

The Relevance of Ali Hasjmy's Thoughts on Islamic Country of Islamic Sharia Implementation in Aceh

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Abstract : *This research deals with the relevance of Ali Hasjmy's thoughts on Islamic country of Islamic sharia implementation in Aceh. This research is conducted by using descriptive qualitative approach. The concept of an Islamic Country which built by Ali Hasjmy was relevant to the implementation of the formalization of Islamic shariah in Aceh at least in four fields. 1) The relevance of the paradigm of the Islamic Country to the republic system, 2) the relevance of the field of staffing in the concept of the Islamic Country with the criteria of the apparatus in the formalization system of Islamic shariah, 3) The relevance of the concept of the Islamic Country concerning the division of power with the structure of the Aceh government, 4) the relevance of definite social security in the concept of the Islamic Country with social welfare programs and community empowerment in Aceh.*

Keywords : *Ali Hasjmy's thoughts; Islamic sharia; Aceh*

I. Introduction

Difficulties in understanding political issues in Islam have implications for the lack of agreement on the concept of an Islamic Country. Siti Musdah Mulia, in her dissertation work on Islamic political thought Husain Haekal citing the opinion of John L. Esposito in Islam and politics, cited several factors of disagreement: 1) The Islamic Country founded by the Prophet Muhammad in Medina which was considered ideal apparently did not provide a model in detail, 2) the implementation of khilafah in the days of the Umayyads and Banu Abbas only provided a framework for political and taxation institutions, 3) the discussion of the ideal formula (Islamic shariah and political theory) only produced an idealistic and theoretical formula from a utopian society, and 4) relations between religion and country from time to time are subject to a variety of interpretations.

Munawir Sadzali mentions three schools about the relationship between Islam and countryhood. The first stream, argues that Islam is not merely a religion in the Western sense that is only concerning the relationship between man and God. On the contrary, Islam is a perfect religion and complete with regulations for all aspects of human life, including the life of the country. Therefore, Islam does not need to or even imitate the Western system. The Islamic political system that must be emulated is a system that was implemented by the Prophet Muhammad and by the four Khulafaur Rasyidin.

The second stream, argues that Islam is a religion in the Western sense, which has nothing to do with country affairs. According to this school the Prophet Muhammad SAW was just an ordinary apostle like the previous apostles, with the sole task of inviting humans to a noble life, and the Prophet was never intended to establish and head a country.

The third stream, rejects the opinion that Islam is a complete religion and that in Islam there is a country system. But this school also rejects the notion that Islam is a religion in the Western sense that only regulates the relationship between man and his God. In Islam there is no constitutional system, but there is a set of ethical values for the life of the country.

Based on the three streams, Sukron Kamil, in his writing in the Paramadina University Journal, typologies Islamic political thought: traditional, secular, and moderate. Traditional

typologies, see that Islam is religion and country. The relationship between Islam and the country is truly organic where the country is based on Islamic shariah with ulama as the official advisor to the executive. These typologies include Rasyid Ridha, Sayyid Qutub, Al-Maududi, and in Indonesia Muhammad Natsir. Secular typology, views Islam as a pure religion not a country.

This typology was shackled and very fascinated by the thought of the Modern Western Nation Country. The thinkers who included this typology were Ali Abd al-Raziq, A. Lutfi Sayyid, and in Indonesia Soekarno. Moderate typology, views that although Islam does not show its preference for a particular political system, in Islam there are moral or ethical principles in the life of society and the country. For its implementation, Muslims are free to choose the best system. These typologies include Muhammad Hussein Haikal (1888-1956), Muhammad Abduh (1862-1905), Fazlur Rahman, Mohamed Arkoun, and in Indonesia Nurcholish Madjid.

If the theory above we face the concept of an "Islamic Country" which is believed to be the core of the Islamic political system and which is defended by some classical Muslim writers, such as Ali Hasjmy, we find something strange. This kind of opinion has caused a lot of confusion. In fact, Ali Hasjmy was a Muslim thinker who was very influential in his time throughout the world, especially in the Muslim world. His writings on Islamic thought are very substantive and always return to the Qur'an and Sunnah as basic guidelines in expressing their thoughts. Included in Islamic political thought, as in his book 'Where is the Islamic Country', always rests on Islamic shariah. Therefore, the authors are interested in conducting this research which is then reviewed from the perspective of the debate over the constellation of the concept of the Islamic Country in the implementation of Islamic Sharia in Aceh.

