

The Exploring Between Theological Thinking And Education On Abd.Qahhar Mudzakkar

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Article History: Received: 11 January 2021; Revised: 12 February 2021; Accepted: 27 March 2021; Published online: 16 April 2021

ABSTRACT: Revealing the history of the struggle for the establishment of an Islamic State has appeared for a long time to accompany the journey of the Indonesian nation. One of them is Abd. Qahhar Mudzakkar, a Muslim fighter from South Sulawesi, was fighting for Islam as an ideology through the formation of an Islamic stated. Anyone who is different will be radically opposed, including the legitimate government of the Soekarno era. Apart from his struggles, there are thought factors that dominate Qahhar Mudzakkar's way of thinking, placing Islam as an ideology through the formation of an Islamic State. This way of thinking is also inseparable from social and cultural spaces, especially when the Qahhar Mudzakkar education process takes place, forming a radical understanding and violent action on the basis of Islam, to be precise the struggle to form an Islamic stated. From a theological point of view, Qahhar Mudzakkar's Islamic ideology is based on his understanding of the Qur'an and hadith, especially as its theological basis. For this reason, when observed from the historical context of kalam, the Islamic ideology that Qahhar Mudzakkar was fighting for has a geneological affinity with the Khawarij group; an Islamic group that has always acted harshly on different Muslims; from accusing infidels to justifying all forms of violence and killing those who are different. To strengthen his Islamic ideological base, Qahhar Mudzakkar uses educational institutions. This approach is considered important because in the world of education there is a process of doctrinal indoctrination, including teaching to be involved in the struggle of Qahhar Mudzakkar. The combination of strengthening thought and regeneration is seen as strengthening Qahhar Mudzakkar's struggle to establish an Islamic stated, which often uses violence against different methods. With the strong theological basis on the one hand and the inclusion of ideology through education on the other side, Qahhar Mudzakkar's army was growing and maturing in many ways. Therefore, the Republic of Indonesia army was also bothered to crush the DI / TII movement commanded by Qahhar Mudzakkar, with the basic assumption that the movement was a rebel.

Keywords: Thought, Theology, and Education Abd. Qahhar Mudzakkar.

Introduction (Times New Roman, bold, 12)

In the stage of the Islamic movement and struggle in Indonesia, the name Abdul Qahhar Mudzakkar is very well known, especially for those who are immersed in reading the history of the Muslim movement in Indonesia from pre-independence to post-independence. The fame of the name Qahhar Mudzakkar cannot be separated from his participation in every momentum of this nation's movement, at least it can be seen from his role as one of the TNI soldiers with the rank of Lieutenant Colonel in his time, as well as his fame-who is considered a rebel - for his attitude against the central government in the era. Ir. Soekarno.

As a Muslim movement figure from South Sulawesi, Qahhar Mudzakkar is seen as a portrait of a figure who drives Islam as the ideology of the movement. One of the movements that became a historical record was the involvement of Qahhar Mudzakkar in DI / TII; as a resistance movement against the regime in power, to be precise the regime of Ir. Soekarno, because according to him many government policies at that time contradicted the Islamic ideology of the DI / TII struggle, one of the main ideological achievements of which was the creation of an Indonesian Islamic stated, which was obliged to apply the law based on the highest law in Islam, namely based on the al-Qur'an and Hadith.

However, it is a fact that is hard to deny, many researchers who have reviewed the Qahhar Mudzakkar are often associated with its rebellion through the DI / TI movement, especially in South Sulawesi. Few researchers reveal the distinctive side of Qahhar Mudzakkar's thought. In fact, it is difficult to separate the world of movement's praxis from it is thinking as two inseparable sides. This means that the struggle for Islamic ideology to which Qahhar Mudzakkar is committed is closely related to his thinking in understanding Islam. So it is not quite right, not to say that it is imperfect, to see Qahhar Mudzakkar only from the point of view of an ideological political movement, without seeing it at the same time from his point of view.

On this basis, the author focuses more on efforts to reveal the main thoughts of Qahhar Mudzakkar, especially in understanding Islamic teachings. So in order not to expand the meaning and discussion, the author emphasizes the thoughts of Qahhar Mudzakkar in the context of theological discourse and tries to strengthen his ideological basis through education. These two issues are important because they are not only a matter of theoretical-theological Islamic thoughts, but also how common sense becomes the goal in the real space of Muslim education as led by Qahhar Mudzakkar.

To start with, the author will first examine the connection with the internal world of Qahhar Mudzakkar, to be precise about his life and the social and cultural constructions that influenced him. In this way, it is possible to find the basis of values that influence the thoughts and actions of Qahhar Mudzakkar in the future because the mind - in the context of the sociological theory of knowledge. It does not exist in an empty space, but in the space of social history and culture.

TEORITICAL FRAMEWORK

The life of Abdul Qahhar Mudzakkar

Abdul Qahhar Mudzakkar, with his nickname Lademeng, was born in Lanipa, Luwu Regency, South Sulawesi on March 24, 1920. As usual, his childhood was spent with his family and eventually continued his education outside his area. The data has not been found yet, how his parents educated the little Qahhar Mudzakkar. Of course, the influence of both parents and the environment is quite large in their thoughts and actions in the future. It should be noted, Qahhar Mudzakkar's childhood in his village was faced with social and cultural conditions in which the community had great respect for the education of the people. In fact, in society, there is a growing culture of respecting the educated and educated. So valuable are those who are educated that it can be an easy way for them to access women who are worthy to be wives of the aristocracy.

Therefore, according to Anhar Gonggong's records, at least there is a process of education for the people of South Sulawesi that has developed from generation to generation. Certainly, it is sufficient to influence the development of Qahhar Mudzakkar in the educational process, namely, first; how to teach reading the al-Qur'an. Second, people are introduced to a long-developed traditional script called Hurupu Ogi Mangkasa or known as the Lontara letter.

From Gonggong's explanation, it can be understood that Qahhar Mudzakkar departed from a very religious community tradition, as evidenced by paying close attention to the teachings of the al-Qur'an. In fact, this teaching has become an educated tradition from generation to generation, so it is certain that this culture has contributed to the development of Islam in South Sulawesi. In addition, there is a process of appreciation for local traditions, particularly the introduction of the traditional Lontara script, which is a symbol of the people of South Sulawesi.

However, it needs to be reaffirmed in relation to public education, that modern education which is identified with the class system and uses Latin letters and Indonesian (formal education) is not well developed, so as not to say that it is left behind, especially when the DI / TII movement developed. That way, the people of South Sulawesi generally experience Latin illiteracy, including a few who do not recognize the traditional Lontara script, unlike experienced in other regions, such as Java and Sumatra which were earlier advanced.

Based on this sociological reality, it stands to reason that later his parents (Malinrang and Kaesang) paid close attention to the process of education and religious knowledge of their son, Qahhar Mudzakkar. Starting from elementary school level education was carried out in the vicinity of the area until graduation and continued - with the blessing of his parents - to an educational institution under the auspices of the Muhammadiyah organization to become a way for the Qahhar Mudzakkar education process, to be precise the Muhammadiyah Standard School in Palopo, South Sulawesi. This is where the interest in reading Qahhar Mudzakkar began to open, it was proven that he was familiar with various scientific and religious books. There are not often debates with teachers and seniors with arguments in accordance with what they read.

