowned *dayah* in Cot Plieng, Syamtalira Bayu District, Lhokseumawe (now North Aceh District). Teungku Abdul Djalil attempted to resurrect the spirit of jihad in defence of religion during the *Sabil War* by resurrecting the ideal of a holy death. The Cot Plieng uprising compelled the Japanese to take Aceh's Islam seriously. This resistance demonstrated to the Japanese that the Acehnese considered Japan the same way they regarded the Dutch as unbelievers who must be ejected without justification for cooperation.

Teungku Abdul Djalil was born in 1909 in the village of Blang Adoe Buloh Blang Ara in the Kuta Makmur District of the North Aceh Regency. He was an active learner throughout his youth via general and religious education. Teungku Abdul Djalil was confident in his studies of religion and Arabic at renowned *dayahs* such as *Dayah* Beureughang, Ie Rhot Bungkaih,



Mon Geudong, Cot Plieng, Tanjong Samalanga, Krueng Kale, and Teupin Punti, and in 1937 he returned to *Dayah* Cot Plieng, which Teungku Ahmad then led. Teungku Abdul Djalil was officially appointed as the leader of *Dayah* Cot Plieng following Teungku Ahmad's death. Teungku Abdul Djalil has a strong anti-colonial sentiment since he frequently reads *Hikayat Prang Sabi* alongside the Koran daily (Alfian et al., 1978).

Teungku Abdul Djalil was essentially in agreement with the ulema during the PUSA era. Teungku Abdul Djalil established his foothold by regarding the invaders as absolute and non-negotiable adversaries, supported by the concept of *musoh* (enemy) in Acehese society for those who were not Muslim, even though Japan assisted in the expulsion of the Dutch from Indonesia. Tengku Abdul Djalil was not affected by the propaganda carried out by F-Kikan and the policies adopted by the PUSA group, a religious institution founded in 1939 (Ahmad, 2014; Gaharu, 1976). The preacher recognized *Hakko Ichiu's* politics as Japanese colonial propaganda. Teungku Abdul Djalil's position as *Dayah* Cot Plieng's leader did not eschew calls for resistance against the Japanese. According to him, the law against Japan is *fardu 'ain* (a binding requirement on all individuals), and Teungku Abdul Djalil continues to recite this fatwa in sermons.

Abdul Djalil had long suspected that the Japanese were infidel wizards; since 1939, Abdul Djalil had waged an anti-Japanese campaign against the people of Aceh. The Muslim scholar was especially concerned about the Japanese army's application of Shintoism (the expansion of the Shinto Religion) throughout the Greater East Asia war (Wardah, 2010). This demonstrates that Teungku Abdul Djalil was the first to speak out against *Hakko Ichiu* politics long before Japan arrived in the archipelago. A comparison can be seen between K.H. Zainal Mustafa's resistance against the Japanese in Tasikmalaya in February 1944 and Soedancho Suprijadi's resistance in Blitar in February 1945. Apart from Teungku Abdul Djalil, other new warrior figures continued the resistance against Japan's rule in Indonesia, even when Japan was approaching defeat against the Allies during World War II.

Teungku Abdul Djalil and his pupils' animosity for Japan continued to rise, which was understandable given how the Japanese soldiers' actions

became more arbitrary and insulted Aceh’s Islamic law during their occupation. As described previously, the Japanese soldiers bathed naked in the *meunasah*, coerced the public into performing *seikerei*, raped women, and arbitrarily took the people’s agricultural produce. The Japanese soldiers’ aggressive behavior heightened Teungku Abdul Djalil’s rage. Additionally, the *Sabil* conflict began under the spirit of jihad *fisabilillah* (Hadidjah, 2007; Husnan & Sholihin, 2017; Wardah, 2010).

