

Dragon in Protection of Crescent and Red White: Islamic and Nation Thought of Abdul Karim Oey (Oey Tjeng Hien)

Merri Sri Hartati¹, Sidiq Aulia², Hardiansyah³

¹ Faculty of Teacher Training and Education, Universitas Muhammadiyah Bengkulu, Indonesia

² Faculty of Law, Universitas Muhammadiyah Bengkulu, Indonesia

³ Director of Sekolah Langit Biru Bengkulu and Writer of Muhammadiyah Bengkulu History

¹merrisrihartatiqie@gmail.com, ²zidexs1@gmail.com, ³banghardibengkulu@gmail.com

Abstract

The purpose of this paper is to obtain a complete picture of Abdul Karim Oey's thinking in an Islamic and ethnic context where the boundaries of writing are only a telescope of Abdul Karim Oey's thoughts on Islam and nationalism. historical research methods, data collection from Heuritics, selection, interpretive, and historiography. Oey's thoughts about Islam: Islam Universalism, Islam Rationalism in the face of mysticism and ignorance, Islamic Da'wah in assimilation of ethnic Chinese, and his thoughts about Indonesia: disagree with Bung Karno's ideas about non-Islamic countries and Islamic formalism in the country, love of the motherland and an open mind with true, anti-communist, and national unity in rejecting the federal state created in the Netherlands.

Keywords: *Islamic, Nationality, Abdul Karim Oey*

INTRODUCTION SECTION

Haji Abdul Karim Oey or Oey Tjeng Hien can be asked as a pioneer in the conversion of Chinese Muslims in Indonesia. This is related to the role played in the world movement from pre-independence to the New Order era when the assimilation of ethnic Chinese was promoted. Oey was appointed as a Muhammadiyah cadre founded by Muhammadiyah in Bintuhan, Bengkulu. Subsequently, in exchange for transferring Bung Karno to Bengkulu in 1938 - 1942, he was asked as the second Muhammadiyah consul to ask Junus Djamaludin. With his influence on Muhammadiyah, he became a figure who was very familiar with Bung Karno, not just organizational problems, since Bung Karno became chairman of the Bengkulu Muhammadiyah Teaching Council, but also had Bung Karno's personal problems including his household (Pili and Hardiansyah, 2019).

Entering independence, Oey's character was not only within Muhammadiyah. He was elected as the first Masjumi chairman in Bengkulu and became a member of the Constituent Assembly. This position forced him to leave Bengkulu. In fulfilling the will of Kiai Ibrahim as the second chairman of HB Muhammadiyah to spread the propaganda wing among the ethnic Chinese, Oey and some of his colleagues finally founded the Indonesian Chinese Association (PITI) in 1962.

The New Order period was a time when assimilationist policies were prioritized for ethnic Chinese. Chinese names are prohibited from being used as are culture, characters and so on. PITI also got the impact of this policy so that it changed its name to the Trustee of Islamic Monotheism (PITI). In this phase of the new order, PITI is increasingly gaining new energy, with Junus Jahja joining PITI. Assimilation through conversion to Islam was thus concluded. Buya Hamka, who at that time was a well-known Muslim figure and chairman of the Indonesian Ulema Council, intensively cooperated with PITI.

With this background, of course Oey's gait in the struggle of the nation and one of the assimilation figures of Chinese ethnic cannot be separated from the thought that constructs his

attitudes, both in the Islamic and national fields. This seems to give a message to the Chinese and the Indigenous people that being a Muslim does not mean being a backward, poor and undeveloped person, on the other hand a message to the “natives” that the ethnic Chinese also have the same love for this nation and country.

The formulation of the problems of this research are: first, how are the views and thoughts of Haji Abdul Karim Oey regarding naturalness, second, how are the views of Haji Abdul Karim Oey about nationality. The purpose of this study is, first to further examine the Islamic thoughts of Haji Abdul Karim Oey and the second is to map the national thoughts of Haji Abdul Karim Oey as Muhammadiyah figures and Chinese leaders in Indonesia. While the significance of this study is First, As written documentation of the rich treasures of the history of the local Muhammadiyah. Second, as a trailblazer for more in-depth research specifically on the theme of Muhammadiyah and its relationship with ethnic Chinese. Third, as a recommendation for Muhammadiyah related to the formulation of the relationship between Muhammadiyah and Ethnic Minorities in Indonesia, especially Chinese Ethnic.

METHODOLOGY

This type of research is qualitative research based on historical research with the study of figures and their thoughts. Data collection techniques using the study of literature by finding information through books, magazines, newspapers and other literature that aims to form a theoretical foundation (Arikunto, 2014). In addition interview techniques are used to dig up information from relevant resource persons through questions and answers and face to face (Arikunto, 2014). While the data analysis technique uses historical research methods. Historical research consists of Heuristics, source selection, source interpretation and historiography (Gottschalk, 1973).