After graduating, Qahhar Mudzakkar continued his education at Kweekschool (Mu'allimin) Muhammadiyah Solo, Central Java. Its library facilities, which have quite a large collection of books, are the main attraction for Qahhar Mudzakkar so that many books are read and inspire his outlook on life and movements in the future. Here, one of the figures who provided many inspirational things for Qahhar Mudzakkar's views was Prof. Dr. Abdul Qahhar Mudakkir; Muhammadiyah figure who is known as one of the Muslim intellectuals in his era. The meeting between young Qahhar Mudzakkar and his teacher, namely Qahhar Mudakkir, is believed to have inspired his thoughts and movements, especially in the traces of the life of Qahhar Mudakkir who was known as a teacher and political activist.

The capital of knowledge and experience gained during his education, including organizational experience, led Qahhar to have a brilliant idea to join as a fighter for independence. In his life career, Qahhar Mudzakkar became one of the soldiers of the Indonesian National Army (TNI).

However, the strong principles and understanding of Qahhar Mudzakkar on Islamic ideologies in the context of national and state life, where in a consequence the entire state system must comply with Islamic teachings, namely al-Qur'an and Hadith. So, he finally had to deal with the regime of Ir. Soekarno, because what he did was considered contrary to Islamic teachings. Because of this, Qahhar Mudzakkar finally got involved in establishing and running the Darul Islam organization or the Indonesian Islamic Army (DI / TII) in the early 1950s. For Qahhar Mudzakkar establishing an Islamic states is a necessity to live in a nation. As a result, he was labeled a rebel by the Ir. Soekarno until finally, according to historical records, died on February 3, 1960, after a fierce battle between TNI troops from the Siliwangi 330 unit and members of Qahhar Muzakkar's bodyguard in Lasolo.

From the brief explanation above, especially regarding the connection with the actions of Qahhar Mudzakkar, it shows that the character of his thoughts and actions often leads to Islamic ideology. His life-long movement continued to dream of the realization of an Islamic states in various ways, including taking action and rebellion against the authorities, especially in South Sulawesi, so that it became anxious for Soekarno's regime. For this reason, the author will reveal some of the main thoughts of Qahhar Mudzakkar, which is admittedly closely related to his actions in understanding Islam, as well as placing it as an ideological movement. Certainly, Qahhar Mudzakkar's actions did not arise from empty space. But, it has the influence of the mindset and social conditions that shape it. Therefore, the comments below will reveal some of his thoughts, as well as construct the social conditions experienced by Qahhar Mudzakkar.

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Although the Mu'tazilah argue that the "obligation" to know God is the domain of reason. However, Asy'ariyah rejected it by saying, obligation must be the domain of revelation. So, it is this mistake in worshiping God as a consequence of "knowing God and the obligation to know Him", which is what Qahhar Mudzakkar worries about so that he does not allow people to worship without being based on government decisions and instructions, because the instructions from the government are definitely in accordance with the instructions of revelation.

Based on the understanding of Qahhar Mudzakkar, the commandment of worship to Allah has a relationship with the perpetrator's efforts to know Him, therefore, this obligation of worship is not and is not the power of reason that determines, but the power of revelation, at least comes from the Koran and the Hadith that provide guidance, while reason remains as a medium to understand both. For this reason, reason is recognized as having potential, but it is only limited to knowing, not recognizing that the obligation of worship must be reasoned because worship is not a product of reason, even though the understanding of revelation requires it to make sense.

The same is true of "knowing" good and bad, and "duty" of knowing good and bad. In this case, Qahhar Mudzakkar is in line with the Asy'ariah view which justifies the ability of reason to know good and bad. However, the "obligation" to know good and bad must be based on the instructions of revelation. Intellect is not justified in giving birth to "obligations", because obligations contain commands and prohibitions that are syar'i, while syari'at must come from God's revelation, not just stick to logical reasoning.

Qahhar Mudzakkar's policy on worship, theologically, shows that the "obligation" to know goodness as a commandment, and evil as a prohibition is not the realm of reason, but the realm of revelation. In order for people to be focused on practicing syari'at, not born from a desire or desire to do something good or avoid badness in the name of syari'at, Qahhar worries that people will fall into heretical deeds. Therefore, Qahhar limits them through the law or the Makkalua Charter as Article 23 states.

Qahhar Mudzakkar realizes that human potential in the form of reason is capable of knowing good and bad, but that ability is relative, because not all good and bad things known to reason are at the same time good and bad that the revelation requires. On this basis, Qahhar Mudzakkar's thought has relevance to Ashariyah thought. Therefore according to him, knowing good and bad can be in the realm of reason, but the "obligation" to know good and bad should be in the realm of revelation.

When viewed in depth from al-Gazali's point of view, reason cannot carry obligations for humans, because obligations are determined by revelation. This view is closely related to the definition of good and bad. The word obligatory, according to al-Gazali, is a characteristic of actions, and an act is actually obligatory if it is not done, it will cause harm to humans in the afterlife. So in the context of the Asy'ariyah theology adhered to by Qahhar Mudzakkar, all obligations must be based on revelation, and cannot be based on reason. The theological view is implicitly understood in the Makalua Charter which was initiated by Qahhar Mudzakkar as a DI / TII dustur in Sulawesi.

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Theological Policies and Actions of Abd. Qahhar Mudzakkar

There are an involvement of Abd. Qahhar Mudzakkar in the DI / TII organization is quite significant, even at a certain time he was in good standing as the highest leader of DI / TII. That way, he has the freedom to convey ideas, directions and actions that must be of concern to be carried out by all of its members. All of his ideas, directions and actions are confirmed to have their theological foundation in accordance with Qahhar Mudzakkar's understanding. One of them is: First, the people who are considered pro-government do not support the DI / TII struggle.

While, the Indonesian government at that time was considered kafir because it did not use religion (Islam) as the state ideology and Islamic law as the state constitution, the Indonesian government also embraced communists in government. Therefore, a society that is pro-government means pro to kafir, secular and communist governments. Meanwhile, according to Qahhar Mudzakkar's view, DI / TII is a government with a clear ideology, namely Islam and its constitution is Islamic law. So theologically, according to DI / TII, when the state is not based on Islam and Islamic law, then it is considered kafir who needs to be fought.

It seems that Qahhar Mudzakkar does not differentiate between the state and the citizen, so that in his movements he often targets citizens to be the target of his anger as a form of his dissatisfaction with the state. The state is a system that has been agreed upon by people's representatives in parliament, while citizens are the party that is "forced" to accept the system that has been formulated by their representatives. Thus, if in the future there are certain parties who take issue with the system, judging that it is not Islamic, it does not mean that it is the fault of the citizens, but rather their representatives in parliament, so it is completely unfounded when sacrificing them on the grounds that citizens are infidels because they are under the auspices of the state. which is not based on Islam.

Likewise with non-Muslim citizens, in Islam there is no basis for fighting them as long as they are willing to coexist peacefully with Muslim citizens. Strictly speaking, non-Muslim citizens must not be disturbed by their security, especially citizens who are clearly Muslim. Qahhar Mudzakkar's view was not born from an empty space, but was influenced by all the geneological tools of his knowledge he understood, when he was active in social space on one side and active in Muhammadiyah on a different side.

