



## Transnational Islamic Ideological Movement In Film *Jejak Khilafah di Nusantara*


Likullil Mahamid<sup>a,1,\*</sup>

<sup>a</sup> Syarif Hidayatullah State Islamic University, Jl. Ir H. Juanda No.95, Cemp. Putih, Kec. Ciputat Tim., Kota Tangerang Selatan, Banten 15412 Indonesia

<sup>1</sup> [mohammadnginwanun21@mhs.uinjkt.ac.id](mailto:mohammadnginwanun21@mhs.uinjkt.ac.id)

\* Corresponding Author

Received 3 June 2022; accepted 8 January 2023; published 13 June 2023

	ABSTRACT	KEYWORDS
<p>The film <i>Jejak Khilafah di Nusantara</i> (JKDN)'s screening left a general problem about the Caliphate and its relation to the development of Islam in Indonesia (Archipelago). In the film, it is stated that the Caliphate is an institution that houses Muslims around the world and plays an important role in the rapid growth of Islam. However, many still doubt the film's veracity. Some point the finger at the propaganda of one of the transnational Islamic understandings, which later impacted the image of Islam in Indonesia. This study aims to re-dissect the contents of the JKDN film, linking the history of Islamic development with the transnational Islamic ideological movement in Indonesia contained in the film's narrative. The method used is history, which includes the collection of sources, verification, interpretation, writing, a sociolinguistic approach, and studying documents (films). The theory that strengthens this research is the theory of the Islamic fundamentalism movement initiated by Ernest Gellner. This research seeks to discuss the process of Islamization in Indonesia as one of the historical events revealed again through the film. Important findings related to the movement of transnational Islamic ideology are the communication between the Islamic sultanates in Nusantara and the Islamic Caliphate, the spirit of unity that emerged between the two, and their high dedication to upholding Islamic law.</p>	<p>female hair; identity symbol beauty myths; metro pop trend</p> <p>This is an open access article under the <a href="https://creativecommons.org/licenses/by-sa/4.0/">CC-BY-SA</a> license</p> 	

### 1. Introduction

The development of Islam is one of the important events in the trajectory of Indonesian history. This development is related to the beginning of its presence, showing how people accept Islam as a perfect religion. Before Islam came, old beliefs, such as animism, dynamism, polytheism, and other teachings of Hinduism and Buddhism, were still thick in society in the early days of the entry of Islam [1, pp. 115–116]. Nevertheless, gradually, they began to abandon these teachings. They then voluntarily uttered two sentences of the creed as a ticket to becoming a Muslim. It is inseparable from the exemplary attitude shown by our predecessors, who introduced Islam's teachings in a peaceful, meek, and respectful way to our fellow human beings. This way of peace shows that Islam is a religion of *rahmatan lil 'alamin*, which means giving mercy to anyone, as found in the Prophet Muhammad SAW, who brought Islam first [2, p. 227].

Islam is indeed growing so rapidly in Indonesia. Its growth has come as many Muslims have sought to indict the teachings of Islam in their way. When they feel too heavy to carry out da'wah alone, they form da'wah organizations. These organizations in Indonesia are referred to as Organisasi Masyarakat (Ormas) or Community Organizations, including N.U. (Nahdlatul Ulama), Muhammadiyah, Persis (Persatuan Islam/Islamic Union), LDII (Lembaga Dawakwah Islam Indonesia/Indonesian Islamic Da'wah Institute), GII (Gerakan Islam Indonesia/Indonesian Islamic Movement), Hidayatullah, and so on [3, p. 388]. This means interacting with fellow Muslims in expressing opinions that regenerate the spirit of previous scholars who contributed to Islam in Indonesia in the Archipelago [4, pp. 175–178].



---

The enthusiasm of the Indonesian Muslim community towards Islam is very high, making them more open and accepting of teachings in any form. Daily activities, such as economic, social, cultural, political, and governmental transactions, always prioritize Islamic aspects. However, the problem is when foreign influence arises, indirectly contributing to national Islam's image. Indonesia is a nation that has an identity with a variety of cultures and local wisdom. That identity is always maintained. For example, in the Islamic tradition in Java, there are celebrations of Grebeg Suro, Labuhan, Nyadran, Sekaten, Slametan, Tirakat, Wayang, and Grave Pilgrimage. These include effective proselytizing methods to introduce Islam to the public. However, these habits began to disappear with the advancement of technology and science. On the other hand, there is also a fear of the emergence of new Islamic ideas, which are now termed transnational Islamic ideological movements. Therefore, there needs to be a study that addresses the issue [5, p. 114].

Some questions arise, such as whether all Islamic ideological movements that fall into the category of "transnational" deserve their presence in Indonesia. What do people need to do if they encounter a new understanding? On the other hand, technological advances play an important role in globally disseminating information to the public. The spread also afflicted Muslims, who readily accepted all forms of understanding from certain Islamic groups. When proselytizing is impossible to hold meetings, many alternatives can be used, namely by utilizing mass media, including films [6, p. 179]. The film "Jejak Khilafah di Archipelago" is one of the models that has succeeded in making a public uproar and has caused debate among scholars, academics, and ordinary people. This is a sign that the film made a tremendous impact [7].