DISCUSSION

Haji Abdul Karim Oey's Thinking About Islam

His conversion to Islam Abdul Karim Oey is the first sign of the roles he will play in the future in the field of ethnic Chinese mixing. For him there is no difference between one race with another because what distinguishes a human before his Lord is piety. (Karim, 1982).

Oey's attitude that does not discriminate between people based on race and ethnicity actually appeared before he converted to Islam. Oey as a teenager founded an association called Hiapsianghwe with his Chinese counterparts, on the other hand he founded his own homegrown homeland with native children. (Karim, 1982).

In the field of Aqedah, like other reformers, Oey took an attitude of disbelief and did not care about myths. It is common knowledge that Indonesian society is a society that has many myths circulating. Geertz in his research stated that these myths are:

“..... a series of images that are excessive, concrete, specific, and rather sharply defined - visual metaphors that are not related to each other make shapes to various experiences that are vague and if not so incomprehensible” (Geertz, 2013)

As a Muslim, Oey certainly believes in the unseen. But the myths that are told in excess are those he rejects or tries to rationalize. According to Oey, things that are strange and outside the minds of humans are no longer his time. There were no more miracles in the 20th century because there were no more Prophets sent down by Allah SWT. The mystical and superstitious thing is what

causes a nation to not advance, or be free from colonialism. Oey's opinion like this is in accordance with the reformers / young people where young people also think that the mind is placed in a high position compared to the mystical and superstitious stories circulating.

The influence of his association with Islamic Modernist figures such as A. Hassan, A.M. Sangadji, Sutan Mansur and Hamka made him agree with the opinions of young people who do not like taqlid. Entering Islam, Oey was greeted with differences in fiqh which finally made him study more deeply so that:

“Over time it became increasingly clear to me that there were groups who wanted correction in the body of the Islamic Ummah themselves, on the other hand maintaining what was already in force in society” (Karim, 1982)

For Oey, fellow Muslims are brothers so that the presence of Islam penetrates racial and ethnic boundaries. So that Islam provides a very broad opportunity in the field of muamalah. Not only in collaboration with Muslims but also non-Muslims to achieve mutual benefit. This is based on the word of Allah in the Qur'an Surah Al Hujurat verse 10 which explains that fellow Muslims are brothers (Alansyah, 2017).

In the field of da'wah, Oey sees the problem of lecturers who are not in accordance with the words and deeds is one of the things that can inhibit the propaganda of Islam among the ethnic Chinese.

“Mubalighs in the village, for example, often encourage in his speeches, as he says: if you have to pay debts to be taught, do not do despicable deeds, and do not swear at others, do not lie to them. But the reality that came in the eyes of the Tina, was exactly the opposite. It is the Muslims who owe the most debt and it is difficult for them to learn” (Madjalah Pandji Masjarakat, 1972).

In addition, the arbitrary attitude of some indigenous people towards the Chinese has increasingly made the Chinese people avoid Islam which is adopted by the majority of Indonesian people if they do not want to be called antipathy. For this reason, Oey argues.

“There are those who hurt the hearts of the people of Tina more. Often their shops are robbed some of the people who rob are sacrificed, with the turban which is usually used to go to the mosque and pray, with which he also judges. Try to think about how irresponsible Muslim people easily damage the image of Islam in the eyes of non-Muslim” (Pandji Society, 1972).

Oey argued that Chinese people who converted to Islam should be economically independent, not begging or making Islam to make money through alms and alms for converts. With that in mind, Oey made provisions in the PITI order:

“... Members do not 'mualaf', do not beg, or do not look for life in PITI and Islam” (Pandji Masjarakat, 1972)

For Oey Islam is the most reasonable religion. He believes if smart people compare other religions with Islam, then surely they will choose Islam as the true religion.

“Now, just be sure that if people are smart, broad-minded, one day they will definitely choose Islam as their religion, as a guide to their life, as ... of life, because only Islam is the only religion that is fixed with reason” (Pandji Masjarakat, 1972).

Haji Abdul Karim Oey's thoughts on Nationality

As a person who participated in the struggle for Indonesian nationality, Abdul Karim Oey recorded his life's journey in a vision of Indonesian-ness. He realized, Chineseness was not an obstacle to becoming a true Indonesian. The acceptance of the "natives" of him throughout his life starting from Padang, Kaur to becoming a national figure is one proof of how the vision is increasingly crystallized. This vision was said by Haji Abdul Karim Oey when interviewed by TEMPO magazine, February 23, 1973, that a Muslim must love his homeland and love the natives. Oey's personal vision eventually became the official vision of the Abdul Karim Oey Foundation which was founded by Junus Jahja and Ali Karim Oey (Syahri, 2017).