In the Al-Qur'an it is emphasized that "those who repent, establish prayers, and pay zakat, then all of them are your brothers and sisters in religion (Islam)." Citizens who are Muslim, even though they are pro to the Republic of Indonesia are included in the category referred to in the paragraph above, because they always carry out the conditions as stated in the paragraph. That is, it is not quite right, not to say wrong, to link the thoughts of the Islamic State with its citizens because the state's affirmation which is not in accordance with Islam ensures that its citizens are categorized as infidels.

This condition can be seen, the actions of Qahhar Mudzakkar seem to have relevance to what was done by Abu Bakr al-Shiddiq, ra. In historical records, Abu Bakr had fought against people who did not want to pay zakat in his time, which they had previously been willing to do at the time of the prophet Muhammad. Umar ibn al-Khattab rebuked him, will you fight against those who have spoken the creed? Abu Bakr replied, by Allah I will fight against those who separate prayer and zakat, I will fight against those who performed it during the time of the prophet, but were reluctant in my time. Abu Bakr's determination was finally supported by Umar ibn al-Khattab.

However, what is worth emphasizing is that Muslims in Indonesia, especially in South Sulawesi, cannot be theologically analogous to a group of Muslims at the time of Abu Bakr, because they are devout Muslims who do not distinguish or separate between one pillar of Islam and one that is harmonious. Meanwhile, what Abu Bakr was fighting against were those who denied one of the pillars of Islam, namely zakat. That is why the decision made

by Abu Bakr was fully supported by his friends. Meanwhile, the decision made by Qahhar was widely opposed by the scholars.

According to Qahhar Mudzakkar, faith and devotion to Allah are imperfect and even considered to be devoid of faith, if it is not in a state based on Islam and makes Islamic law a lie or the constitution of the state. That is why, although citizens have shown their attitudes and adherence to Islam such as shahada, prayer, fasting, zakat and haj, but under a state organization that is not based on Islam, Qahhar Mudzakkar does not admit it. Their rejection of being Muslims or infidels is proven by the halal shedding of their blood. Not only that, property, his wife and daughters are lawful for the DI / TII government.

This understanding then ensured that Qahhar Mudzakkar's view had received resistance from some Muslims. This is because Qahhar Mudzakkar's thoughts and actions belong to the theology of the radicals because he always links the obligation to implement an Islamic states for all Muslims by re-using the al-Qur'an and hadith as his laws. Without it, the worship practices carried out by Muslims remain imperfect, so as not to say that they are invalid.

Second, Qahhar Mudzakkar has indoctrinated his troops by calling them *fi sabilillah* troops who fight for the sake of defending the truth in the name of Allah. That is why whenever there is armed contact with the TNI, DI / TII troops feel they are dealing with infidel soldiers. From a theological point of view, it can be judged that anyone who is deemed not to support his struggle, let alone against it, is categorized as an infidel. According to Qahhar Mudzakkar, who is actually a Muslim, when he knows that there is a place in the form of a state that has a government system that makes it possible to apply Islamic law in *kaffah* (totality), without having to force it, they will simultaneously support it.

In this reality, the public's attitude towards the state founded by Qahhar Mudzakkar was not fully responded to by the community, both from farmers, traders, employees, scholars, especially state officials who had previously accepted the republican government system (NKRI). One proof of community rejection of him is that he has left his hometown, property in the form of rice fields, fields, livestock and his relatives to find another place which he considers safe from Qahhar Mudzakkar's actions, even though the place he is going to is very far from his hometown.

For residents who choose to remain in the area of their birth, but do not explicitly declare themselves DI / TII citizens, they are considered to be siding with the Indonesian government. According to Qahhar Mudzakkar, such people do not represent true Muslims, and that is what they have to suffer the fate of being shot at the tip of the DI / TII troops' weapons. Even though they are Muslims, they are considered hypocrites because in their confession, they are Muslims but in reality they reject Islamic rule and support secular government. If they receive heavy sanctions from the Islamic government, then that is a natural and justified action that is the choice of DI / TII troops.

In Islam, the concept of *fi sabilillah* for war is not carried out except for efforts to defend religion from the threat of the kafirs or on the basis of upholding Islam. When a war broke out in the body of the Muslim community between the group of Caliph Ali ibn Abi Talib and Muawiyah ibn Abi Sofyan and the Talhah brothers with the support of A'isyah (one of the prophet's wives), these three conflicting groups, none of whom used the slogan *fi sabilillah*, because theologically they are aware that the war that is being carried out is not in the face of the infidels. When DI / TII beats the war drums with the slogan *fi sabilillah*, it means theologically, all who are considered enemies such as the Indonesian government and the people who have sided with it are *kafir harbi* (kafir who must be fought).

Therefore, when traced in the history of theological development or *kalam* in Islam, the thoughts and actions of Qahhar Mudzakkar are similar - or a continuation - of Khawarij thought. Just to explain Khawarij is an Islamic group that became the embryo of the birth of radical theology, which existed during the reign of Caliph Ali ibn Abi Talib. Qahhar Mudzakkar's way of thinking is almost similar to the theology of the early radical groups; Khawarij. Khawarij in his movement adheres to the motto *la hukma illa li Allah* (there is no law except Allah's law), while Qahhar, although not stating a similar slogan, but firmly accuses the Indonesian government of being secular (communist) and those who accept secular government are considered kafirs who needs to be disabled or eliminated.

Regarding Khawarij, Harun Nasution added that this group generally consisted of Badawi Arabs. Living in a desert that is barren and arid, their way of life is very simple, so is their way of thinking, but hard-hearted and brave. Changes in religion did not bring about a change in their Bedouin characteristics. As Badawi people, they

are still far from knowledge. Islamic teachings, as in the Al-Qur'an and hadith, they interpret according to their pronunciation and must be fully implemented. Therefore, their understanding and faith are as simple people in narrow and fanatical thinking, so they cannot tolerate the views or attitudes which are judged to be deviant towards Islam, even if only in minor forms.

One proof of their simplicity in their thoughts, attitudes and actions is that they accuse all of the parties involved in resolving the conflict between Ali ibn Abi Talib and Muawiyah ibn Abi Sofyan. The accusation of being infidel was raised, because all parties involved in solving the problem (tahkim) were deemed not to use religious law or Allah's law. The solution is based on the agreement between those who are disputing, and it is considered to ignore God's law. On the pretext of being punished outside the law of Allah, it means kafir. However, those who were previously accused of being kafir were good Muslims, so after the tahkim incident, their status became an apostate that must be fought.

After the events of tahkim (arbitration), they organized a force with the intention of overthrowing the power which the kafir judged. The strength that was managed to gather as many as twelve thousand people in one Harura village, which is located not far from the city of Kufa, Iraq. This is where they succeeded in choosing a leader named Abdullah ibn Wahb al-Rasidi as well as their imam. However, the strength he composed was unable to defeat the troops led by Ali Ibn Abi Talib.

Their failure to overthrow the legitimate government, did not reduce their determination to kill, at least the two most important people, Ali and Muawiyah, because these two people were considered by central figures so that tahkim occurred, a solution to problems outside of Allah's law. To achieve this determination, one of them, Abd al-Rahman ibn Muljam who was given the task of intercepting Ali ibn Abi Talib, when he went out to pray at dawn, managed to kill Ali, but the one who was given the task to kill Mu'awiyah failed. Ali could not escape because he was attacked from behind, while Mu'awiyah was attacked from the front so he could avoid him.

