

Gejala Bunuh Kafir Di Aceh 1910-1921. Teuku Ibrahim Alfian. *Akademika 1* (1972)

ABSTRAK

Setelah decennium pertama abad XX, peperangan melawan Belanda di Aceh mulai reda. Bersamaan dengan itu timbullah satu fenomena, yaitu pembunuhan terhadap orang-orang yang dianggap kafir, walaupun sebab-sebab langsung daripada pembunuhan itu berbeda-beda. Serangan-serangan ini dilakukan secara perseorangan dengan tidak disangka-sangka dan berlaku ditempat-tempat aman yang telah dikuasai Belanda.

Fenomena ini adalah merupakan reaksi daripada sebahagian masyarakat Aceh terhadap penetrasi kekuasaan Belanda yang semakin menggoncangkan sendi-sendi masyarakat Aceh tradisional. Dalam fenomena ini terdapat pula dua unsur, iaitu ajaran mistik dan tradisi perang sabil yang telah berakar umbi di dalam kehidupan kebudayaan masyarakat Aceh.

Dengan mengemukakan bahan-bahan seperti di atas, akan terbuktilah peranan rakyat dalam melawan dominasi asing dan dengan demikian memberi tempat kepada peranan bangsa Indonesia sebagai **dramatis personae** dalam sejarahnya, sehingga akan memungkinkan pula suatu penulisan sejarah secara Indonesia-sentris.

ABSTRACT

After the first decade of the 20th century, the war against the Dutch in Aceh began to lose momentum. At the same time a new phenomenon arose, which involved the killing of people considered kafir (infidels), and this was complicated by the fact that the direct cause of such killings differed. The attacks were directed at individuals and occurred unexpectedly, in places that were peacefully ruled by the Dutch.

This phenomenon can be seen as a reaction by a section of the Acehnese against the disintegration of the traditional society caused by the Dutch advancement. Involved in this phenomenon were two elements rooted in Acehnese culture, reachings of mysticism and traditions of launching a holy war.

By considering such events the role of ordinary peasant in opposing foreign control is clarified, thus giving a part to Indonesians in the dramatics personae of their own history, and giving rise to the possibility of an Indonesian-centric historical account.