Then it needs to be clarified here about Ali Hasjmy's thoughts about Islamic countries, whether politically Ali Hasjmy's thinking covers all aspects of life, especially about the concept of Islamic Country, the relationship of Islam and the country and its relevance to the implementation of Islam that is concentrated in Aceh.

Ali Hasjmy's view shows that, political discourse in Aceh is unique. Ali Hasjmy described the courage of the Acehnese because they were motivated by the spirit of the religion they believed in. So the Acehnese were very panic about Islam, this panic attitude greatly influenced the courage of the Acehnese to fight all forms of anti-Islam. With the spirit of fighting the infidels as enemies of Islam the Acehnese who died in the war were considered as martyrs and they believed that they would get the heaven as the final resting place.

Acehnese political behavior in the development towards Islamic shariah, increasingly leads to militancy. There are regulations that require Acehnese to take part in every moment of regional head elections with the emergence of local parties. The presence of these local parties also colored, even the dominance of this institution greatly influenced the political governance in Aceh.

II. Review of Literatures

2.1 Islamic Shari'a

Although both are from the descendants of a Semitic nation, Bani Israil are more fortunate than the Arab. Even though both must live in extreme weather conditions that force them to form a strong and firm character, but Bani Israil are considered to be more fortunate because of their nation an apostle is always sent. This made Bani Israil more confident and

convinced that they were the greatest nation and became God's choice. This advantage also made Bani Israil more proud because the books revealed by God used their language. In this condition, the Arabs have truly been regarded as a people who have been ostracized, set aside by God. Their nation never had an apostle. Even though at that time Arabic literature developed rapidly, but it became totally worthless when compared to the language of Bani Israil which was constantly used as the language of the scriptures.

Even so, most Arab do not care about the contestation of those achievements. Or indeed they really do not care because in reality the superiority is in the hands of Bani Israil? What is clear is that the Arabs are increasingly preoccupied with the economic development they get. Mecca as the main city of Arab traders was increasingly visited by traders from various countries. Although the development of Mecca occurred because the area was a small city in the Middle East at that time which was still conducive. The constant battle between Rumawi and Persia had made many cities paralyzed, even dead. That is why economic stretching leads to Makkah which is geographically far from conflict locations.

The development of the Arab economy led by the Quraysh made them increasingly capitalist. Social inequality is getting worse. Hoarding of property by some people makes most of the others miserable. This social phenomenon increasingly made the Prophet Muhammad nervous. Regularly after trading, he visited Gua Hira to reflect. He thought about the suffering of the human race that was increasingly becoming increasingly common.

2.2 Islamic Politics

One part of Islamic shariah is politics or in terms of Islam it is called '*siyasah*'. The word *siyasah* means ways or strategies. In his brilliant preaching in Medina, the Prophet Muhammad succeeded in establishing a mature socio-culture and implementing holistic social rules including politics. However, the current political term is not directly identical with politics, which is reviewed in Islamic history, especially regarding the social system built by the Prophet Muhammad in Mecca.

At present, the political term that is attributed to the politics of the era of the Prophet Muhammad is the segmentation of the Prophet Muhammad's social activities concerning social endeavors concerning activities which today are interpreted as political activities. So that in theory, ideal Islamic politics is social activity and the words of the Prophet Muhammad related to matters which are now classified into political activities and theories.

The political activities of the Prophet Muhammad began with the agreement made by the Prophet Muhammad with Jews and Christians in Mecca. The agreement called '*Shiffah*' affirms the identity of Muslims as a social group that is different from Jewish and Christian groups. by contemporary political experts, *shiffah* is considered the first most prominent Islamic political activity. *Shiffah* is considered a political activity because it contains notes about the economy, the military and others that are similar to the construction of a country today. This is what makes some contemporary scholars regard the *Shifah* as the first declaration of the establishment of an Islamic country.

The political values of Islam in the Qur'an discuss the importance of the unity of the People (Surah Al-Mu'minin: 52), prioritizing deliberation, (Surat al-Anfaal: 46), fulfilling the mandate, fair (QS. An-Nisa ': 58), obeying Allah, His apostles and ulil amri (QS. An-Nisa ': 59), realizing peace (QS. Al-Hujarat: 9), maintaining sovereignty, vigilance in defense (QS. Al-Anfaal: 60), and anti-economic monopoly (Al-Hishr: 7).