On the other hand, there are accusations of propaganda understanding HTI (Hizbut Tahrir Indonesia). HTI is categorized as a transnational Islamic ideological movement that has been disbanded by the Indonesian government, through the Ministry of Law and Human Rights, on July 19, 2017 [8, p. 258]. Apart from all that, the presence of the JKDN film needs to be a stepping stone for academics, whose focus of the study is the history of the development of Islam in Indonesia. Studying that can straighten or fill the research space is also necessary, not just criticizing without providing solutions. Bachtiar and Nursaleh have explored the JKDN film using historical analysis and the *fiqh al-siyāsa* approach. The researchers concluded that most of the narratives presented in the film were too bombastic, plus errors in understanding the terms "caliph" and "caliphate" were based solely on the filmmaker's reason, not from a theological aspect or actual historical facts [9, pp. 153–169].

Through this paper, I want further to research the existence of an Islamic ideological movement conveyed through the JKDN film. This research is necessary because the previous article only dissected the contents of the JKDN episode I filmed. At the same time, currently, there is a continuation of the film, namely JKDN episode II which aired on October 20, 2021 [10]. This study aims to find common ground between the national and transnational Islamic ideological movements tucked away in both films. The hope is that it can give understanding to the reader so that it is embedded in him the spirit of nationalism and obedience in religion. Another hope is that readers in the future will be able to choose which new understandings or teachings can be followed and which should be abandoned. This research will discuss the history of the entry and development of Islam in Indonesia through the strategic role of the Islamic sultanates that ruled in their time. The sultanates have shown a fighting spirit in protecting Muslims from the attacks of the invaders.

## **2. The Urgency of Islamic Ideological Movements in Indonesia: Between National and Transnational**

The ideology comes from two Latin words, "idea," which means concept, idea, thought, or belief, and "logos," which means science or logic. So, ideology can be understood as the science that studies something related to one's ideas or beliefs. In the religious context, ideology is important in providing guidance, direction, motivation, responsibility, and commitment for each individual to the beliefs he adheres to. In the contemporary era, ideology also serves as a thrower of new thinking, thus encouraging the birth of movements categorized as religious movements, one of which is the Islamic ideological movement [11, p. 138].

Islam is the last religion that Allah revealed to the Prophet Muhammad SAW. However, in the social environment, adherents of Islamic teachings have differences in interpreting, understanding,

and practicing the content of the Qur'anic verses. This difference has implications for new religious understandings, traditions, and movements, which have different characteristics in each teaching delivered. However, they are guided by one holy book that has never changed at any time [12, p. 2]. In addition, conveying the teachings of Islam is a must for every Muslim to. However, with a note, it is necessary to have a mature understanding so that what is conveyed follows what the Prophet taught. This is under the Hadith of Shahih Bukhari, "From Abdullah ibn Amr: That the Prophet Sallallahu 'alaihi wasallam said: Tell me even one verse, tell (what you heard) from Bani Isra'il and it is nothing (sin), and whoever lies in my name deliberately then get ready to occupy his seat in hell." (H.R. Bukhari, no. 3202).

Nowadays, people carry out various religious and spiritual activities to uphold Islam's religion in peaceful and transformative ways. Such persistence earned the label "Islamic Ideological Movement." Meanwhile, movements realizing welfare for their adherents are often identified with power-oriented political movements at the national and international levels. Discussions on the Islamic movement lately use two terms to differentiate its scope. The movement whose influence only reaches the national level is called the "National Islamic Ideological Movement." These movements include Nahdlatul Ulama (N.U.), Muhammadiyah, Persatuan Islam (Persis), Gerakan Islam Indonesia (GII), and Hidayatullah. Meanwhile, Islamic groups with networks in the global or international realm are named the "Transnational Islamic Ideological Movement." Examples are the Salafi, Wahabi, and Hizbut Tahrir movements [3, pp. 387–389].

Explicitly, the "Transnational Islam" ideological movement is widely discussed in academia and public spaces. The discussion was in line with the discourse on the rise of Community Organizations (CSOs) that represented a transnational Islamic ideological movement, namely Hizbut Tahrir Indonesia (HTI). The discussion certainly does not directly refer to the HTI group but to Islam, which is essentially transnational. It is said that Islam is a transnational religion because foreigners also brought the first entry of Islam into Indonesia [13, pp. 1–3]. Ormas such as Nahdhatul Ulama (NU) and Muhammadiyah are moderate national Islamic ideological movements. They become the vanguard in identifying and filtering transnational influences inconsistent with Indonesian Muslim culture. Indonesian Muslims are humanists. Tolerant, and not easy to blame other people's opinions [4, p. 173].

It is fitting that all Islamic movements in Indonesia, both national and transnational, are united, complementary in thought or contribution to scientific treasures. The condition is not to contradict sharia. Moreover, in the current era of technological progress, proselytizing can be done in various ways, not only having to stand on the pulpit, namely by utilizing television and radio broadcasts [6, p. 179]. Also, it can be preached through writing, such as making books and Islamic posters. The communication of proselytizing through film brings mubalig and the audience taking *ibrah* from what they witness [14, pp. 159–160]. Of the many methods of delivering proselytizing, it is hoped that it will provide color for the progress of Islam, especially in Indonesia, and make its adherents more devout in religion.

