

THE OTTOMAN EMPIRE RELATIONS WITH THE NUSANTARA (SPICE ISLANDS)

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Abstract

I feel the need to divide that into two categories; formal relationships and informal relationships. In this case, formal relations are based on politics and military, that is, relationships that were built in the 16th century. The farther away the year, the more cryptic the sources will be. But since the 1530s, Acehnese envoys began to appear in Istanbul, and they were involved in Aceh-Ottoman cooperation. They came to ask for military assistance to fight Portuguese colonialism in the region. By conducting literature study, verification, and interpretation, the author returns to the description of a brief history through the sources written when the Ottoman Turks were still standing. In Muhamad Farid Beik's work, which tells the Ottoman Turkish Government sent a complete fleet to the Archipelago complete with the crew and others. This means that formal relations were established before 1530 AD. After that, there had been diplomatic and military relations between the two sultanates. Turkish cannons that were brought to Aceh are still in the Dutch museum. The relationship between the Ottoman Turks and the Nusantara was not only based on benefit but also based on panic Islamism in facing the same enemy, namely the Portuguese colonialists. When Indonesia faced the Dutch, the Ottoman Turks still provided informal assistance through volunteers due to Western pressure, mainly the British.

Keywords: Ottoman Relation, Benefit, Islamic Brotherhood

Abstrak

Saya merasa perlu membagi hal itu menjadi dua kategori; hubungan formal dan hubungan informal. Dalam hal ini, hubungan formal adalah relasi berbasis politik dan militer, yakni hubungan yang dibangun pada abad ke-16. Semakin menjauh tahunnya, maka sumber-sumbernya akan semakin lebih samar. Namun sejak tahun 1530-an, utusan-utusan Aceh mulai terlihat di Istanbul, dan mereka terlibat dalam kerja sama Aceh-Utsmani dan mereka datang untuk meminta bantuan militer untuk melawan kegiatan kolonialisme Portugis di wilayah itu. Dengan melakukan melakukan studi pustaka, verifikasi, serta penafsiran penulis mengulang kembali penjabaran sejarah singkat melalui sumber-sumber yang ditulis Ketika Ottoman Empire masih berdiri tegak. Dalam karya Muhamad Farid Beik yang mengisahkan Pemerintah Ottoman Empire mengutus armada lengkap ke kepulauan nusantara lengkap bersama para krew dan yang lainnya. Berarti hubungan formal telah dilakukan sebelum tahun 1530, karena sesudah itu telah terjadi hubungan diplomatic dan militer antara kedua kesultanan. Meriam-meriam Turki yang dulu dibawa ke Aceh masih ada di museum belanda. Hubungan Ottoman Empire dan nusantara tidak hanya berdasarkan kemaslahatan akan tetapi juga berdasarkan pan Islamisme dalam menghadapi musuh yang sama yaitu penjajah Portugal. Ketika Indonesia berhadapan dengan Belanda Ottoman Empire masih memberikan bantuan yang tidak formal melalui relawan-relawan akibat tekanan Barat terutama Inggris.

Kata Kunci; Ottoman Empire, Kemaslahatan, persaudaraan sesama muslim

INTRODUCTION

The relationship between Aceh and Turkey in the 16th century apparently not just trade relations. Along with the fall of the Malacca government and the presence of the Portuguese threat in the Straits of Malacca, the Government of Aceh grew up as a political force and trade, continue the Pasai position and replace the strategic Malacca.¹ In 1539 it was reported that about 300 Turkish soldiers had been in Aceh and assisted the kingdom in its conflict with the Batak kingdom. According to Goksoy, these Turkish troops may have been a fragment of the Turkish troops who had not succeeded in expelling the Portuguese from Diu, Gujarat.² Aceh itself had been involved in the pepper trade in the Indian Ocean in these years and began to be disturbed by the Portuguese presence in the region, which then brought the two of them face to face.³ In its conflict with the Portuguese and border kingdoms, Aceh chose to forge a more serious relationship with the Ottoman Caliphate in the following years.⁴

METHOD

The author conducts a literature study and document collection, which then verifies the collected documents and books. I did analyze the content, a new picture, and interpretation of the relationship between the Ottoman Empire and the Archipelago was obtained, which could not be separated from the benefit of the socio-cultural and religious economy. The author rewrites the history of the relationship between the Ottoman Empire based on books written during the time when the Ottoman Empire was still standing, such as the Daulah Iliyah al-Usmaniah, which was written by Farid Beik, which tells of the fleet of Sultan Sulaiman al-Qanuni being sent to the spice islands for a mission to rescue countries in the Archipelago. The author also conducts a study on another entitled Ottoman Empire compiled by Soraya Faruqi, which tells of the Ottoman treatment of the territories under his control and the treatment of European society towards the proletariat, especially the slaves. The distinction of this paper refers to the benefits relationship in the

field of trade politics, which are all related to Islamic Aqidah.