2.3 Discourse on Islamic Country

Islamic political thought discussed by classical Muslim leaders does not debate whether Islamic shariah must be a legal-formal system or only as a basis for values in Muslim daily life because before colonialism, even though Islamic dynasties were monarchically famous and very corrupt, but Islamic shariah used as a basis for everyday values as well as the foundation of the country. Post-Colonialism, Muslims began to debate the format of the country for Muslims. In general, this view is divided into thoughts that argue that Muslim countries must make Islam as the constitutional foundation of the country so that Islamic Sharia must be formalized and thoughts that consider Islamic Sharia only as the basis of Muslim life so that Muslims do not become Islam as a country principle.

The view that believes Islamic politics must be legally formal or in the form of an Islamic Country is that those who believe in the political activities of the Prophet Muhammad are an order to uphold an Islamic country. While those who believe in politics are part of worldly affairs, are those who believe that the political activities of the Prophet Muhammad are part of his worldly activities so that there is no such thing as an Islamic Country.

Jamaluddin Al-Afghani lived in a time when Muslims were still colonized by the colonialists. At that time, he saw the life principles of the colonial nation had really paralyzed Muslims. The Islamic people lost his religious orientation. For this reason, he traveled the world to make Muslims aware of the dangers of imperialism. In every Muslim country he called on the Islamic people to form an Islamic union to erase Western imperialism. Among Al-Afghani's core calls is to realize the obligation of Muslims to rise up against imperialism and show the way to do it, eradicate despair and strengthen the self-confidence of Muslims, making Muslims aware of misconceptions that dictate that Muslims will not progress when making Islam foundation of life, and invites Muslims to strengthen solidarity.

Al-Afghani discovered the Islamic people was under the confines of a tyrannical ruler. The ruler only demands the rights of the people, but does not fulfill the obligation to prosper them. Because of that, Al-Afghani always called on the people to rise up and fight the wrongdoers. Opposing Sayyid Ahmad Khan who said "Islamic Shari'a is not the main thing of religion, and moral rules and sharia must be based on nature". So it can be said that Al-Afghani wants the shariah to be based on Islamic shariah. While Sayyid Ahmad Khan's view is a view that is influenced by the imperialists. The legal view must be natural rooted in the view of John Lock. *In Treatise on Government*, Locke said the foundation of country law must come from natural law.

III. Research Methods

This research was using descriptive qualitative research. Qualitative research is the procedure of research that produces descriptive data. That is using a qualitative approach or often called the Naturalistic method because this research is used in natural conditions. In addition qualitative research is a study that produces written or oral data.

IV. Discussion

Generally, the people of Aceh cannot be separated from the romanticism of the glory of Aceh in the time of Sultan Iskandar Muda. Not only the general public, even the intellectual group cannot escape the romanticism. Hasmy is no exception. The greatest pride of the heyday

of the Aceh Darussalam Sultanate was at that time, considered by the modernists because of the implementation of its Islamic Shari'a. Meanwhile, ethno-nationalists are considered because of the unity of the Acehnese nation. The ethnationalists made the Aceh Darussalam Sultanate a source of enthusiasm to realize a dignified and independent Acehnese nation from the Government of Indonesia. While the modernists took the spirit of the Aceh Darussalam Sultanate to realize the formalization of Islamic shariah.

Among the modernists who have continually aroused the spirit of the glory of the Aceh Darussalam Sultanate is Ali Hasjmy. He wrote very much about the history of the glory of Aceh. History of Indonesian Islamic Culture is one of Hasjmy's works to review the greatness of Islam in Indonesia and Aceh. Through the book, Ali Hasjmy emphasized that the glory of Aceh in the past, since the Peureulak Sultanate until the peak of the Aceh Darussalam Sultanate was realized because the Muslim community was very firm in carrying out Islamic shariah. The Role of Islam in the Aceh War and the Indonesian Independence Struggle was written based on the results of the Aceh Struggle Seminar from 1873 to independent Indonesia, which took place on March 22 to 1976 in Medan. In the book, Ali Hasjmy reiterated that the Aceh War made it very difficult for the Dutch because the spirit of the Acehnese was based on Islam. ¹The book was subsequently refined with the title "Apa Sebab Masyarakat Aceh Sanggup Berperang Puluhan Tahun Melawan Agresi Belanda".