The division of humans through castes was strongly opposed by Abdul Karim Oey. He sees this as one of the factors causing the difficulty of mixing. Classification of population is one of the Dutch policies to divide the community groups carried out by the Dutch colonial government. The community group is divided into three namely astu class citizens consisting of residents of Belnada and other Europeans, second class residents are Chinese and eastern eastern communities while third class residents are indigenous residents.

Problems with the federal state during the revolution also inevitably dragged the name Abdul Karim Oey as chairman of the Bengkulu Masjumi. The federal state was created by the Dutch to support the idea of a van mook puppet state. Propaganda of the formation of the Federal State of Southern Sumatra (including Bengkulu in it) is quite intensive but only limited to paper (Zed, 2003).

In its journey, the Dutch also forced to establish the Federal State of Bengkulu, separated from the State of South Sumatra. However, Oey firmly refused this Dutch-made puppet state. The reason given by Oey is that as long as the government of the Republic of Indonesia is still standing, forming a state within a state is treason. Oey's attitude was eventually followed by all figures so that the formation of the Federal State of Bengkulu was canceled. As a result, Oey had to go to prison for the umpteenth time (Karim, 1982).

In Bengkulu, Oey was one of the people close to Bung Karno. Some of Bung Karno's thoughts were conveyed to him such as the polemic about the veil problem, including the views of Bug Karno who disagreed with the concept of an Islamic state as the impact of his debate with Muhammad Natsir. But explicitly Oey rejected Bung Karno's opinion. He agreed with the Islamic State as long as the conditions followed the system that the Prophet did at that time. According to Oey:

"The Prophet Muhammad never proclaimed an Islamic state. Muhammad gave an example of life and Islamic society in the household. Morals, worship, society, domestic life, all practiced in the family and neighbors. Islam regulates the association of fellow human beings. The social nature of neighbors does not recognize religious differences. If there are difficulties, the closest neighbor is the first to give help, even if not in the same religion. After the teachings of Islam are evenly implemented in the household and community, it means that the teachings of Islam have been implemented. There is no need for an Islamic state to be proclaimed. Because if faith and ihasan have prevailed and have already implanted what is the meaning of brotherhood, love of fellow human beings, then perfect Islamic spelling (Karim, 1982) "

When asked by Bung Karno when it could be evenly distributed and could spread in the Islamic community, Oey answered:

"Nothing is difficult. During the migration from Mecca to Medina the Ansars spontaneously assisted the Muhajirin led by the Prophet. In fostering brotherhood many of us who only see the mistakes of others, mistakes of self and family mistakes are forgotten. (Karim, 1982).

Haji Abdul Karim Oey's opinion above is the same as the opinion of Hassan Al-Hudaybi who is the Murshid 'Am Ikhwanul Muslimin second, successor to Hasan Al-bana who stated "Establish Islam in you, surely Islam will be upright on earth. For Oey, it is not necessary for the Islamic state to be proclaimed in the mirror of the Nabawiyah sirah - according to him - that Islamic governance will be established if we start to establish Islam within ourselves, our families and the communities where we live.

Despite having a close relationship with Bung Karno that accommodated the communists, it did not make Oey agree with all Bung Karno's political thoughts and actions. Oey's line of thought is in line with the political line of the Masyumi party which strongly opposes the presence of communists in this country. For Oey, the communists were clearly not in accordance with the first precept, namely, the almighty divinity. In addition, the communists put themselves as opponents of the Masjumi in politics. It is worth noting that before independence Haji Abdul Karim Oey had met and discussed with Islamic shops such as Shaykh Syurkati from Al-Irsyad, A.M. Sangadji from SI, A Hassan from EXACTLY. At least the views of these Islamic figures directly or indirectly influenced Oey's perspective on communism.

CONCLUSION

There are at least two supporters of Islamic thought and Karim Oey nationality. First, universal Islamic teachings and second, the extent of association with national Islamic figures such as AM. Sangadji, Sheikh Syurkati, Abdul Rauf, Bung Karno, Hamka and others. Thoughts about Islam and nationality at least crystallized in several ways: First, identifying themselves with Islamic universalism that does not distinguish between race and ethnicity so that he can be well received by all groups. Second, Islamic rationalism, Islam is understood is Islam that does not depend on myth. Third, Da'wah with the approach of attitudes and deeds that are in line with the teachings of the noble teachings of Islam and remove all negative type stereo towards certain tribes in Indonesia. Da'wah is the means by which Oey facilitates assimilation.

Whereas in nationalistic thinking, Oey's ideas are: First, Islamic Nationalism, where the main joint is the equality of fate and love for the motherland and indigenous people. Second, the ideal state is an Islamic state where Islamic values are spread in society, while the form of the state is not at issue. Third, anti-communism.

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