RESULTS AND DISCUSSION

The relationship with the Javanese Kingdom Revealed in the statement of Sri Sultan Hamengkubuwono X, and he revealed the relationship between the Ottoman Khilafah and the land of Java. In his speech at the 6th Indonesian Muslim Congress (K.U.I.I.) at the Yogyakarta Keraton Pagelaran Sultan Hamengkubowono X stated that "the Sultan of Turkey confirmed Raden Patah as Khalifatullah ing Tanah Jawa, representative of the Islamic Caliphate (Turkey) for the Land of Java, by handing over the colored *Laa ilaha illallah* flag. Blackish-purple made of *kiswah* Kaaba cloth, and the flag that reads Muhammadarrasulullah is green.⁵ The duplicate is stored in the Kraton Yogyakarta as an heirloom, a marker of the legality of the Sultanate of Yogyakarta Hadiningrat. The representative of the Turkish Caliphate ", Sri Sultan also mentioned that in 1903 when the Khilafah congress was held in Jakarta, the Sultan of Turki sent M Amin Bey, who declared it forbidden for Muslim rulers to submit to the Dutch. said that at the Sultan's encouragement, one of the *Ngarso dalem* servants of the Sultan of Jogja later founded the Muhammadiyah organization. "He is KH Ahmad Dahlan!" If Aceh since the time of Sultan Alauddin Riayat Syah (1537-1571) has sent Husain Affandi to Sultan Sulaiman Al Qanuni in Turkey (1520-1566) and the Demak Kingdom has built a strategic alliance with the 'Aliyah' Utsmaniyah (Sunni) Daulah in Turkey faced Portuguese back-up by Daulah Shafawiyah (Shia) in Iran; Sultan Agung Hanyokrokusumo saw the need to take further steps to strengthen his kingdom as the legitimate representative of the Islamic world power in the Archipelago.⁶ His Majesty Hanyakrakusuma immediately sent envoys to the Islamic world power at that time; Ottoman. The ship was sailing from Mataram envoy to Aceh Jepara with stops in Palembang. From there, with the permission of Sultan Iskandar Thani (1636-1641), we're delighted to receive a gift of friendship Supreme Majesty, with Navy ships more formidable Aceh Mataram

¹ A. C. S. Peacock, Annabel Teh Gallop, and British Academy, eds., *From Anatolia to Aceh: Ottomans, Turks, and Southeast Asia*, First edition, Proceedings of the British Academy 200 (Oxford: Published for the British Academy by Oxford University Press, 2015), 59.

² Frial Ramadhan Supratman, "Memetakan Relasi Historis Antara Negara Usmani, Turki, Dan Asia Tenggara," *Lembaran Sejarah* 13, no. 1 (February 27, 2018): 116, <https://doi.org/10.22146/lembaran-sejarah.33526>.

³ meirison, "THE IMPACT OF FOREIGN CAPITULATION ON ISLAMIC SHARIA IN THE OTTOMAN EMPIRE," *Justicia Islamica* Vol.17, no.

No.1, June 2020 (2020): 109–26, <https://doi.org/10.21154/justicia>.

⁴ Meirison Alizar Sali, Desmadi Saharuddin Saharuddin, and Darni Yusna Darni, "Ottoman Trade Policy and Activities in Europe and Asia," *AL-FALAH: Journal of Islamic Economics* 5, no. 1 (June 9, 2020), <https://doi.org/10.29240/alfalah.v5i1.1181>.

⁵ Mahandis Y. Thamrin, *Kecamuk Perang Jawa, Dalam National Geographic Indonesia*, 8th ed., vol. 10 (Jakarta, n.d.), 55.

⁶ Supratman, "Memetakan Relasi Historis Antara Negara Usmani, Turki, Dan Asia Tenggara."

delegation, went along with the message of friendship Aceh Darussalam to Turkey.