Islamic glory in the period of the Aceh Darussalam Sultanate has been woven since the establishment of Dayah Cot Kala Islamic teachings during the Peureulak Sultanate. Then it developed Islamic education and culture during the Sultanate of Samudra Pasai. And the climax was during Iskandar Muda Mahkota Alam's leadership.

Hasjmy believes that Aceh's identity is Islam itself, even according to him, the name "Aceh" even though it was not yet known before the arrival of Islam. So Aceh was formed by Islam so that, Aceh is Islam. Everything about Aceh is about Islam. Aceh Literature, is Islamic literature, Aceh culture is Islamic culture. Aceh Education, is Islamic education, Acehnese custom, is Islamic shariah. Thus Ali Hasjmy believes. Among Ali Hasjmy's works, the greatness of Aceh in the past due to the strength of the community in carrying out Islamic shariah, Aceh Culture in History can be said to be the most detailed work in reviewing the issue. There, Ali Hasjmy reviewed the rising history and collapse of Islamic kingdoms in Aceh since the Peureulak Sultanate to the Sultanate of Aceh Darussalam.

The life philosophy of the Acehnese, which of course if they follow Hasjmy's thoughts, means that it is the philosophy of life of Islam. The most famous philosophies are:

*Adat bak Poteu Meureuhom
Hukom bah syiah ulama
Kanun bak Putroe Phang
Reusam bak Laksamana
Hukom ngen adat, lagee zat ngoen sifeut*

*[Adat di bawah kendali Poteu Meureuhom
Hukom di bawah kendali syiah ulama*

¹ Ali Hasjmy, *Peranan Islam dalam Perang Aceh dan Perjuangan Kemerdekaan Indonesia*, (Jakarta: Bilan Bintang, 1976), p.23

Kanun di bawah kendali Putroe Phang {Potri Pahang, Istri Iskandar Muda dari Pahang}

Reusam di bawah kendali Laksamana

Hukum dan adat, seperti zat dan sifat {identik}}].

Very confident, Ali Hasjmy interpreted the Acehnese philosophy of life as political philosophy. Custom for Ali Hasjmy is politics. Political power is in the hands of the sultan (what is meant here is Poteu Meureuhom. The royal system by Ali Hasjmy is considered relevant to the system of the republic. The sultanate's territory is considered executive territory. Although not mentioned, it means Ali Hasjmy, the sultan meant the president to the republic context, while the ulama in the context of the sultanate are considered relevant to the judiciary, the legal determinant, Qadi Malikul Adil who is the leader of the ulama is deemed relevant to the Chief Justice of the Supreme Court, while Ali Hasjmy represents the Putroe Phang the security is being revitalized with the minister of defense.

At least the formalization of Islamic shariah in Aceh has four main objectives. First theological reasons. This argument is based on the belief that the implementation of Islamic shariah is God's command to Muslims to implement the shariah in accordance with the understanding of the Qur'an and Hadith. Second is psychological reasons. Because the people of Aceh are very religious, the shariah applied to them must be based on a shariah based on consciousness which is believed to provide comfort and can be peaceful. Third is legal reasons. The shariah applied to society must be based on the values in their lives. Because the appreciation of the Acehnese community was built on the awareness of Islam, then Islamic Shari'a was the right shariah for them. Fourth is the reason for the benefit of the economy and social welfare. This section is a belief or hope that with the formalization of Islamic shariah, the community will have a high sense of togetherness and have a good work ethic.

The implementation of Islamic shariah is also expected to provide peace and inner and outer satisfaction. The quality of each individual is expected to be improved. Work ethic to get the maximum. Exploitation and usury can be eliminated. Information that is disseminated to the people of Aceh is also to be in accordance with Islamic shariah

Four arguments for formalizing Islamic shariah are general arguments in modernist thinking. The first argument arises from the realization that the Qur'an and Hadith are sources of shariah in Islam. Traditional communities and modernists agreed to that. They are aware that the Qur'an as the basis of life guidelines has teaching values that are a source of shariah for Muslims. But the understanding of legal meaning for modernists and traditionalists is different. Shariah in the view of traditional society, in this case Islamic shariah, is not a shariah governed by the government through all actualized procedures in the form of rigid articles. Islamic shariah in the view of traditional society is the theological teachings which are clarified by charismatic scholars who are respected, respected and become patrons of society. Explanations of the Qur'an and Hadith are the legal guidelines for the community. The rule of shariah if violated will have an impact on the disorientation of the value of life and exclusion from the community. Religious shariah for traditional societies is different from the understanding of shariah by modernists. Modernists see the Qur'an and Hadith as sources of value that can be explored into standard rules in the form of shariahs that are rigidly arranged with verses and articles.