Theologically, the movement led by Qahhar Mudzakkar considers kafir for anyone who supports the Indonesian government on the pretext that the Indonesian constitution is not Islamic law, so this way of thinking is the same as the way of thinking of the Khawarij group during the time of Caliph Ali. Khawarij finds it difficult to tolerate attitudes and actions that are considered to violate Islamic rules, so Qahhar Mudzakkar is no different. Qahhar Mudzakkar accused all Muslims who supported the Indonesian government because of that he did not hesitate to kill, seize property and burn residential areas. In fact, his actions were far more extreme than that of Khawarij, because Khawarij was limited to killing certain people whom he considered to be infidels, not seizing their property, and not burning their settlements.

Meanwhile, Qahhar Mudzakkar and his DI / TII troops not only accused infidels and then slaughtered them, but seized property, burned their settlements, kidnapped clerics who were not willing to support him and even fled and forced to marry women, both girls and married. For this case, Qahhar Mudzakkar with his DI / TII used Khawarij theology, although Qahhar Mudzakkar himself is believed not to know deeply about Khawarij theology.

Third, the Ansarullah Troops (Allah's help troops). Theologically, giving such a name can be understood that the military movement of Qahhar Mudzakkar is the will of Allah. The troops who appeared to be acting and fighting against the TNI were considered something that was predestined by Allah. This means that his troops have lived through God's decision to face God's enemies. These troops are considered to always be accompanied by "Allah's help, the pleasure of Allah has been with them before, during and after fighting people who do not provide support for the DI / TII government." Therefore, it is certain to win because no single force can defeat God's will and power.

Fourth, when Qahhar and his troops failed to destroy the City of Soppeng, he vented his anger by rampaging in the villages around the outskirts of the city. Together with his troops, Qahhar Mudzakkar took the property of the people and ordered the women to join them into the forest. On the way, Qahhar Mudzakkar ordered his troops to marry the women. Even though they already claimed to have a husband, Qahhar Mudzakkar didn't care. In that marriage, Qahhar Mudzakkar himself acted as the priest.

According to Islamic law, what Qahhar Mudzakkar did was an offense, because marriage in Islam cannot be done in such a jungle way. It is said that violations caused by marriage are carried out by force. Meanwhile in Islam, the woman cannot be forced, even if it is her own parents. In addition, because it was carried out by Qahhar Mudzakkar and his troops without using a dowry approved by the female guardian. Furthermore, those who marry are women who already have husbands. Even if they are considered divorced from their husband when they were

kidnapped, then they cannot directly marry them, because Islam requires three times quru' means three holy times (or three months) before a woman can accept a proposal from another man.

If the marriage is considered violating because it ignores aspects of Islamic law, then theologically it has a basis. However, whether that basis is acceptable or not is because marriage is an act that falls within the legal domain. When viewed from the theological aspect, one of the theological schools views that "what man does is actually undergoing God's will for him. Actions that appear to humans are actually only outwardly. Behind that, it is actually God's doing. Humans are like feathers in the wind or like puppets moved by a dalang. As dust and puppets lack power, will, and actions, what make them appear to be moving are the wind and the dalang. This theological view was held by Jabariah circles, who said that all human movements were determined by God, including what was done by Qahhar Mudzakkar. But, unfortunately, the marriages performed by Qahhar Mudzakkar and his troops often clashed with the principles of Islamic law.

The marriage case above, if it is related to Jabariyah theology, then it does not need to be a problem, because both the married party and the married party are both undergoing what God has desired for him. The problem is, not all of the theological views embodied in marriage can accept it, because marriage is seen by the majority of Muslims as an area of Islamic law, not theology.

Correspondence of Abd.Qahhar Mudzakkar

In some of Qahhar Mudzakkar's correspondence to several people, including the government of the Republic of Indonesia, both at home and abroad, his religious attitude is illustrated. The religious attitude referred to is Qahhar Mudzakkar's views and assessments of those contacted by letter. Qahhar Mudzakkar's correspondence with various parties, either because he replied to the letter he received, and Qahhar himself who sent letters to certain people first.

Among the Qahhar Mudzakkar letters, such as those sent to President Soekarno, dated 10 Rabi'ul Akhir 1381 H. (not using the Christian Era), it is emphasized that communists who are anti-God cannot possibly coexist peacefully with Islam in one country, because communists hated Islam and Islam hated communists. If the state provides opportunities for communists to grow, don't hope that peace can be achieved. " In this connection, Qahhar Mudzakkar stated the following verse:

(55: سورة الأنفال) إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ

Meaning: Surely the worst animals (creatures) in the sight of Allah are those who disbelieve, because they do not believe (Qs. Al-Anfal: 55)

Taking into account the information above, it can be judged that theologically Qahhar Mudzakkar views that communists in Indonesia are infidels. By Quote Qs.Al-Anfal: 55 above, mean that Qahhar Mudzakkar equates the infidels referred to by Allah in the verse with anyone who does not make Islam an ideology. That was also the reason why Qahhar Mudzakkar found it difficult to accept the government at that time which embraced the communists in the structure of government.

However, when examined critically, there are two mistakes Qahhar Mudzakkar makes in determining attitudes and assessments, both towards the Indonesian government and towards citizens. Take, for example, against the government that is considered communist and kafir, even though among them are Muslims. Qahhar Mudzakkar was unable to distinguish between communist leadership and government policies that embraced communists. Communist leadership means making a secular or anti-God communist ideology as the basis for running the government and leaders with a communist view (not believing in God). Meanwhile, the government's policy of embracing communism is only one of the many government actions that one day can be canceled because it is just an accumulative political step. This does not mean that the government and its leaders are communist at the same time.

Although both can have a negative impact on social life, especially socio-religion, the weight of the impact is different from one another. Of course, the biggest negative impact is the leadership which makes communist ideology. Therefore, when criticizing government policies that embrace communism, it cannot be said that the state has a communist ideology. While the state ideology at that time was not a communist product, even some ulama had accepted it and considered it to be Islamic, taking into account peace in a country with ethnic, religious and racial beliefs.

Furthermore, citizens, even though they are Muslim but accept the Indonesian government, are still considered as kafirs. There are only two options for the DI / TII government led by Qahhar Mudzakkar, namely as a DI / TII citizen, if that does not mean the supporters of the communist government are kafir. The consequence is that it is against the DI / TII government that it must be fought. The location of Qahhar Mudzakkar's mistake here is because he kafirs the Muslims who are not pro towards his leadership to legalize their blood being shed. The ideological zeal of Qahhar Mudzakkar ushered in radical choices to all opposers and hindered the struggle of DI / TII. So, anyone who disagrees is categorized as a bughat (rebel) who can be killed.

The verse quoted when writing a letter to the President of the Republic of Indonesia Soekarno, theologically Qahhar Mudzakkar conveyed his point based on his inner turmoil to other parties who were deemed inconsistent with God's teachings. Qahhar Mudzakkar's purpose in quoting this verse can be understood in several aspects: First, Qahhar Mudzakkar considers Soekarno to be an infidel, even though in his daily life he appears to be a Muslim, because he leads a country that is not based on Islam or secular. In this case, Qahhar Mudzakkar is in a position similar to that of the Khawarij who adhere to the motto "there is no law but law that comes from Allah." Second, Qahhar Mudzakkar reminded Soekarno to be aware of the influence of the kafir communist ideology. It is necessary to remind them because the communist ideology is in conflict with the culture of the Indonesian people who are predominantly Muslim. If Soekarno had been influenced by communist ideology, it would have caused many problems in his government, because it was against the noble values that had long been embedded in the psyche of society.