According to one version, the envoy succeeded in facing Malikul Barrain wa Khaqanul Bahrain wa Khadimul Haramain, Qaishar Ar Rumi, Khalifatullah wa Zhilluhu fil Ardhi Al-Ghazi Sultan Murad IV (1623-1640) in the last years of his reign. Another version mentions, Murad IV was represented by Syarif Makkah, Zaid ibn Muhsin Al Hasyimi (1631-1666), who received the messenger in the holy city.

Bai'at Mataram, as a subordinate power as well as the official representative of the Ottoman Empire in the Archipelago, was accepted. Therefore, for the Great Grandfather of Hanyakrakusuma, the title of "Sultan 'Abdullah Muhammad Maulana Jawi Matarami" was presented, accompanied by a tarbusy skull for his crown, flag, pataka, and a jar containing zam-zam water. The envoy returned to Mataram and arrived again at the Karta Palace in Plered in 1641.

The tarbusy model will be passed on directly by the descendants of the Sultan Agung, so he became famous in the coronation of the kings of the Mataram Dynasty. A pair of flags in the form of a piece of Kiswah Kaaba and a piece of satire of the tomb of the Prophet became Kyai Tunggul Wulung and Kyai Pare Anom. Simultaneously, the jar is still in his grave with the name Enceh Kyai Mendung from Sultan Rum (Turkey).

The strong orientation to Turkey at that time was even marked by the replacement of the Coconut Sugar flag. They had existed since the time of Majapahit, Demak, and Pajang with a red base flag with white oval edges, in the middle of which depicted a white crescent moon as the Ottoman Turkish flag, just added a cross keris as a marker of the Archipelago.⁷

Several Muslim rulers in the Archipelago sought the legitimacy of their Sultan's title from political and religious rulers in the Middle East. The ruler of Banten, Abd al-Qadir (ruled 1625-1651), in 1638, received the title of Sultan from Syarif Mecca. Prince Rangsang, ruler of Mataram, in 1641 sent an envoy to the Hijaz to face Syarif Mecca; without much question, Syarif immediately gave the title of Sultan to Prince Rangsang, who was later better known as Sultan Agung. Similarly, the Aceh Sultanate and the Sultanate of Palembang and Makassar who also had a special relationship with the rulers of Mecca. The existence of Ottoman Turkey as an Islamic caliphate. After succeeding in conquer Constantinople, the Roman capital of the East, in 857 H / 1453 A.D., caused the name of Turkey to be attached to the hearts of Muslims in the Archipelago. The famous name for

Turkey in the Archipelago is "Sultan Rum." The term "Rum" is spread to refer to the Ottoman Turkish Sultanate. From this time on, Roman (Ottoman Turkish) political and cultural supremacy spread to various parts of the Muslim World, including the Nusantara.

The Story of the Turkish Caliphate Dinar in East Java there is an interesting story from a missionary from East Jawa. He lives in Yogyakarta, told that when he was still a teenager, where his grandfather was a traditional scholar of Walisongo descent still kept dinars from the Turkish Caliphate. He held and weighed the dinar in the Chinese gold shop and see for yourself that the weight of the dinar is 8.8 grams or the equivalent of 2 new standard dinars from the Islamic Mint Nusantara. Due to a condition at the time, the Turkish Caliphate Dinar was sold to the gold shop.

Relationship with the Government of Aceh on November 11, 2013. The rumored hundreds of ancient gold coins of the Sultanate of Aceh found residents in the Village Pande Aceh. Some coins are bearing Alauddin Shah Mahmud Al-Kahar, Sultan of Aceh, side by side with Sulaiman I, Sultan of the Ottoman Turks. These findings are essential evidence that confirms the diplomatic relations between Aceh and the Ottoman Empire since the 16th century. Aceh-Ottoman alliance had informally been around since the 1530s. Sultan Alauddin al-Qahhar wanted to develop that relationship, to try to expel the Portuguese from Malacca, and to expand his power in Sumatra. According to Fernão Mendes Pinto, Sultan recruits 300 soldiers ottoman. After 1562, Aceh appears to have received reinforcements, which allows it to conquer the Turkish Government Aru and Johor in 1564.