Hasjmy as an ideal representation of the modernists in his time did not compile standard and objective shariahs. At the time he had power as governor of Aceh, Aceh's autonomy status

did not yet exist. Aceh only has the status of a Special region, and even then without clear technical regulations. So that he cannot form the teachings of the Qur'an and Hadith into legal formal legal rules. But as a modernist, Ali Hasjmy viewed values in the Qur'an and Hadith as the ideal source of compiling positive shariahs. Because he could not realize his thoughts even though he had held an important position as governor in Aceh, the idea was maintained and relevant to the modernists after him.

Measuring the level of relevance through certain indicators is indeed difficult. But that does not mean that relevance does not exist. Modernists who have been students of Ali Hasjmy and readers of his books certainly have many important actors in formulating Islamic shariah in formal legal form. But many of the modernists reject that the formalization of Islamic shariah in Aceh which deeply involved modernists at IAIN Ar-Raniry (now UIN Ar-Raniry) was a contribution by Ali Hasjmy. Their general reason was that Ali Hasjmy did not formulate the qanun as they are now doing. Even though at that time the position of hasmy was very strategic, namely as the governor of Aceh.

Said by Prof. Farid Wajdi, Ali Hasjmy's thoughts about the Islamic Country, both in the form of books, articles and lectures were very clear. The technical rules are also clear. But it cannot be said to be relevant to the implementation of Islamic shariah in Aceh now. The reason, if Hasjmy wanted, was why he did not realize it when he had great power in Aceh, when he was governor. Thus, it cannot be said that what has been produced now is relevant to Ali Hasjmy. But it cannot be justified that Hasjmy was not willing to formalize Islamic shariah when he became governor, even though his thoughts about the Islamic country were relevant to the implementation of Islamic Shari'a in Aceh. Ali Hasjmy did not realize the formalization of Islamic shariah in Aceh during his reign because there was no legal basis provided by the Central Government to realize this thought.

Many modernists are disappointed with the lack of roles Ali Hasjmy has taken to formalize the Islamic Shari'a when he has power. Prof. Dr. Khairan M. Nur also said that Ali Hasjmy could have done more for Islamic shariah when he became governor. He acknowledged that the Shariah of 1959 concerning Aceh's specialties did not provide leeway for Aceh as in the 1999 and 2001 Shariahs and was amended in 2006 with the status of special autonomy. But if the Act of 1959 was seriously actualized the results would be more for Islamic shariah in Aceh, not only as the presence of the MPU and just a few other actualizations.

The resource person measured the relevance of Ali Hasjmy's thinking by comparing the status of Aceh as an autonomous region (2006) with Aceh which only had special status (1959). In addition, they also interpret 'Islamic shariah' as a formal legal system in the form of shariahs and regulations. This perspective is a characteristic of modernists. This perspective is actually relevant to Ali Hasjmy's thinking. If Ali Hasjmy's contribution is not measured in the frame of a formal legal system as is the formalization of Islamic shariah in Aceh at this time, then this relevance can be found.

The relevance of Ali Hasjmy's thinking with the implementation of Islamic shariah in Aceh was actually very large. But with notes do not measure it in the form of numbers or try to find a certain indicator. Dr. Dardiri said, actually Ali Hasjmy was a person who could be said by a figure whose thoughts had very large relevance to the implementation of Islamic shariah in Aceh. According to him, the architects of the formalization of Islamic shariah which generally have read Ali Hasjmy's books, especially where the Islamic Country is located. It is impossible for the book to not affect their mindset. But if asked directly they will not admit it

because Hasjmy's thinking has become a part of forming their mindset, open only to technical references.