The next aspect, namely the third, Qahhar Mudzakkar asked Soekarno to cancel his policy of giving room to communists in Indonesia. This step was taken considering that Soekarno was in a position to make changes and state policies, including dissolving the PKI or at least creating a distance between himself and the communists. Fourth, Qahhar Mudzakkar asked that the state ideology be based on Islam, because the current state ideology is considered to be secular which is incompatible with the conditions of religious (Islamic) Indonesian society. Fifth, Qahhar Mudzakkar intends to strengthen his messages by showing evidence in the form of verses. With this verse, it is hoped that the recipient of the message can understand and acknowledge that Qahhar Mudzakkar is in the right position.

Another view of Qahhar Mudzakkar's theology is reflected in his letter, when replying to Z. Lubis' letter, which essentially warned Qahhar Mudzakkar that the foundation of the soul of Islam and other religions on earth is peace, not chaos and all forms of rioting. However, Qahhar Mudzakkar responded by saying that as long as he pretends he does not know God, removes religion from the state and government, as long as that also man will never smell peace." Many things were stated in it, including the mention that Bung Karno, who had a great character and spirit, was destined by Allah, swt. become big people on earth, but unfortunately gave the communists the opportunity to grow in Indonesia. How can peace be realized, while communists who are anti-God and Islam who have God can coexist peacefully, DN. Aidit, the son of the communists in Indonesia, has emphasized that we are atheists and all parties in Indonesia are godless.

From the theological point of view, there are two things that need to be noted in the above letter, namely Qahhar Mudzakkar's statement about "peace and Bung Karno, who was destined by Allah to be a great man." His statement about peace can be understood that Qahhar Mudzakkar views the state must make religion (Islam) as an ideology. Meanwhile, his statement about Allah's destiny on Bung Karno can be understood theologically, that Qahhar Mudzakkar is in line with Jabariah which views "God's intervention" on human efforts.

Whether we realize it or not, Qahhar Mudzakkar in his various writings has alluded to theological issues in the realm of placing Islam as the ideology of the movement. For example, the talk of God's destiny which is always busy being the talk of kalam experts (mutakallimin). This means that the extent to which it is understood from the various writings that the meaning of destiny is applied by Qahhar Mudzakkar is to adhere to the Jabariyah model of theological conception. However, the radical ideology adopted by Qahhar Mudzakkar has similarities with the concept of thought and practice of the Khawarij group.

D. Abdul Qahhar Mudzakkar's Educational Thought

Qahhar Mudzakkar's policies as President of the Islamic Republic of Indonesia (RII) in the field of education are reflected in the Special Regulation / No. 12 / PK / 77 of 1377 H. concerning the Structure and Regulations of RII Schooling. for Eastern Indonesia KWB. The special regulation was made and signed on 8 Jumadil Akhir 1377 H. (1958 M.) together with the Minister of Education RII, BS. Baranti. The regulation also illustrates that Qahhar Mudzakkar is very aware of the meaning of education. The desire to develop education was carried out in line with the struggle to establish the Islamic State of Indonesia (NII).

Therefore, education was carried out in tandem with Qahhar Mudzakkar's struggle to pioneer an Islamic state in Sulawesi, so all forms of educational activities were carried out in an emergency manner. That said, because not only the facilities and learning resources are still rudimentary, but the facilities in the form of school buildings are made in a very simple form and even frequently change places according to the movement and struggle to implement Islam as the state ideology through DI / TII.

Although the implementation in the field is simple and emergency in nature, the guidelines, objectives, and targets for implementation are clear, because they come from a program of deliberation by DI / TII officials who have a high concern for education and are managed based on Islamic state policies. These guidelines, in DI / TII are known as "Special Regulations". The content of the regulation describes the grouping of educational activities in society such as the existence of education that is carried out in schools, in the household environment, general government education, special government education, and particular special education (mass organization entrepreneurs).

Educational activities during the DI / TII period were held in forests in controlled areas. This happened because the organizers were in a state of walking away from the city crowd and the TNI. Conducted in guerrilla conditions as a statement of dissatisfaction and opposition to the government that was in power at that time. Although the implementation is in the forest, it does not mean that there are only a few people, but that there are community groups in the form of districts. They were residents who expressed support for the cause of Qahhar Mudzakkar.

To find out Qahhar Mudzakkar's thoughts in the field of education in terms of Islamic ideology, it can be seen the description below:

Qahhar Mudzakkar Educational Thought Inspiration

When he was active as a student, both at the Muhammadiyah Palopo Standard School, and at the Kweekschool (Mu'allimin) Muhammadiyah Solo, Qahhar Mudzakkar has been fond of reading books from various disciplines, including history. Information through history is that Qahhar Mudzakkar knows the nations and their government systems. Therefore, how should the state be managed by making education one of the pillars of the progress of the nation and state, Qahhar Mudzakkar already has a set of knowledge about it.

In history, the disciples of the prophet Muhammad SAW. and the companions have succeeded in becoming a scientific link (wasilah) between the Prophet and the tabi'in and the generations after them. The companions who often accompanied the Prophet received many hadiths and other valuable lessons, and after that they taught and narrated them to their students. This knowledge model, from the prophet until now, is a scientific activity that inspired Qahhar Mudzakkar to build education in line with the pioneering of the Islamic Republic of Indonesia in Sulawesi.

The Nagara pioneered by Qahhar Mudzakkar is a country with an Islamic ideology, it does not mean that education built with the state is limited to only syar'i knowledge. In addition to syar'i sciences, Qahhar Mudzakkar also includes kawaniyah or general knowledge in his educational curriculum. In the Collection of Laws, Emergency Regulations and Special Regulations Volume III as a Revolutionary Guidebook, it is clearly illustrated that efforts to achieve the educational goals they designate.

Qahhar Mudzakkar has a program to build and foster education starting from Elementary to Higher Education with a ratio of 50% religious subjects and 50% general subjects. This education is characterized by (1) mental / mental education which includes religious and spiritual education; (2) intellectual or scientific education which includes science and technology; (3) lust control education; (4) work education (build morale) which includes skills and work ethic.

The 50% comparison between Islamic religious subjects and general subjects shows that the Qahhar Mudzakkar education program has the goal of being to educate the nation, both intellectually and spiritually and morally; has a scientific balance between syar'i sciences with non-syar'i sciences or what is commonly called general science. This percentage is reflected in the educational objectives formulated in Emergency Regulation No. 10 / PD / 76 / Year 1376 H concerning the Representative Structure of the Ministry of Education of the RII in Sulawesi, Chapter II article 4, h. 71 reads, The purpose of DI / IT education is to develop humans to become adults, have faith and devotion to Allah, SWT., Have a noble character, are patient in doing righteous deeds, are intelligent and have high knowledge, appear and have a good working spirit, and are independent in building prosperity in the world in order to serve the people and the country towards baldatun thoyyibatun warabbun ghofur.

Abdul Qahhar Mudzakkar's Educational Ideological Target

The target of Qahhar Mudzakkar's educational thoughts touches all levels of society, from children, adolescents to the elderly. Demands for the community to learn are always conveyed both directly and through the officials, especially those who have the duty to take care of people's education. Even though they are adults or have become parents, whenever there are members of the community who cannot read and write or are illiterate, they are obliged to learn to read and write. Everything is done has a specific purpose, namely understanding the teachings of Islam or Islamic law properly and correctly, people must know and have the tools first. The tool referred to is "proficient in reading Al-Qur'an, understand Indonesian, know to read and write Latin characters". If the tool in question is owned by the community, it will not be difficult for them to understand their religious teachings and their insight will be broadened so that it is not difficult for them to understand and accept government policies.