Aceh government has repeatedly tried to attack the Portuguese in Malacca and other places in the Straits of Malacca. The first attack against the Portuguese was in 1524. The next attack made the Aceh in 1568. Although this attack was carried out on a large scale with the help of mercenaries/rentals, such as Turkey, Malabar, and Abbessinia, Aceh is also not able to expel the Portuguese from Malacca. Similarly, the attack was carried out in 1615 and the most massive attack in 1629. In 1629, Iskandar Muda launched an attack on the Portuguese in Malacca. Portuguese almost the very end when they have to mobilize all forces to survive the onslaught of Aceh.

Aceh was the first delegation came to Istanbul in 1562. They asked for assistance in the form of artillery weapons. Aceh envoy impressed with this; the ruling Sultan, Suleiman I, send shells and

⁷ Metin Innegollu, *The Early Turkish-Indonesian Relation, Dalam Hasan M. Ambary Dan Bachtiar Aly (Ed.) Aceh Dalam Retrospeksi Dan Refleksi Budaya*

Nusantara, (Jakarta: Informasi Taman Iskandar Muda, tt tt).

technicians and a diplomat named Lutfi Bey. Enthusiasm Aceh responded positively by Sultan Suleiman I before he died and was succeeded by Sultan Selim II. He ordered his navy to send a fleet of 15 yachts to Aceh, including soldiers, military advisers, technicians, cannons, also craftsmen such as miners, blacksmiths, and goldsmiths.

Unfortunately, the fleet scheduled to arrive in Aceh in 1568 had transferred the trip to Yemen, South Arabia, to quell a rebellion. Only two ships that arrived in Aceh without a weapon. The two ships carried a group of merchants and artillery technicians. Still, several other fleets and ships followed. Collected by Ismail Hakki Goksoy, it was revealed that in 1540 and 1547, the Turkish army is part of the Aceh and Aceh permitted vessels flying the flag of the Ottoman.

Time passed, and Aceh regains threat, this time coming from the Netherlands. From 1872 - 1873, the Netherlands wants to expand its colonies and intend to invade Aceh. At the time, Shah Mahmud immediately sent a letter to the Sultan Abdul Aziz of the Ottoman for return assistance. But at this point, the Sultan has begun to lose its power under his ministers, and the fleet prepared to help the Acehnese finally moved to quell the rebellion in Yemen Zaidiyah.

The Relationship between the Ottoman Turks and the Kingdom of East Indonesia

It is said that Karaeng Pattingalloang, the ruler of the Sulawesi Bone Kingdom and in-law Sultan Hasanuddin from the Gowa Tallo Makassar kingdom, was fond of studying science from other parts of the world. Including a Turkish 'Uthmani treatise on cannon-building. Apart from Sulawesi in 1580 AD, Sultan Baabullah from the Kingdom of Ternate (North Maluku) received a visit from the British adventurer Sir Francis Drake who reported the presence of Turks (Ottoman / Utsmani) in the ranks of the Sultan. In his Report, Drake says, "Outside the house, on the right, stood four people with gray hair, all dressed in long red robes to the ground. But their head covering was not much different from the Turks. They were called the Rum (Roman / European), or foreigners, who were there as intermediaries to maintain trade with this nation. They were two Turks, one Italian as the intermediary and the last a Spanish, who was liberated by the Sultan from the hands of the Portuguese in the recapture of the island and stopped as soldiers to serve the Sultan. " It said Ternate learned how to manufacture cannons and process

gunpowder from Turkey. Ternate became an attractive site for the Ottoman Turks, who had obtained a lot of information about Maritime Southeast Asia from the Sultanate of Aceh. In fact, Kurtoğlu Hızır Reis, the Ottoman Admiral, intended to reach Java, Kalimantan, and Ternate but was caught in battle and outnumbered against the Portuguese Fleet in Sumatra.

The relationship between the Ottoman Turks during the Indonesian struggle

Traces of the influence of the Turkish Caliphate can also be seen from the military structure of Prince Diponegoro, where one of the Diponegoro Laskar Brigades was named "Turkiyo"; it is said that they came from Turkey. The supreme commander at that time was Sentot Ali Basah, which was adapted from the title Ali Pasha for the Turkish military general.

Historian Anthony Reid reports that Ottoman Turks were operating in Indonesia during the Dutch era, among whom were arrested for encouraging natives to rebel against the Dutch colonial rule.⁸ In the 19th century, there were many letters requesting assistance from the Indonesian rulers to the Ottoman Empire to face the Dutch. The Usmani also opened its consulate in Batavia (Jakarta) at the end of the 19th century. Sultan Thaha Syaifuddin from Jambi asked for help from the Khilafah; Sultan Thaha sent a written request to the Sultan of Turkey to obtain an acknowledgment stating that Jambi was the territory of the Dutch Turks and eventually blockaded the sea and overthrew the Sultan.