The author's tracking of the inclusion of Ali Hasjmy's works by researchers as a reference section in the UIN Ar-Raniry environment, the campus where Ali Hasjmy was once chancellor and made a major contribution in the form of thought, was minimal. The wave of renewal of the thinking paradigm within PTKI has placed pioneers like Ali Hasjmy cornered. The renewal of the PTKI thinking paradigm was carried out by sending potential scholars to Western countries such as Canada, the United Countries and Europe in the 1980s to make the positivistic Western epistemology system dominate the pattern of analysis of PTKI teaching staff. As a result, they became less enthusiastic about the positivistic-oriented pioneers of science in Aceh such as Ali Hasjmy and some of his contemporaries. Ali Hasjmy's thought was considered to contain many elements of superstition, was not rational and could not be scientifically accountable.

The author who quoted Ali Hasjmy considered his writing to be of less weight. So that in general PTKI researchers, especially UIN Ar-Raniry themselves, many were reluctant to involve Ali Hasjmy in referencing his work. Even though many of them had insights into their knowledge formed by Ali Hasjmy's books, they did not dare to include their names in the list of footnotes and bibliography because they were ashamed to be considered lacking in analysis. The culture of cornering Ali Hasjmy's epistemology system was adopted by some academics, especially those who had been indoctrinated by positivistic systems. And this system dominates the modernist analysis system.

It is with this positivistic pattern that they claim to understand the community and claim the formalization of Islamic shariah as an aspiration from the people of Aceh. It is true that the Acehnese people are very religious and that a proper shariah for a community is derived from the values they hold. For the context of Acehnese society, their values are Islam. So that it is appropriate and psychologically reassuring is Islamic shariah. But the problem is, do the Acehnese ask that their life values be reduced in the form of qanun whose points are totally incompatible with the Koran, Hadith, ijma 'and qias of the Aceh clerics? The formalization of Islamic shariah that took place in Aceh was the points in the qanuns which were adjusted by modernists as the dominant actors. The Qur'an and the Hadith are interpreted according to modernist understanding. Ijma 'and qiyas Aceh scholars are only used as a reference part. Its dominant determination remains with the modernists as architects.

Although some of the modernists who were architects of the qanun did not recognize the relevance of Ali Hasjmy's thinking on their mindset that gave birth to the formalization of Islamic shariah, it was very clear that the generalists absorbed Ali Hasjmy's idea of an Islamic country.² The success of the early generation of modernists with the fall of the Shariah of 1959 can be seen as an initial step in the formalization of Islamic shariah which is a system similar to the utopia of an Islamic country by modernists. Although some modernists were disappointed with Ali Hasjmy and his contemporary modernists who were unable to lobby the Central Government to get out the legal basis of the technical implementation of the formalization of Islamic shariah, Ali Hasjmy's contribution in maintaining imagination and the possibility of formalizing Islamic shariah was undeniable.

In the relevance of Ali Hasjmy's thinking about the concept of Islamic Country with the formalization of Islamic shariah in Aceh, after being analyzed and synthesized, it can be divided into four parts, namely the relevance of the Islamic Country paradigm to the republic

² Interview: Fauzan, an Acehnese artist, in Banda Aceh, Wednesday, August 10, 2017.

system, relevance of the field of staff in the Islamic Country concept to the apparatus in the Shari'ah formalization system Islam, the relevance of the concept of the Islamic Country concerning the division of power with the structure of the Aceh government and the relevance of definite social security in the concept of an Islamic Country with social welfare programs and community empowerment in Aceh.

V. Conclusion

In the scheme of variants of intellectualism in Aceh consisting of traditionalist Muslim societies with a background in dayah education, modernist Muslim communities with a background in madrasa education and secular Muslim communities with a background in school education, even though they have studied in halls and community schools. From his thinking paradigm, Ali Hasjmy can be classified as a variant of modernist Muslims. He sees the Islamic Country as a country that actualizes Islamic values as a paradigm of nationality, moral formation and apparatus ethics, a balance of structures and systems of governance and social welfare and community empowerment.

The concept of an Islamic Country which built by Ali Hasjmy was relevant to the implementation of the formalization of Islamic shariah in Aceh at least in four fields. 1) The relevance of the paradigm of the Islamic Country to the republic system, 2) the relevance of the field of staffing in the concept of the Islamic Country with the criteria of the apparatus in the formalization system of Islamic shariah, 3) The relevance of the concept of the Islamic Country concerning the division of power with the structure of the Aceh government, 4) the relevance of definite social security in the concept of the Islamic Country with social welfare programs and community empowerment in Aceh.

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