Historical research methods are the basis for finding sources and events related to Islamic ideological movements in Indonesia in the past. Discovery certainly passes through verification and interpretation down to the writing process [15, p. 67]. This research also uses a sociolinguistic approach because it studies the structure and use of language following how it is delivered in the community's social life [16, p. 112]. Sociolinguistics sees the diversity of languages and narratives in different societies from each other as an effort to build interactive communication [17, p. 209]. This study tries to link sociolinguistic studies with the behavior of preachers in conveying Islamic teachings in society, both face-to-face and through mass media. Equally important, however, is the effort to get the person who is the target of the proselytizing to listen, pay attention to, and follow the preacher's call. This research also uses a document study [18, p. 27] on the film *JDKN (Jejak Khilafah di Archipelago)*, episodes I and II, by director Nicko Pandawa.

The theory that corroborates this research, namely the theory of the Islamic fundamentalism movement initiated by Ernest André Gellner, a British-Czech philosopher and social anthropologist, said that Islamic fundamentalism is a phenomenon that has a connection with the long history of Muslims, including the process of entry and development of Islam in Indonesia, which tried to reveal

the historical event through the screening of the JKDN film, Furthermore, added the theory of identity construction (identity construction) initiated by Donatella Della Porta and Mario Diani, in his book *Social Movement: An Introduction*, in 2006, in theory, there are at least three characteristics that cause the occurrence of new social movements, including collective identity, a sense of solidarity, and commitment, 23 when elaborated with the causes of the emergence of Islamic ideological movements, then the three principles are all embodied promptly. Implied in the JKDN film, the summary is as follows: 1) The Islamic Sultanate in Indonesia or Archipelago has a communication relationship with Muslim leaders around the world, namely the Khilafah Islamiyah, 2) The emergence of a spirit of unity between the two and mutual strengthening, and 3) Both dedicate themselves to the establishment of Islamic law.

### 3. Pros and Cons of “Jejak Khilafah Film di Archipelago”

When Muslims in Indonesia rejoiced in welcoming the Islamic new year (*hijri*), they were suddenly surprised by the screening of a documentary entitled “Jejak Khilafah di Archipelago.” Nicko Pandawa, an alumnus of the Islamic History and Civilization Study Program, Faculty of Adab and Humanities, Syarif Hidayatullah State Islamic University Jakarta directed the film. Nicko Pandawa successfully defended a thesis entitled *Pasang dan Surut Pengaruh Pan-Islamisme Khilāfah ‘Usmāniyyah terhadap Rakyat Hindia-Belanda, 1882-1928* [The Ups and Downs of the Influence of Khilāfah 'Usmāniyyah Pan-Islamism on the People of the Dutch East Indies, 1882-1928] [19]. In writing his thesis, he was guided by Prof. Drs. H. Amirul Hadi, M.A., Ph.D., an expert in Islamic history and civilization, an alumnus of McGill University Canada. The thesis written by Nicko Pandawa became a source of inspiration in making the documentary. The thesis was then published into a book titled *Khilafah dan Ketakutan Penjajah Belanda: Riwayat Pan-Islamisme dari Istanbul sampai Batavia, 1882-1928* [The Caliphate and the Fear of the Dutch Colonizers: A History of Pan-Islamism from Istanbul to Batavia, 1882-1928]. The book is very popular in the market and has entered third printing. The public was also more curious after watching the film *Jejak Khilafah di Archipelago* [20].

Movies, in general, are to feature drama scenes from the actors. Nicko Pandawa, director of *Jejak Khilafah di Archipelago* presents a historical narrative supported by primary data that can be accounted for. Archives and written sources are also displayed, along with when the voice actor explains the details of an event. Nicko Pandawa also added field data that became silent witnesses to the journey of the Islamic Caliphate in the Archipelago. He also presents the tombs of the Sultans of Aceh who had established ties with the Ottoman Caliphate in Istanbul, Turkey, and the Tengku Tomb complex in Bitay, as the final resting place of the Ottoman troops tasked with assisting Acehnese Muslim fighters in jihad against the Portuguese invaders. Nicko Pandawa also presents a visit to the Pedir Museum, which holds dirham coins from the Abbasid Caliphate, and several other historical sites. He also presents several prominent speakers to strengthen the facts. They are Sukarna Putra (Deputy Chairman of the Sumatra Pasai Heritage Information Center), Yoesri Ramli (Secretary General of the Aceh History Care Society), K.H. Hafid Abdurrahman, M.A. (Ulama Pengkaji Sirah Nabawiyah), Salman Iskandar (Editor of the History Fire Book), Septian AW (Author of the History Book of the Caliphate Committee), and Moeflich Hasbullah (Historian) [21].

With all its advantages, the film *Jejak Khilafah di Archipelago* premiered on August 20, 2020, or 1 Muharram 1442 Hijri. The first episode provides an overview of the arrival of Islam in the Archipelago. Mainly the events after the death of the Prophet Muhammad SAW in 632 AD or 11 H, until the Ottoman Empire. The purpose of this film is to uncover the truth of Islamic history in the hidden Archipelago. Maybe there is an intention to obscure the story, especially the relationship between the Islamic Caliphate and the sultanates in the Archipelago. For example, the relationship between the Umayyad Caliphate and the Srivijaya Kingdom, the Abbasid Caliphate with the Samudera Pasai Sultanate, and the Ottoman Caliphate with the Aceh Sultanate. This 58-minute film successfully attracted the attention of hundreds of thousands of pairs of eyes, especially in conditions struggling with a pandemic that has hit the entire country. This film is present as an encouragement, especially for the Muslim community of the Archipelago. This film realizes that Islam has a dark side to history in its struggles in Indonesia. For that, it is important to tell. Of course, it must use language and sentence structures that are easily digested by all circles[22].