Sultan Abdul Hamid II drove the efforts to continue to strengthen Islamic unity.⁹ He stated, "We are obliged to improve our ties with Muslims in other parts of the world. We must approach each other and close together with a powerful intensity because there is no hope in the future except with this unity."¹⁰ This is the idea that became known as Pan-Islamism. Efforts to strengthen Islamic unity also reached Indonesia (Dutch East Indies).

Efforts to strengthen this unification continue. Until 1904 there had been 7 to 8 consuls ("envoys" pen.) Who had been assigned to the Ottoman Khilafah in the Dutch East Indies? As a response to the movement of Islamic unification by the Utsmaniyah Khilafah in the Dutch East Indies, several Islamic movement organizations in the Dutch East Indies supported the campaign. Abu Bakr Atjeh mentioned that among these organizations was Jam'iyat Khoir, which was founded on July 17, 1905, by Arab

⁸ Anthony Reid, *Southeast Asia in the Age of Commerce, 1450-1680* (New Haven: Yale University Press, 1988), 77.

⁹ Meirison Meirison, "Westernization of the Ottoman Empire, Zionism and the Resistance of the Palestinian Society," *Al-Tahrir: Jurnal Pemikiran Islam* 20, no. 1

(May 13, 2020): 1-22,

<https://doi.org/10.21154/altahrir.v20i1.1922>.

¹⁰ Alizar Meirison, "Islamic Sharia and Non-Muslim Citizens in Kanunname During Sultan Abdul Hamid II of the Ottoman Empire," *UIN Walisongo* Vol 27, no. No 1 (2019) (2019): 37-68, <https://doi.org/10.21580/ws.27.1.3543>.

descent. Contributions of this Islamic movement in the Dutch East Indies were published in newspapers and magazines in Istanbul, including *Al-Manar* magazine. Khalifah Abdul Hamid II, who lived in Istanbul, once sent his envoy to Indonesia, named Ahmed Amin Bey, at the request of the association to investigate the situation of Muslims in Indonesia. As a result, the Dutch East Indies colonial government imposed a ban on Arabs from visiting certain areas.¹¹ Another Islamic movement organization that emerged as a positive response to this unification was *Syarikat Islam*. The raising of the Ottoman Turkish flag at the *Sarikat Islam National Congress* in Bandung in 1916, as a symbol of solidarity among Muslims and opposition to colonialism, shows this. At that time, one of the efforts made by the Ottoman Caliph was to spread the call for jihad in the name of the Caliph to all Muslims, including Nusantara, which was known as Java.

Formal Relation Between Aceh and The Ottoman Empire

After the Portuguese captured Malacca in 1511, Samudra Pasai grew to become the main port visited by traders from various countries. Keling people (Indians from Kalinga), Rum people (people from Rome, meaning Istanbul, Turkey), Arabic, Persian, Gujarati, Malay, Javanese, Siamese, etc. Here, the interaction between the Malays and Muslim nations from various countries, including the Ottoman Turks, became increasingly intertwined.

A Turkish newspaper published at the time of the outbreak of war between Aceh and the Netherlands (1875) told that in 1516 the Sultan of Aceh Firman Syah had contacted Siman Pasya, Wazir of Sultan Salim I, to tie a rope of friendship. Since then, the relationship between Aceh and the Ottoman Turks has been well-established. Apart from Turkey, Aceh also built cooperation in the trade and military fields with the Islamic Kingdom in India, Arab countries, and several kingdoms in Java.¹² Even Snouck Hurgronje heard various stories circulating in the community that the Acehnese were a mixture of descendants of Arabs, Persians, and Turks. This assumption, according to Denys Lombard, a French Orientalist, does not appear to have been formed long at that time. The emergence of such ideas may have been motivated by the spirit to continue to fight against the colonialists from Christian Europe.¹³ Sultanate of Aceh is one of the Islamic kingdoms in

the Archipelago. They act in the resistance against the Portuguese. Sultan Ali Mughayat Syah once conquered the Portuguese fleet led by Jorge de Brito in the high seas in May 1521. His eldest son, Salahuddin, who succeeded him, also invaded Malacca in 1537, but to no avail. Mughayat Shah's youngest son named 'Alauddin al-Kahhar Ri'ayat Shah, succeeded his brother in 1539 and strengthened the Sultanate of Aceh. Sultan Alauddin had troops consisting of Turks, Cambodians, and Malabar. Sultan Alauddin himself twice attacked Malacca (1547-1568).¹⁴