If the above capital is owned by each member of the community or each head of the household, it is no longer difficult to provide education to members of their family. As a member of the DI / TII community, each head of the household is obliged to foster and educate his own family. This is what is meant by informal education or family education in Special Regulation no. 12 / PK / 77 of 1377 H. concerning the Arrangement and Regulations of RII Schooling for Eastern Indonesian KWB Article 2 concerning Family Education, point 1. Education carried out in a family environment is not limited to material on how to worship and all its series, but also moral education or Islamic morals. Through education in the family environment, it is emphasized on DI / TII government policies, such as how to get along in society, how to dress, betel-prick, items that are allowed and not allowed to be traded, jewelry that can and cannot be used and usage feudal title or name.

In order to prevent family members from receiving sanctions from the DI / TII government, it is hoped that each household head will educate and foster well his family members by understanding to them the various rules imposed by the DI / TII government on every member of society. One of the government regulations that every head of household and all members of his family needs to know is the prohibition of using titles or names such as: andi, opu, bau, puang, karaeng, petta, daeng, laode, waode, sayyid, tengku, teuku and titles and other names of the like that seem feudalism.

Another educational target besides education for family members in the household is society in general. In society, DI / TII society is grouped into several sections such as the general public, military community groups, and community groups from government elements. The three groups of people each have a settlement or complex so that they can be immediately identified and distinguished from the three.

In detail, the general community consists of people who have livelihoods such as farmers, fishermen and traders; military community groups are soldiers who occupy a military complex; and government groups are government officials and their families who live in a predetermined complex. This grouping is done so that it is easy to map the potential of the membership of the DT / TII, at least in order to easily carry out Islamic ideologies.

Those who devote their knowledge to formal, informal and non-formal education activities such as KH. Abdurrahman Ambo Dalle, KH. Djunaid Sulaiman, KH. Lanre Said, KH. Ahmad Marzuki Hasan, KH. Ma'sum, KH. Abdul Muin Yusuf, KH. Rahman Matemmang, KH. Rafi 'Sulaiman and other numbers of scholar. KH. Abdurrahman Ambo Dalle, for example, opened a pesantren in Kampung Soro near Maroangin in the Wajo area in 1957.

The information above is in line with the grouping carried out by M. Yusrie Abady, such as, education based on the family environment, namely education carried out within each family environment, military headquarters, and government complexes. Education that is centered in schools, namely education held in schools officially. This kind of education system is better known as formal education. Local wisdom education, namely education carried out by the community from each representative of the ministry with their respective duties and plans that the community must know and practice to enhance the intelligence and intelligence of the community.

These three community groups are educational targets that are not differentiated between certain groups of people and other groups in the DI / TII community. Both members of the general public, the military and family members of government officials are all obliged to attend education. Yusrie further argued that for all exponents and components of the government, military, and society, it was ordered to have an education program to eradicate illiteracy, both at home, under the house, and in other places where there should be learning followed by the surrounding community, both men and women, young and old as long as they still do not know how to read, write, and communicate in Indonesian properly. The course of education in the community is always under control from the government. The government has appointed certain people to be the chairman of the implementation and in charge of education in society, as well as designating who oversees it. That is why during the DI / TII era, everything from children to parents studied, at least for the parents.

Pathways, Levels and Types of Education

Educational Path

Similar to the current National Education System, education during the DI / TII period had three channels, namely, formal, informal and non-formal education. Formal education during the DI / TII era was better known as "school education", informal education was known as family education, while non-formal education was education that took place in the community or in groups such as recitations. Formal education or school education is divided into three parts: First, Government General Education, namely education in schools that is directly compiled and administered by representatives of the RII Ministry of Education. Second, Government Special Education, namely education in schools that is directly compiled and organized by other representatives of the Ministry of RII. Third, Particular Special Education, namely schools run by particular parties (entrepreneurs of mass organizations).

Meanwhile, informal education or family education is divided into two parts, namely, First, household education which is carried out in each household is led and organized by each head of the household. Second, headquarters / staff education, which is education led by a unit called "Headquarters Education Agency". Non-formal education in the form of majelis taklim and in the form of pondok recitation by using the sorogan or bandongan teaching system. Some Kyai while in the forest hold a sorogan and bandongan teaching system, such as KH. Abdurrahman Ambo Dalle, KH. Lanre Said, KH. Ahmad Marzuki Hasan and others. For example, when KH. Abdurrahman Ambo Dalle joined DI / TII (1957). He was placed in Bajo, one of the sub-districts in South Palopo, where Qahhar Mudzakkar indicated to open the recitation. And in Bajo, Qahhar Mudzakkar handed over two of his sons (Hasan and Guril) to the kiai Ambo to be educated as students. So, education, both formally, informally and informally, is not limited to Qahhar Mudzakkar's policies through his "Special Decree", but actually he carries out directly. One example is Qahhar Mudzakkar handing over his two sons, Hasan and Guril to the kiai in the hope that his two children can gain valuable knowledge from a scholar. Likewise, what Qahhar Mudzakkar did is expected to be an example for all DI / TII people without exception.

Educational stage

The education system of the State of the Islamic Republic of Indonesia DI / TII distinguishes between "general government education, government special education, and particular education." The first is education in schools that is directly compiled and organized by the Representative of the Ministry of Education of the RII. This education in general can be followed by all people without exception; The second is Government Special Education, namely education in schools that is directly compiled and organized by other representatives of the Ministry of RII. In the Qahhar government structure, there are 64 (sixty four) types of positions, including the RII Ministry of Education which is held by B.S. Baranti.

These other departments are required to prepare educational programs and organize them in their respective environments, such as in the RII Police Bureau. must compile programs and organize education; The third is Participatory Special Education, namely schools run by particular parties (entrepreneurs of mass organizations). In areas controlled by DI / TII there are mass organizations that are recognized as existing. Apart from being allowed to take care of the organization, practitioners of the organization are also required to organize and organize education.

Education levels in the education system of the State of the Islamic Republic of Indonesia, DI / TII, start from the elementary level called People's School (SR) VI (six) years, Junior High School (SMP), Senior High School (SMA), and Higher Education. This level of education is included in the category of Government General Education schools, because the executor of the tasks who compile and organize is the Representative of the Ministry of Education RII.

For People's School (SR) VI (six) years, established in each village and big villages; Accepting boys and girls aged 6 years or 7 years for grade I (as long as the "V-year government plan" applies, students up to the age of ten are allowed); The final exam for grade VI is a State exam, prepared and determined by the SR KW inspector, carried out in each school under the supervision of the "SR Final Examination Commission" appointed by the SR KDB inspectors; Students who pass get a diploma signed jointly by the Head of the SR in question, the SR KDB observer and the Chair of the SR Examination Commission; Students who do not pass are still given one year to repeat lessons in grade VI; Graduates of the SR VI year have been deemed: a) able to carry out all Islamic syari'at as well as possible; b) can be a useful member of society; c) can continue their studies at one of the secondary / junior high schools.