---

As it turned out, the publication of the film was not smooth because it was blocked three times by the Indonesian government. The government did not seem to want the screening of the film. The film contains the understanding of one of the organizations the government banned, HTI (Hizbut Tahrir Indonesia) [22]. The screening also drew various criticisms, especially from academics who still doubt the validity and validity of the data sources used in filmmaking. One of them is the Professor of Islamic History and Culture at UIN Jakarta, Prof. Dr. Azyumardi Azra, M.A. He emphasized that there was no trace of the Caliphate in the Archipelago [23], [24]. In another hand, philologist from UIN Jakarta, Prof. Dr. Oman Fathurrahman, M.Hum. said that Ottoman Turkey was not a caliphate, but a sultanate, because the succession of its government was different from the time of Khulafaur Rasyidin [25]–[27]. Peter Carey, a historian from England, judged that the film did not have a strong historical archival footing, relying solely on the treasure [28], [29].

Nevertheless, many figures expressed positive appreciation for the presence of the film. The hope is that the film can add to the scientific treasure, especially the study of Islamic history. Muhammad Yasin, a mubalig from Southeast Sulawesi (Sultra), said that various attempts to hide traces of Islamic Caliphate in Archipelago have recently continued. The public needs to be enlightened [30]. Ismail Yusanto, a former HTI spokesman and advisor to the Indonesian Literacy Community (KLI), mentioned the connection between the Caliphate's history and Islamic teachings, especially in Archipelago [31].

Further support came from historians and a senior history lecturer at UIN Sunan Gunung Djati Bandung, Moeflich Hasbullah. He said that the film *Jejak Khilafah di Archipelago* was inspired by a thesis that Nicko Pandawa, the director, seriously did. According to him, the thesis already weighs a dissertation. The supervisor sees the weight, the number of pages, and the references used, including five languages: Turkish, Arabic, English, Dutch, and Indonesian. It shows the scientific integrity and authority of outstanding thesis studies. Thus, the idea of making a historical documentary based on a thesis suggests that the film's creation was based on solid scientific evidence [32].

Nicko Pandawa's spirit as director was never extinguished. He and his team, JKDN Production, returned to air a new film, entitled "*Jejak Khilafah di Archipelago II*," on October 20, 2021, to coincide with the birthday (Maulid) of the Prophet Muhammad SAW. He reviewed the glory of the Islamic sultanate in Archipelago at the beginning of the arrival of the Dutch. That period was the rise of modern Islamic organizations until the Caliphate's collapse in 1924. He also revealed the response of Muslims in the Archipelago, with a duration of 2 hours and 19 minutes. Like the first film, this second film again shows far more data and is more credible than before. The data came from written sources and interviews conducted in field studies in Turkey [10]. Although not as exciting as the first episode, this second JKDN film has again attracted the attention of the Muslim community. Especially people who want to explore the history and growth of Islam in Indonesia during the Dutch colonial period. They wanted to know the relationship between the Islamic sultanates in Archipelago and the Ottoman Caliphate. They realized that this issue needed to be studied comprehensively.

#### **4. Transnational Islam in Film "*Jejak Khilafah Film di Archipelago*"**

This section is the core of a study that discusses the long history of the entry of Islam into Indonesia (Archipelago). The content presents a historical narrative, including the entry of Islam into the Archipelago, that cannot be separated from the influence of foreign nations who establish diplomatic relations with Eastern countries, including Indonesia. Islam did not immediately develop as rapidly as it is now but rather based on the hard work and efforts of the sultans in Archipelago. They induct Islam's teachings so they can be accepted in society. Islamic proselytizing is also constrained by external problems, namely the emergence of colonialism from European countries, such as the Portuguese and the Dutch. Colonialists established a base in Archipelago to exploit available natural resources. On the other hand, there are also attempts to Christianize the Muslim community there [21]. There is a connection between the history of the development of Islam and the transnational Islamic ideology in Indonesia. All of that is conveyed in the film.

The purpose of filmmaking is to affirm that the Caliphate can answer the challenges of the times. In today's modern era, the Caliphate is such a hot issue. The discourse of the Caliphate has also caused debate. Whether his presence is acceptable or not. In the narrative of the film *Jejak Khilafah di*

---

Archipelago, the Caliphate is an Islamic institution that has been running since 632 AD. That period was when the companions led the Muslims after the death of the Prophet Muhammad SAW. The Caliphate symbolizes Islamic majesty to overshadow all Muslims worldwide, including the Archipelago. Khilafah Islamiyah was the main source of resistance against the invaders. The Khilafah dominates the political and economic fields to instill the spirit of da'wah and jihad so that Islam develops rapidly [21].