In 1562 an envoy from Aceh asked the Sultan of Turkey for cannons to fight the Portuguese. It was also told that several Hindu-Buddhist kingdoms in Southeast Asia were willing to convert to Islam if the Ottoman Turks were willing to provide assistance. Turkey is ready to help weapons and experts. A number of ships were provided to depart with envoys from Aceh. Although waiting for a while, the cannons finally arrived in Aceh. Of the several ships sent, only two passed directly for Aceh because the others were forced to turn to quell the rebellion that occurred in Yemen.¹⁵

Assistance from Turkey arrived in Aceh in the form of weapons, and 300 of them are professional experts in engineering, military, economic, and constitutional law. Among the guns sent was a large cannon known as the Pepper Secupak Cannon. That said, the delegation sent by the Sultanate of Aceh had to wait a long time to be accepted in the court of the Ottoman Turks. As a result of waiting too long is, a diplomatic form of pepper brought from Aceh to be submitted to Turkey had to sell them bit by bit in the Turkish market to finance long life there. When Palace Turkey has allowed Aceh envoy met Caliph and stayed dedicated quart of pepper accompanied by an apology. Precisely because of this incident, the Ottoman Turks became touched and willing to assist in commemorating this incident; the cannon gifted by the Sultan of Turkey Sulaiman Khan (1523-1566) was then named Meriam Lada Secupak.¹⁶

Ottoman alliance with mutual benefits for Aceh, The Turks get pepper from Aceh. Besides, they work together in human resources, ammunition, cast iron, captains, and firearms. Also, many artisans from various countries living in Aceh, among others, from Turkey, China, and India. Not only that, a lot of stay in Aceh teachers coming from Turkey. Sultan

¹¹ Meirison.

¹² A. Hasjmy, *Sejarah Masuk dan Berkembangnya Islam di Indonesia*, III (Bandung: alma'arif, 1993), 235.

¹³ Denys Lombard, *Kerajaan Aceh zaman Sultan Iskandar Muda (1607-1636)* (Paris; Jakarta: École française d'Extrême-Orient; KPG (Keputusan Populer Gramedia), 2007), 60.

¹⁴ Denys Lombard, *Le Carrefour Javanais: Essai d'histoire Globale*, Civilisations et Sociétés (Paris: Editions de l'École des hautes études en sciences sociales, 1990), 66.

¹⁵ A. Hasjmy, *Sejarah Masuk dan Berkembangnya Islam di Indonesia*, 66.

¹⁶ Reid, *Southeast Asia in the Age of Commerce, 1450-1680*, 77.

Iskandar Muda Meukuta Alam (ruled 1607-1636) in his youth was educated by Khuja Manasseh, a professor, and linguist from Turkey. From Khuja Manasseh, this prospective king learned Arabic, Turkish, Portuguese, Dutch, and English. During his reign, Aceh's progress in the field of science. Several great ulama 'names in the Archipelago currently living include Hamzah Fanshuri, Syamsuddin Pasai, Sheikh Nuruddin Ar-Raniry, and Shaykh Abdurrauf Singkel (Tengku in Kuala).¹⁷

JAVA AND THE PERCEPTION OF OTTOMAN EMPIRE

One of the essential discourses in the history of Indonesia is related to the construct of "Great Archipelago," which is an attempt to illustrate that the Archipelago has had a high civilization since ancient times. For this purpose, Dutch scholars and many secular historians have presented the concept of Indianization as a successful process of civilizing the Archipelago. This image of India is considered to have brought the Archipelago to its glory in the past. An example that can be put forward here is that the unity of the Archipelago in the ancient era is said to have taken place under the banner of Srivijaya and Majapahit. These two kingdoms were recognized as being affected by the Indianization process. The image of India that penetrated consciously or unconsciously into the minds of the Indonesian nation by DR. Andrik Purwasito is referred to as "the Indian imagery."¹⁸