Teungku Abdul Djalil delivered a speech in Krueng Lingka Village, Baktiya District, North Aceh Regency, on July 22, 1942. Teungku Abdul Djalil urged the audience to fight the Japanese administration in Aceh, claiming it had wreaked havoc on the economy, religion, and other spheres of life. Japanese sympathizers overheard Teungku Abdul Djalil’s declaration of resistance, and the information was quickly relayed to the Japanese Police stationed in Sigli. *Sunco* (camat level) Lhokseumawe and Bayu were directed to transport Teungku Abdul Djalil to the police station immediately, further deteriorating relations with Japan. Teungku Abdul Djalil and his family, together with over 400 others, began practicing with spears, swords, *rencong*, and machetes. Teungku Abdul Djalil served as coach, aided by his two in-laws, Teungku Muhammad Taib, Teungku Cah, and Teungku Rameh. *Dayah* Cot Plieng immediately became the focal point of war preparations if Japan committed military force for repression (Firdaus et al., 2020).

Previously, Japan attempted to approach Teungku Abdul Djalil, but its efforts to persuade the renowned preacher failed (Rohman, 2018). Numerous parties attempted to defuse the smoldering tension between Teungku Abdul Djalil and Japan. Additionally, the Japanese army dispatched important *ulee balangs* and regents to persuade Teungku Abdul Djalil. Not to be outdone, Japan likewise sent Teungku Haji Hasan Krueng Kale as a teacher to Teungku Abdul Djalil in order to encourage Teungku Abdul Djalil and his students to put an end to the anti-Japan campaign. On the populist side, they provided food ingredients to the *Dayah* Cot Plieng complex in the hope that Teungku Abdul Djalil would abstain from fighting the Japanese, but this had little effect on Teungku Abdul Djalil’s commitment (Firdaus et al., 2020; Rohman, 2018). When T.M. Hasan



Glumpang Payong, as *Guncho* (assistant regent) Sigli, came to warn Teungku Abdul Djalil not to fight the Japanese, Teungku Abdul Djalil disregarded the warning and responded that death is lovely in Allah's eyes.

By August 1942, Teungku Abdul Djalil's spirit against Japan had become more robust, and he was prepared to confront death. Teungku Abdul Jalil and his followers began to intensify their worship of Allah SWT by fasting and fulfilling *ratib-ratib* (praise to god). Tensions reached a zenith when Hayasi, a *Kempetai* Lhokseumawe, was stabbed by a guard at Cot Plieng Islamic Boarding School. The *Kempetai* docked on Tuesday, November 7, 1942, to conduct diplomatic relations with Teungku Abdul Djalil.

On that day, Japan sent men with complete weapons from Bireuen, Lhokseumawe, and Lhoksukon to attack *Dayah* Cot Plieng. The combat began at 12.00 WIB and lasted until 16.00 WIB, when the Japanese troops took possession of the *Dayah* Cot Plieng complex and destroyed all the structures, killing 86 troops Teungku Abdul Djalil. Teungku Abdul Djalil and his students relocated to Neuheun Village in North Aceh's Meurah Mulia District. The Japanese conducted a second attack on Teungku Abdul Djalil's men on November 8, 1942, killing four of Teungku Abdul Djalil's troops. While organizing war defenses, Blang Buloh Village in Gampong Teungeh became the following escape location (Firdaus et al., 2020).

Due to the large number of F-Kikan members spread throughout Aceh, the Japanese army smelt Teungku Abdul Djalil's escape and initiated the third war episode. On November 10, 1942, following Friday prayers, the war began in such ferocity. Armed with a simple weapon, Teungku Abdul Djalil's students fought against the Japanese army's onslaught with the community's assistance. This unequal war pitted the Acehnese forces against one another; up to 19 troops perished in the battle.

At 18.00 WIB, the shahid cleric expired in this open war. The Japanese, who had long bred animosity toward Teungku Abdul Djalil, provoked the Acehnese fighters' attitude by parading Teungku Abdul Djalil's head along the route. The following day, November 11, the body of the cleric was transported to Bayu and interred at the *Dayah* Cot Plieng compound (Hayati, 2013; Rohman, 2018; Sudirman et al., 2011). Throughout the conflict,



the Japanese army massacred as many as 109 martyrs. On the Japanese side, 18 troops were killed due to spears and rencong.