#### **4.1 Historical Relations between the Islamic Archipelago Sultanate and the Islamic Caliphate**

In the first term, the film *Jejak Khilafah di Archipelago* describes the history of the arrival of Islam in Archipelago, namely during the Umayyad Caliphate of the 7th century A.D. The Umayyads succeeded in expanding and taking control of the kingdoms of the world and their ports. This view breaks the Gujarat Theory, which explains that Islam entered Archipelago in the 13th century A.D. through Indian Muslim traders. 38 A.D. after Buya Hamka, one of the film's references, mentions that Islam entered Archipelago long before the Gujarat Theory. The Peran of the Islamic sultans' Archipelago in Islamic proselytizing is very large. They were Sultan Zainal Abidin Ra-Ubabdar of Samudera Pasai, Sultan Ali Mughayat Shah of Aceh, Sultan Babullah of Ternate, and Sultan Abu Mafakir of Banten. On the other hand, Wali Songo also contributed in introduced Islam in Java [10].

The Caliphate played its debut in Archipelago during the Umayyad Caliphate, which established diplomatic relations with Eastern countries, ranging from the Tang Dynasty (China) to the Archipelago. The Archipelago's location is strategic because two continents and two oceans flank it. This location makes Archipelago crowded with traders from Arabia. The Kingdom of Srivijaya also began to be visited by Muslim mourners from the Umayyad Caliphate. As a result, the King of Srivijaya, Sri Indra Warman became the first Archipelago ruler to convert to Islam. He once sent a letter to Damascus, led by Caliph Umar bin Abdul Aziz (717-720) [10]. Another source mentions that the Umayyads were the first Islamic Caliphate to adhere to the political system of the monarchy (kingdom). This was followed by the Abbasid Caliphate, which established relations with the Islamic sultanate of Archipelago, namely Samudera Pasai [33, pp. 197–198]. At the beginning of the 15th century, all sultans in the Islamic world declared their devotion to the Caliphate, including Sultan Samudera Pasai, Sultan of India, Sultan of Bengali, and Ottoman Turkish rulers. Finally, the Aceh Sultanate established a cooperative relationship with Sultan Süleyman Al-Qanuni of the Ottoman Caliphate in Istanbul, Turkey [34, pp. 53–55].

Zuboidi has discussed the relationship between the Ottoman Empire or the Ottoman Caliphate with the Aceh Sultanate. He explained that the cooperative relationship between the two had lasted for 300 years. The relationship had its ups and downs. The main purpose of this cooperative relationship is not because they are fellow Muslims but because of political and economic factors. Judging from the political factor, the Aceh sultanate under Sultan Alauddin Riayat Syah Al-Kahar had the initiative to become part of the Ottoman empire. From an economic point of view, Aceh annually sends spices to Turkey, in return for military assistance and war equipment from Sultan Süleyman of the Ottoman Turks. One is the *lada sicupak* cannon [35, pp. 122–123].

#### **4.2 Ottoman Caliphate Assistance against Colonialism in the Archipelago**

A new chapter in the history of Islam in the Archipelago began when the Portuguese explored the Indian Ocean to Christianize and conquer the Islamic sultanates. The conquest of the sultanate of Goa in India in 1510, a year later, the sultanate of Malacca, then the invasion of Samudera Pasai in 1521. After the collapse of Samudera Pasai by the Portuguese, a new power emerged that became the hope of the Muslim warriors, namely the Sultanate of Aceh. At that time, Sultan Riayat declared his allegiance to Sultan Süleyman while at the same time asking for help from the leader of the Islamic world to send his troops to Aceh and Malacca. Thus, major wars occurred in 1537, 1564, and 1568. At that time, the military troops (ghazi) from the Ottoman Turks, numbering 15,000 people, departed from Aceh for Malacca, led directly by Sultan Riayat. This departure made the Portuguese overwhelmed. However, they survived because their allies assisted them in Johor and Kedah. The Islamic fervor continued to advance from Aceh, Java, to Maluku (Ternate), which became the last

Portuguese headquarters. Muslim soldiers intensified another major attack in Ternate, led by Sultan Babullah. Finally, the Portuguese were defeated and left the Archipelago [10].

In the 19th century, the Aceh sultanate developed into a highly reckoned Islamic power in Southeast Asia. This was thanks to the Ottoman Empire's cooperation, so the Europeans could not do anything in Aceh. He reckoned that Aceh in Southeast Asia resulted from strong religious, military, and jihad education instilled in the people there, especially in Bitay Village. Not only in Aceh, but Islamic political adherence also developed in the sultanates of Banten, Mataram, Makassar, and Buton. They received legitimacy from the Ottoman Empire as Amirul Mukminin ruled Istanbul. However, when the Islamic sultanates of the Archipelago were in trouble due to the Dutch colonial upheaval, eventually, all officials from Java, Bugis, Bali, Borneo, Palembang, and all Islamic countries colonized by the Dutch, sent a letter to the Sultan of Aceh, asking for help. Furthermore, the Sultan of Aceh sent a letter to Sultan Abdul Majid I, the Ottoman leader, in Malay on February 8, 1849, hoping to receive assistance again against the Dutch infidel troops [36].