The existence of the Indian Imagery itself has erased the concept of a different version of the "majestic archipelago" constructed by several poets in the post-Mataram dynasty era. These poets who produce literary works representing the views of the Javanese Palace have built the perception that the "majestic archipelago" was formed from the intimate relationship between the Ottoman Turks and Java. Unfortunately, historical and cultural facts like this are seldom raised due to the academic world, especially Indonesian history, since the beginning of the secular historians' thinking has been stranded.¹⁹

Indian culture did influence the previous Archipelago, but the Javanese royal poets as the successor of the Mataram dynasty, among them the Surakarta Sunanate, seem to have had a policy of removing India's "greatness" from Javanese thinking. Here, these poets felt that a counter-discourse to the Indian Imagery needed to be presented. According to these poets, the Hindu era has ended and was replaced

by Islam, which brought about a better civilization. Arabs and Turks are perceived in contemporary literary works as contributing to the "great archipelago." Take, for example, Serat Paramayoga by Raden Ngabehi Ranggawarsita, the most authoritative poet from the Surakarta Palace. In his work, it is told that the character Ajisaka, a long-lived Indian man who had been a disciple of the Prophet Muhammad, was ordered by Sultan Algabah of Ngerum, the name for the Ottoman Turks at that time, to foster the island of Java. It is said that Java Island at that time was still empty and uninhabited by humans. Ajisaka left for Java, accompanied by 200 people. However, the group later died of disease outbreaks, and only a few hundred people left who later returned to their home countries. At another time, Aji Saka returned to lead the second expedition accompanied by Patih Amiru Syamsu. This second mission saw success.

Furthermore, Sultan Algabah continued with the third expedition to civilize Java under the leadership of Said Jamhur Muharram, who headed straight to Kediri, East Java.²⁰ The story contained in Serat Paramayoga is clearly just a pseudo-historical version. The meaning is not really history. The existence of Sultan Algabah and even the figure of Aji Saka himself and the stories that surround him are debatable. However, the imaginary discourse that has been built up in this literary work has clearly elevated the Ottoman Turks as the main icon that contributed to the early development of Javanese civilization, not Hinduism or Buddhism.

Not only Serat Paramayoga, the Kitab Serat Term Jayabaya "Musarar" also positively perceives Turkey's image as a civilizing nation for Java. In the manuscript which the author does not know, it is told that Prabu Jayabaya, a Hindu king incarnated by Lord Vishnu in Kediri, had a teacher who came from Rum (Ottoman Turkey) named Sultan Maulana Ngali Samsujen. The priest-king from Turkey reminded that Lord Vishnu, who was in King Jayabaya, only lived three times in Java. After that time changes, Java Island will be managed by Muslims.²¹

Not only that, in this literary work, but it is also described that Prabu Jayabaya, who was a Hindu king and even an incarnation of a god, was actually a follower of the Prophet Muhammad. This is expressed in the sentence in verse I of the Dhandhanggula song verse 15 as follows "Yen Islama

¹⁷ Mehmet Ozay Ozay, *Kesultanan Aceh Dan Turki: Antara Fakta dan Legenda*, 2014.

¹⁸ Andrik Purwasito, *Imajeri India: Studi Tanda dalam Wacana* (Surakarta: Pustaka Cakra, 2002), 91.

¹⁹ Dina Rizk Khoury, "Halil Inalcik and Donald Quataert, Ed., *An Economic and Social History of the Ottoman Empire, 1300–1914* (New York: Cambridge University

Press, 1994). Pp. 1,057.,” *International Journal of Middle East Studies* 28, no. 2 (1996): 289–91, <https://doi.org/10.1017/S0020743800063376>.

²⁰ Andrik Purwasito, *Imajeri India: Studi Tanda dalam Wacana*, 91.

²¹ *Djangka Djajabaja "Musarar"*, 3rd ed., Cetakan III (Yogyakarta: Ejang Brata, th th), 4–5.