Aceh's cooperation with Japan ended during the Teungku Abdul Djalil War. This event ushered in a new era of conflict between the Acehnese people and other nations, most notably Japan, a powerful and superpower nation at the time. This war was brief, severe, and brutal, the first time in the Acehnese people's history that they experienced such abject poverty and hunger that they were forced to wear burlap for clothing and had to surrender all of their time, energy, and agricultural production to the Japanese to aid the Japanese war effort against the Allies (Djuli, 2011).

The Cot Plieng War established the existence of a jihad *fisabilillah* resolution in Indonesia during its pre-independence period. By cultivating a spirit of nationalism to defend the country, the resolution of jihad is a genuine type of nationalism among students and scholars. At the time, jihad doctrine emphasized that protecting Aceh was the same as defending Islam. A definition of nationalism is an ideology that seeks to preserve the autonomy, cohesion, and uniqueness of a particular social group to determine or construct a nation (Smith, 1976; Syamsuar, 2020). On October 22, 1945, the spirit of national jihad was officially proclaimed when ulema and santri from across Indonesia issued a fatwa condemning Dutch colonialism. According to the experts in Surabaya, every Muslim is obligated to protect their homeland and Indonesia's freedom from intruders (Fauzi, 2018; Royani, 2018). Indeed, the spirit of jihad expanded far beyond the revolutionary battle for independence; for example, the war in Surabaya on November 10, 1945, was inextricably linked to the spirit of jihad's purpose to oust the Dutch colonialists from Indonesia (I. Saputra, 2019).

Muslim identity is deeply ingrained in Acehnese society. Snouck Hurgronje stated that the Acehnese people's pride in their sharia-compliant territory had been ingrained in them because Aceh was coronated as the *Serambi Mekah*, serving as the gateway to the Arabian peninsula for pilgrims from all over the archipelago from the 17th to the 19th centuries (Missbach, 2011). No surprise, given the people of Aceh's fervent resistance to Dutch colonialism and Japanese occupation as a means of safeguarding the sacred land.



Table 1. Several casualties of Teungku Abdul Djalil. troops

| No | Battle Location                        | Number of Victims of the Teungku Abdul Djalil Troops |
|----|--|--|
| 1  | Battle in Cot Plieng                   | 86 souls   |
| 2  | Battle in Desa Neuheun                 | Four souls   |
| 3  | Battle in Meunasah Village Blang Buloh | 19 souls   |
| 4  | *Victim kidnapped without news         | Five person  |

Source: (Alfian et al., 1978)

#### D. Conclusion

The jihad resolution was concluded as a manifesto for the archipelago's kiai and ulema in their struggle for Indonesian independence. The emergence of fatwa jihad demonstrates that ulema and santri are capable of comprehending religious knowledge and state concerns and attempting to contribute to their resolution. Numerous teenagers and students in Indonesia are motivated to fight for the nation's defense due to the fatwa of jihad.

The jihad resolution proclaimed by all Indonesian scholars on October 22 1945, was an expression of patriotism and love for the nation. In fighting the Japanese, Teungku Abdul Djalil inspired this spirit. Teungku Abdul Djalil and his students were the first to oppose Indonesia's Japanese-led Hakko Ichiu propaganda politics. Teungku Abdul Djalil's inception of resistance in 1939 sparked other movements against the Japanese in various parts of Indonesia, such as K.H. Zainal Mustafa's resistance in Tasikmalaya in February 1944 and Soedancho Suprijadi's resistance in Blitar in February 1945. This research has generated new historical literature by revealing Teungku Abdul Djalil's significant role in achieving Indonesian independence by hacking the Japanese army's Hakko Ichou political system.

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