The Sultan of Aceh made a Great War strategy by uniting all sultans and kings in the Archipelago. Together they organized *jihad fi sabilillah*, recaptured Batavia, and expelled the Dutch from the Indonesian (Archipelago). The Great War could be carried out with the blessing of the Ottoman Empire. The first letter was not answered. The Sultan of Aceh then sent a second letter written in Arabic on March 17, 1850. Six years after the Sultan of Aceh sent a letter to Istanbul, a similar letter came from Sultan Ali bin Ja'far, leader of the Sultanate of Riau, who wanted to ask for help from The Sultan of Aceh in the face of the invaders. In 1857 the Sultanate of Riau volunteered to become part of the Ottoman Empire. The following year, on July 1, 1858, Sultan Thaha Syaifuddin of the Jambi Sultanate sent a letter to the Ottoman Empire to become the unified shield of the Muslims. On the other hand, the European powers in Istanbul tried to divert the attention of the Ottoman Sultan so that the Great War became the strong desire of the Sultan of Aceh and other sultans in the Archipelago to fight against the invaders never happened. However, they continue to try hard to maintain their sovereignty [10].

In 1876, Sultan Abdul Hamid II was sworn in by the new Ottoman caliph. Its mission is to revive Islam and make it under the command of Daulah Islamiyah. The goal is that all Muslims, including those in the Archipelago, can rise from divisions caused by colonialism. Starting in 1882, Sultan Abdul Hamid II placed consuls or representatives of the Ottoman Empire in Batavia, which became the heart of the Dutch East Indies. The first consul assigned was Sayyid Abdul Aziz Al-Baghdadi. On that occasion, Sayyid Abdul Aziz Al-Baghdadi set up a consulate office in Tanah Abang. The office is changing its function to become the Textile Museum [37, pp. 55 & 139]. Until now, the Textile Museum is always crowded with tourists. People's motivation to visit the museum is to get to know the historical values of the museum. 48. However, it is regrettable that none of the reviews states that the site was formerly the office of the Ottoman consulate [38, pp. 89-90].

The presence of consuls in Batavia became a moral strength for sultans in the Archipelago, who was still steadfast in their *jihad* against the invaders. The second consul, Ali Galip Bey, had helped the indigenous people from the Mount Krakatau disaster that erupted in 1883. At that time, he also tried to convince the Muslims, especially in Lampung and Banten, that the Ottoman Empire would always be with them. The concern shown by Abdul Hamid II's consuls in Batavia made a lasting impression on the hearts of the indigenous people. This loyalty continued until the seventh consul named, Mehmet Kamil Bey. He is passionate about helping the Sultan of Aceh fight the Dutch colonialists. Unfortunately, the Dutch envoy, C. Snouck Hurgronje, seized the reply letter to the Sultan of Aceh that was previously sent. Finally, the letter never reached Aceh, and the Aceh Sultanate continued to experience prolonged wars until it finally collapsed on January 20, 1903 [36].

#### 4.3 Archipelago Muslim Solidarity in the Ottoman Caliphate Tempest

The 20th century was a period of twilight for the *jihadists*. Under Van Heutsz (1904-1909) as Governor General, almost all of the Islamic sultanates in the Archipelago were successfully conquered. The conquest included the sultans who attempted to contact the caliph in Istanbul. They have easily broken thanks to the rotten tactics of the Dutch people who were anti-Islam and the Caliphate. Finally, consul Mehmet Kamil Bey took another tactic by sending several children of prominent Indonesian scholars to Istanbul to gain knowledge. Abdullah bin Alwi Alatas is the son of

a founder, Jamiet Kheir, in Tanah Abang. Besides that, Ahmad Bajuned and Sa'id Bajuned from Bogor. This person later supported establishment the first modern Islamic organization in Indonesia, Sarekat Dagang, in 1909 by a young initiator named Tirto Ardhi Soerjo. Sarekat Dagang Islam then changed its name to Sarekat Islam in 1911 at the suggestion of Haji Samanhudi. The proposal was made after the Islamic Trade Union became popular among traders and all Muslims.

At the same time, as a caliphate city, Istanbul faced a tempest of power with the birth of the Young Turks movement. The movement succeeded in cooperating with the Zionists and replacing the Sultan to carry out the mission of the Young Turks. This movement also initiated the attack and assassination attempt on Sultan Abdul Hamid II. This resistance arose because Sultan Abdul Hamid II often acted authoritarian. He severely restricted freedom of writing and speech, criticizing the government. The Sultan did not hesitate to punish anyone who was deemed to endanger his position. Thus, the Young Turks wanted to form a democratic state, adopting a Western style of government, which would later become the forerunner of the Turkish state, namely nationalism, constitutionalism, and secularism [39, pp. 63–65]. The movement overthrew Sultan Abdul Hamid II on April 27, 1909. This movement meant ending the heyday of the Ottoman Caliphate [20, pp. 266–267].

On the other hand, the Young Turks were also responsible for dragging the Ottoman Empire into a coalition with Germany in World War I (1914-1918). However, the support and partisanship of the Muslims of the Archipelago towards the Ottoman Empire never subsided. Some even offered to join the Ottoman army. He is Raden Mas Adhihardjo Ningrat IV, a descendant of Sri Sultan Hamengkubuwono III. The Islamic Union organization has also provided support by raising donations to be sent to consul Mahmet Resim Bey in Batavia. When holding a meeting in Surabaya in 1914, the Islamic Union held a carnival and called for jihad. This call was conveyed when the Islamic Union held a national congress in Bandung in 1916. However, World War I did not end well for the Ottoman Empire. After the allied forces won the war in 1918, British and French troops occupied the city of Istanbul. This occupation made the Caliphate states one by one free from central power in Istanbul [40, pp. 68–69].