Junior Secondary Schools (SMP) were established in each district and large villages in areas controlled by DI / TII. The education program at the junior high school level is taken for three years. Students accepted at the junior high school level are graduates of People's Schools and schools of the equivalent. The requirements that must be

followed by prospective students are state examinations specifically held for that. Class III students who wish to complete their education are divided into four majors, namely, majoring A (students with potential in the field of religion); Department B (potential students in the field of science / mathematics); Department C (potential students in the field of language); Department D (potential students in the field of economics). Students who have passed the exam are entitled to a diploma signed jointly by the director of the SMP concerned, the Chairperson of the Junior High School examination Commission, the Advanced Education Inspector, and the student concerned.

Unlike the case with People's Schools (SR) and SMP, Senior High Schools (SMA) are only established in large districts. The length of study is the same as junior high school which is 3 years. As is generally true, students who are accepted for Upper Middle School education are junior high school graduates or the same level. Students are accepted through a selection called the state exam. To connect or adjust to the majors opened in SMP, the same four majors were opened, namely, Department A (Religion), Department B (Certain Sciences), Department C (Language), Department D (Economics). Students who successfully pass the selection are put together in certain classes based on the major they choose.

Type of Education

Type of education is a group based on the specificity of the educational objectives of an educational unit, which includes general, vocational, academic, professional, religious and special education. General education is primary and secondary education that prioritizes the expansion of knowledge needed by students to continue their education to a higher level. Vocational education is secondary education that prepares students especially to work in certain fields. Academic education is an undergraduate education program that prepares students to have jobs with special skill requirements. Vocational education is higher education that prepares students to have jobs with certain applied skills at a maximum equivalent to undergraduate programs. Religious education is basic, secondary and tertiary education that prepares students to be able to carry out roles that require mastery of knowledge about religious teachings / become experts in religious knowledge. Special education is the provision of education for students with disabilities or students who have extraordinary intelligence organized inclusively or in the form of special education units at the primary and secondary education levels.

If we look at the type of education RII DI / TII using the benchmarks of the current National Education System Law (UU Sisdiknas 2003), it is known that during the DI / TII government led by Qahhar there were several types of education in question, namely, Education. Publics are People's Schools (SR), SMP, and SMA; First Level Vocational Education School Teachers (SGP), Senior Teacher Schools (SGA), First Level Physical Education Schools (SPDP), Upper Physical Education Schools (SPDA), Girls' Education Schools First and Upper Level, Higher Education. There are also schools that are temporary in nature, namely, the Special School for Eradication of Illiteracy (PBH); and Aid Schools. Assistance Schools are schools that are held in the afternoon or evening, especially for employees and adults (the people) who are no longer able or unable to attend government general education or formal schools.

As for the language that is the medium of instruction at all levels of education and types of schools, Indonesian should be used and Arabic as a passive language for the People's School (SR) level and an active language for the secondary school levels and so on to higher education. Likewise, English is a passive language for the People's School level, and an active language for all types of secondary schools up to the tertiary education level. Meanwhile, regional languages are the language of knowledge in Afdeling C secondary schools (Afdeling literature). Latin script becomes the official letter for writing Indonesian and Arabic (transliteration).

Taking into account the above information, especially Government Public Schools, such as SMP and SMA, it can be emphasized that the two levels of education are dual-functional, that is, in addition to serving as primary and secondary education which prioritizes the expansion of knowledge needed by students to continue their education to a more advanced level. higher education, can also function as vocational education that prepares students especially to work in certain fields. It is said that, because when students sit in third grade, they are grouped according to the department or field of study they master such as majoring in religion, science, language, and economics. After they graduate, they have the right to become state officials to carry out tasks in accordance with their fields.

It should be noted that operational education in the field uses a regional autonomy system, where each region is entrusted with managing education in its region according to the needs of the community, which is linked to scientific progress and the times. The education budget is included in the regional or subordinate regional command government budget which is integrated with all government agencies in the region / region. So, the Ministry of Education is only a policy maker and acts as a coordinator, consultant, informant, and supervisor in the field of education.

The de facto DI / TII area has approximately 5000 elementary schools, namely each village throughout the villages of South, Southeast, Central, and North Sulawesi. Meanwhile, there are approximately 2000 junior high schools in each district. There must be a Tsamawiyah Madrasah (SMP) and a First Skills School. As for Senior High Schools or Madrasah Aliyah, there are around 1000. And there is only one university which is directly managed by the DI / TII Headquarters under the leadership of KH. Abdurrahman Ambo Dalle. Taking into account the number of schools in these de facto areas shows that DI / TII has a lot of support from the people. This happened because there were many influential figures in society, among them the kiyai and religious teachers who joined DI / TII and got high positions in the ranks of the Islamic Republic of Indonesia (RII) DI / TI.

College

The only tertiary institution that was established during the DI / TII era is the Al-Qasas Islamic College which was founded by KH. Abdurrahman Ambo Dalle. This college is located in the city of South Bajo Palopo District. Previously, Kiai Ambo founded a pesantren in Kampung Soro near Maroangin, Wajo area (after he was declared to have joined DI / TII since 18 July 1955). The pesantren was founded in 1957, two years after the founding of the pesantren, KH. Abdurrahman Ambo Dalle was brought under by a battalion of escorting the Qahhar Mudzakkar Datasemen. On the orders of the DI / TII leadership (Abdul Qahhar Mudzakkar), Kiai Ambo was transferred to the Luwu area to be precise in the Bajo District where he founded the College.

The tertiary institution is directly led by its founder, Kiai Ambo and assisted by a number of lecturers, domestic and foreign, such as foreign experts who are temporarily detained by DI / TII, namely, DR. Wahl (German Nationality), DR. v.d. Watering (Dutch Nationality), and Sibenus Treep (Dutch Nationality). The three foreigners were initially arrested because they were considered to have entered the conflict area. But in the end they made an agreement with DI / TII to teach the Al-Qasas College at the DI / TII headquarters. In addition, there was also a pastor named H. Versteeden who later converted to Islam and after that changed his name to Abdul Hakim. Mu'allaf also teaches at the College. Qahhar Mudzakkar's wife, Corry van Stenus, of Dutch / German nationality also provided learning materials. Especially for military courses taught directly by Lieutenant Colonel J.W. Gerungan who was later appointed as Minister of Defense.

Although the College is managed directly by the DI / TII Headquarters, it is still an Islamic Religious College and is led by a kiai. Therefore, the lecturers who provide lecture material certainly consist of experts who are experts in their fields. General subjects are taught by foreign experts and several other experts, while religious (Islam) courses are taught by several kiai who have joined DI / TII.

IMPLICATION

As with humans in general, Qahhar Mudzakkar is an ordinary human who has advantages and disadvantages. After knowing his personality and history of struggle, it is known that Qahhar Mudzakkar has a number of advantages which must be admittedly not owned by many people in general, such as when he was a child he had dared to leave his parents and hometown to continue his education in the city of Palopo, while at that time for the first time driving a car and seeing the city.

Lanipa is his remote hometown far from the city of Palopo. To find the highway to the city of Palopo, you have to travel by foot for six hours (half a day) to a Ponrang village. In 1934 Qahhar Mudzakkar completed his education at the People's School (SR) and continued to the Muhammadiyah Standard School in the city of Palopo. In 1938 he completed his education at the Muhammadiyah Palopo Standard School, and that year also left for Central Java with the intention of continuing his studies at Kweekschool (Mu'allimin) Muhammadiyah Solo. At that time, Qahhar Mudzakkar was one of the highest educated in his area.