kadi Nabi ri Sang Aji Jayabaya"²² (If Islam is like the Prophet he is the King Jayabaya). From the manuscript of the pseudo-historical literary work of Serat Berjaya Jayabaya "Musarar," at least it can be seen that Hinduism does not exist before Islam. A new era has come with the presence of Islam. The realm of the gods, which has long been embraced by the Javanese people, has been subdued by the presence of Muslim scholars from Rum. Here again, it was the image of the Ottoman Turks that was re-emerged as the person in charge of the efforts to civilize the land of Java after the Hindu era. The story of Sultan Maulana Syamsujen from Rum (Ottoman) and Jayabaya is also reproduced in similar literary works, including Serat Pranitiwakya, which the author does not know Serat Wedda-Musyawarat by Ki Ageng Ngeksintoro alias R.M.P.H. Djajengkusumo, a prince from the Kraton Kasunanan Surakarta.²³ Prince Diponegoro, himself in his struggle during the Java War (1825-1830) against the Dutch colonialists, adopted the modern Ottoman Turkish military organization system. He adopted the names of the Military units of the Ottoman Sultans. There are 14 units in the Diponegoro army, some of which have adopted from Turkey, including Bulkiya, Burjumuah, Turkiye, Harkiya, Larban, Nasseran, Pinilih, Surapadah, Sipuding, Jagir, Suratandang, Jayengan, Suryagama, and Wanangprang. Part of the hierarchy of his rank uses a Turkish accent, including Ali Basah (Ali Pasha), which is a position equivalent to a division commander, wet, which is equivalent to a brigade commander, dulah equal to a battalion commander, and a coffee commander.²⁴ Given the harmonious past relations between Indonesia and Turkey, there is nothing wrong with perpetuating this past friendship. This is proof that Islam, with its *ukhuwah* concept, has cemented two nations that were separated by a short distance. This is the power of faith that can cross land and sea.

Response to the Collapse of the Caliphate

At the beginning of 1920, the Ottoman Khilafah encountered a new chapter. After Mustafa Kemal controlled Turkey, Turkey was transformed into a secular republic, and not only that; he even announced the abolition of the Islamic Caliphate in Turkey.²⁵ The incident immediately shocked the Muslim world and brought a response from several Muslims. In response to the collapse of the Khilafah, a committee was established in Surabaya on October 4, 1924, chaired by Wondosoedirdjo (later known as Wondoamiseno) of the Islamic Union and the deputy chairman of the K.H.A. Wahab Hasbullah (one of the

founders of N.U.). The aim is to discuss invitations to the caliphate congress in Cairo. This meeting was followed up by holding the III Indies Al-Islam Congress in Surabaya on 24-27 December 1924. An important decision of this congress was to involve oneself in the caliphate movement and send envoys who must be considered representatives of Indonesian Muslims to the Muslim world congress. This congress decided to send a delegation to Cairo consisting of Suryopranoto (Syarikat Islam), Haji Fakhruddin (Muhammadiyah), and K.H.A. Wahab from the traditional circles (N.U.)

CONCLUSION

The relationship between the Ottomans and the Nusantara originated from the benefit and concern of the kingdoms in the Archipelago for their sovereignty, which was continually undermined by strong enemies. The intelligence and sophisticated technology at that time made Portuguese challenging to deal with. The Portuguese at that time were almost invincible rulers of the ocean. With its dominant military strength, especially in the 14th century, the Ottomans were able to control large areas, establish diplomatic relations with their people and gather troops for their battles. In the East, in particular, they approached the people and invited them to build strong alliances to fight the war. Turkish troops penetrated the Portuguese colonizers from all over the Archipelago, starting from Aceh, the Malacca Strait, Java, Mataram Kingdom, and the Sultanate of Bone and the Buru Islands. Turkish troops came to the Archipelago also for the reason of preaching and forging brotherhood among Muslims. After helping to defeat the Portuguese armies who continued to harass the Muslims and attack the pilgrims, the Ottoman Turks did not adopt the Ottoman government policy that prevailed in Anatolia. They did not impose the Hanafi school on the territory they had liberated from Portuguese colonial rule. The Ottomans continued to help until the Dutch colonization. Still, it was no longer a legal aid, considering that the Ottoman conditions were no longer as strong as they used to be, which were also bound by foreign capitulation agreements and leadership crises.

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²² *Djajangk Djajabaja "Musarar"*, 5.

²³ Michael Francis Laffan, Indi Aunullah, and Rini Nurul Badariah, *Sejarah Islam di Nusantara*, 2015, 22.

²⁴ Mahandis Y. Thamrin, *Kecamuk Perang Jawa, Dalam National Geographic Indonesia*, 10:57.

²⁵ Meirison Meirison, "Legal Drafting in the Ottoman Period," *Jurnal Ilmiah Al-Syir'ah* 17, no. 1 (June 30, 2019), <https://doi.org/10.30984/jis.v17i1.806>.

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