Amid this precarious situation, Mustafa Kemal Atatürk, the new leader of the Young Turks, formed a rival government in Ankara to rival the Ottoman Caliphate government in Istanbul. The rival government in Ankara is increasingly grounded in Turkish nationalism. The Young Turks then accused the Ottoman Sultan, Wahiduddin, of conspiring with the British to usurp Turkey's independence. On November 1, 1922, Mustafa Kemal expelled Wahiduddin from Istanbul. Later, his position was replaced by his brother, Abdul Majid II, who became the new caliph without power. Since then, Islam no longer has a caliph who can take allegiance. After that, efforts to dissolve the Caliphate were continued by Mustafa Kemal Atatürk. Finally, on March 3, 1924, the Grand National Assembly of Turkey, led by Mustafa Kemal Atatürk, decided to abolish the Ottoman Empire. The Caliphate was later changed to the Republic of Turkey. The change ended the Ottoman Empire's history forever [36].

#### 4.4 Commitment to Upholding the Caliphate

The elimination of the Ottoman Caliphate marked the end of the Islamic caliphate system, which lasted for approximately 1,300 years. Starting from the Rashidun Caliphate (632-661 AD), followed by the Caliphate period with a royal system, namely the Umayyad Caliphate (661-750 AD), the Abbasid Caliphate (750-1258 AD & 1261-1517 AD), and the Ottoman Caliphate or Ottoman Turkey (1517-1924 A.D.). The beginning of decline of the Ottoman Empire was due to the weak understanding of Islam by the Ottoman rulers themselves. When they began to open themselves to democracy, there were frequent deviations in the establishment of the Caliphate, especially after the fall of Sultan Abdul Hamid II. The British took advantage of this condition, in collaboration with Mustafa Kemal Atatürk, to change the caliphate government system to a republic. Thus ended the rule of the Ottoman Empire, which for centuries was able to unite Muslims under one leadership based on Islamic law [40, pp. 68–69; 77].

After the dissolution of the Caliphate, the anger of the Muslims flared all over the world. In the Archipelago, it is also the same. Haji Agus Salim, at the Dutch East Indies Islamic Congress in Garut on 19-21 May 1924, voiced this anger out loud. He was with other Islamic figures. They were Haji Oemar Said Tjokroaminoto (Sarekat Islam), Haji Fakhruddin (Muhammadiyah), Syekh Ahmad Syurkati (Al-Irsyad), Kyai Haji Wahab Hasbullah (Taswirul Afkar and later founded Nahdlatul



Ulama), and Kyai Haji Raden Asnawi Kudus. After that, the Central Committee *Chilafaat* was formed, to re-establish the Caliphate. After that an extraordinary congress was held in Surabaya on 24-27 December 1924. Muslim scholars and leaders from all over the Archipelago gathered at this congress. At the congress, three representatives who were sent to attend the Caliphate Conference in Cairo, Egypt were elected. They are Soerjopranoto (SI), Haji Fakhruddin, and Kyai Haji Wahab Hasbullah [36].

When all Muslim leaders from the Archipelago and the world gathered in Cairo on 13-19 May 1926, they had prepared ideas to rebuild the Caliphate. However, the colonial country (Britain), which became the superpower, reacted to prevent their efforts by playing Muslim pawns (soldiers) in the Middle East. They are encouraged to compete to become the Caliphate, so Muslims become confused. Meanwhile, Abdul Aziz bin Su'ud established the Kingdom of Saudi Arabia with British support in the Arabian Peninsula. There was not the slightest thought from him to re-establish the Caliphate. Although the Ottoman Empire failed to rebuild in the end, the reaction from the Muslims showed that their relationship with the Caliphate was very close. The commitment to resurrecting the Caliphate exists, it is evident that Muslims worldwide are also feeling the loss of a caliph who can be sworn in. Likewise, the Muslims of the Archipelago also do not forget that they were once under one leadership, the *Khilafah Islamiyah*, which left its mark on the Archipelago [36].

## 5. Conclusion

The film *Jejak Khilafah di Archipelago* describes the development of Islam in the Archipelago. The development was due to the Islamic Caliphate's important role, which established ties with the sultanates in Archipelago. Para sultan declared his loyalty to the Caliphate because, in addition to supporting the rapid growth rate of Islam, his presence also gave a sense of security to the Muslims of the Archipelago, especially in times of pressure from Portuguese and Dutch colonists. A similar action was also shown when the Ottoman Caliphate faced attacks from allied forces during World War I. Muslims in Archipelago many participated in raising donations and volunteered as soldiers. The film *Jejak Khilafah di Archipelago* gives an overview of the unity of Islamic ideological movements in Indonesia, both national and transnational. It is depicted in the historical documentary. So, it is wrong if the public's assessment of the film is only propaganda from HTI alone. Despite the differing views regarding the Turkish Ottoman system of government as an Islamic caliphate or sultanate. Namun, the spirit of unity of Muslims now, ceased to exist after the institution was declared dissolved in 1924.