In the city of Solo, Qahhar Mudzakkar started his path to become a freedom fighter. Many of his services have been shown during his time in the military, such as coordinating the Sulawesi people in Java to join together in the struggle for the independence movement, saving Bung Karno and Bung Hatta on 19 September 1945 at the IKADA field in Jakarta, when Bung Karno was about to convey public speeches in front of hundreds of thousands of Indonesians. Meanwhile hundreds of Japanese soldiers with drawn bayonets were about to thwart the speech. With the dexterity of Qahhar Mudzakkar, he was able to withdraw the Japanese army and succeeded in getting the two proclaimers into the car so that they could be quickly rushed back to the palace.

Qahhar Mudzakkar also succeeded in leading the raid on the prison in Nusakambangan to free the freedom fighters who were sentenced to life sentences by the Dutch colonial government; The invasion of PKI rebels in Madiun with fast movement Qahhar Mudzakkar and his troops eliminated PKI people on September 19, 1948, and massacred all PKI members in Madiun; During the "General Attack on March 1, 1948 in Yogyakarta, Qahhar Mudzakkar, who at that time had the rank of Lieutenant Colonel as the commander of the TNI Brigade XVI with

his troops (Seberang Group) occupied Malioboro Street and Magelang Street as well as the railway station and its surroundings, three hours ahead of occupying the city of Yogyakarta. than the troops led by Lieutenant Colonel Soeharto; The battle in Ambarawa against allied troops, Qahhar Mudzakkar and his brave troops drove the British back into the city of Semarang.

When he returned to Sulawesi and founded the DI / TII Islamic State of Indonesia, Qahhar involved influential figures in society such as ulama, kiai, ustaz, teachers and prominent figures in society to join the struggle, even given high positions in government structures, such as KH. Ahmad Marzuki Hasan, Minister of Information, RII; KH. Lanre Said was appointed as Chief of the DI / TII Police, Army Imam (Commander of the DI / TII Armed Forces), and most recently as Chief Justice of the Supreme Court; B.S. Baranti served as Minister of Education, and various other influential figures. The joining of important and influential figures in society in the DI / TII movement makes supporters of the Qahhar Mudzakkar struggle from the community increasingly.

LIMITATION

As stated earlier that as an ordinary human being, Qahhar Mudzakkar is an ordinary human being who certainly has advantages and disadvantages that make those around him happy and able to hate even though his comrades in arms face a very, very scary reality. When we study the history of the struggle of Qahhar Mudzakkar, we find several aspects that can be considered as shortcomings, such as the way to gain support from the community in a way that is not sympathetic. The means in question, such as involving religious and charismatic figures (Kyai and religious leaders) in the struggle to resort to violent means, which the figures concerned actually dislike. KH. Abdurrahman Ambo Dalle, for example, was repeatedly about to be kidnapped by Qahhar Mudzakkar troops. He was kidnapped on July 18, 1955, when the kiai Ambo was on his way to Makassar to take care of the establishment of the DDI Higher Education, to be precise in the village of Belang-Belang, Maros Regency, by intercepting his car and immediately taking him to the forest, without giving him the opportunity to give reasons.

The purpose of involving ulama or influential figures in their struggle, so that ulama join, support and get sympathy from the community also become supporters of Qahhar Mudzakkar's struggle. However, what is unfortunate is the way to recruit figures who are expected to help him to be found in a way that is precisely coercive. If it is true that the struggle is based on Islam and for Islam why not in a kaffah (completely) manner and consistently adhere to the Al-Qur'an and Hadith. Doesn't the Al-Qur'an teach us to invite people together to walk the path of God by means of *biy al-hikmat wa al-maw'izah al-hasanah* (wise and good lesson) as stated in the QS. Al-Nahl: 16: 125.

According to Bahar Mattalio's statement, Qahhar Mudzakkar has a violent character, is never denied or challenged, dislikes intelligent and influential people being considered as competitors, so what happens is what he wants. Such character has actually been seen and has become a negative assessment and note by his friends while he was still in Java, so that Qahhar Mudzakkar was isolated by people near him such as Andi Mattalatta, Saleh Lahade, Andi M. Yusuf, Mulwi Saelan, Andi Sapada, and many other intelligent people separate themselves from him. At that time, practically Qahhar Mudzakkar was only accompanied by people who were deemed incompetent and only capable of being followers of his will.

Policies in DI / TII such as the Makkalua Charter, Special Regulations, and other regulations are very colorful and dominated by the wishes of Qahhar Mudzakkar. For example, the polygamy program, even though there is a maximum of four from the Al-Qur'an, Qahhar wants nine. But keep in mind, it is permissible to have two, three, or four polygamy in the Qur'an (Al-Nisa ': 4: 3), but keep in mind that there is still a connection in that verse which means: ... if you worry you will not be able to be fair, then it is enough (you marry) to just one woman. Furthermore, in the same surah it is stated that Dan you will not be able to do justice, even if you try to do it. (Al-Nisa': 3: 129). Prophet, saw. Doing polygamy is because it is special for the prophet, because behind polygamy there is a specific purpose and wisdom in between, all the wives of the prophet are ummu al-mu'minin (mother of the believers). This means that all the wives of the prophet are an extension of his hand to explain to the ummah the main Islamic teachings related to women's issues.

The Qahhar Mudzakkar polygamy program for up to nine wives was actually not approved by the scholars (including KH. Abdurrahman Ambo Dalle). Kiai Ambo saw that this ability could only be tolerated by up to four people. When this was discussed, the kiai Ambo had a different opinion with KH. Maksum who sided with Qahhar Mudzakkar. According to Nasrulhaq Muiz, KH. Maksum said that came from Central Java who deliberately brought in Qahhar Mudzakkar to legalize some of his policies which were not approved by the ulama of South Sulawesi. According to M. Yusrie's statement, Qahhar Mudzakkar responded to this difference emotionally because at that time he had already practiced polygamy for more than four. Could be some truth in Bahar Mattalio's

assessment, which said that Qahhar Mudzakkar invited to the deliberation, but to order the participants to justify their wishes.

CONCLUSION

1. All the actions performed by Qahhar Mudzakkar had their own theological basis. Again in accordance with the meaning and purpose in legitimizing the conception of the Islamic state as a lifelong struggle. For example, his rejection of the Soekarno government was a practical form of Qahhar Mudzakkar's action in implementing the ideologization of Islam from a theological point of view by seeing Soekarno's government as an infidel which was not worthy of being followed, even worthy of fighting.

2. The educational approach with all the models offered is one of Qahhar Mudzakkar's efforts to perpetuate the concept of an ideological Islam or an Islamic state through strengthening educators. From the side, it is hoped that there will be more regeneration and adherents of Qahhar Mudzakkar so that the idealism for the formation of an Islamic state can be realized, even though it must be faltering due to resistance. However, in terms of Islamic ideology, the struggle of Qahhar Mudzakkar is still remembered in the minds of the people of Makassar, even as an ideological alternative in the modern context.

3. It is a summary that can be described. Many things have not been completely captured from Qahhar Mudzakkar's thought, so it is worthy to be continued into other research papers with various and more specific themes. But indeed, this paper focuses more on theological basics and efforts to perpetuate them with education on Islamic ideology or an Islamic state, which is understood and championed by Qahhar Mudzakkar.

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