## References

- [1] L. A. Dalimunthe, 'Kajian Proses Islamisasi di Indonesia (Studi Pustaka)', *J. Stud. Agama dan Masy.*, vol. 12, no. 1, pp. 115–125, Mar. 2017, doi: 10.23971/jsam.v12i1.467.
- [2] Lukman, 'Tafsir Ayat Rahmatan Lil 'Alamin Menurut Penafsir Ahlu Sunnah, Muktazilah, Syiah, dan Wahabi', *Millah*, vol. 15, no. 2, pp. 227–248, Feb. 2016, doi: 10.20885/millah.vol15.iss2.art3.
- [3] M. S. A. Widigdo, 'Gerakan Islam Indonesia: Mengurai Belenggu, Membangun Peradaban', *J. Islam. World Polit.*, vol. 2, no. 2, pp. 386–401, 2018, doi: 10.18196/jiwp.2222.
- [4] Z. Asroor, 'Islam Transnasional vs Islam Moderat: Upaya NU dan MD dalam Menyuarakan Islam Moderat di Panggung Dunia', *AT-TURAS J. Stud. Keislam.*, vol. 6, no. 2, pp. 31–73, Dec. 2019, doi: 10.33650/at-turas.v6i2.807.
- [5] P. Bhagaskoro, R. Utungga Pasopati, and S. Syarifuddin, 'Pancasila dalam Interaksi Kearifan Lokal dan Ideologi Transnasional', *J. Inov. Ilmu Sos. dan Polit.*, vol. 1, no. 2, pp. 112–132, Oct. 2019, doi: 10.33474/jisop.v1i2.4806.
- [6] M. Syaoki, 'Gerakan Islam Transnasional dan Perubahan Peta Dakwah di Indonesia',

- 
- Komunike J. Komun. Penyiaran Islam*, vol. 9, no. 2, pp. 167–182, 2017, doi: <https://doi.org/10.20414/jurkom.v9i2.1293>.
- [7] M. H. Hart, *Skripsi Rasa Disertasi*. Indonesia, 2021.
- [8] B. Prasetio, ‘Pembubaran Hizbut Tahrir di Indonesia dalam Perspektif Sosial Politik’, *Anal. J. Stud. Keislam.*, vol. 19, no. 2, pp. 251–264, 2020, doi: <https://doi.org/10.24042/ajsk.v19i2.3371>.
- [9] T. A. Bachtiar and N. Nursaleh, ‘Indonesian Sultanates and Their Alleged Allegiance to Islamic Caliphates: A Historical Analysis of “Jejak Khilafah di Archipelago”’, *IJUM J. Relig. Civilisational Stud.*, vol. 4, no. 2, pp. 151–172., 2021, [Online]. Available: <https://journals.iium.edu.my/irkh/index.php/ijrcs/article/view/206>.
- [10] N. Pandawa, *Jejak Khilafah di Archipelago I*. Indonesia, 2021.
- [11] S. Karim, ‘Islam Ideologis dan Gerakan Politik Islam Kontemporer’, *J. Polit. Profetik*, vol. 4, no. 2, pp. 137–151, 2016, doi: <https://doi.org/10.24252/profetik.v4i2a2>.
- [12] A. Aksa, ‘Gerakan Islam Transnasional: Sebuah Nomenklatur, Sejarah dan Pengaruhnya di Indonesia’, *Yupa Hist. Stud. J.*, vol. 1, no. 1, pp. 1–14, Jan. 2017, doi: 10.30872/yupa.v1i1.86.
- [13] M. Hilmy, ‘Akar-akar Transnasionalisme Islam Hizbut Tahrir Indonesia (HTI)’, *Islam. J. Stud. Keislam.*, vol. 6, no. 1, pp. 1–13, Jan. 2014, doi: 10.15642/islamica.2011.6.1.1-13.
- [14] A. Karim, ‘Dakwah Melalui Media: Sebuah Tantangan dan Peluang’, *AT-TABSIR J. Komun. Penyiaran Islam*, vol. 4, no. 1, pp. 157–172, 2016, doi: 10.21043/at-tabsyir.v4i1.2911.
- [15] S. Priyadi, *Sejarah Lokal: Konsep, Metode dan Tantangannya*. Yogyakarta: Penerbit Ombak, 2015.
- [16] A. Senjaya, I. Solihat, and E. S. Riansi, ‘Kajian Sociolinguistik Pemakaian Variasi Bahasa Ken (Cant) oleh Para Pengemis di Lingkungan Lampu Merah Kota Serang, Provinsi Banten’, *J. Membaca (Bahasa dan Sastra Indones.*, vol. 3, no. 2, pp. 111–118, Nov. 2018, doi: 10.30870/jmbasi.v3i2.5224.
- [17] U. Kholidah and H. Haryadi, ‘Wujud Pilihan Kode Tutar Mahasiswa Aceh pada Ranah Pergaulan di Semarang’, *Seloka J. Pendidik. Bhs. dan Sastra Indones.*, vol. 6, no. 2, pp. 208–217, 2017, doi: 10.15294/seloka.v6i2.17288.
- [18] D. E. Agustinova, *Memahami Metode Penelitian Kualitatif: Teori dan Praktik*. Yogyakarta: Calpulis, 2015.
- [19] N. Pandawa, ‘Pasang dan Surut Pengaruh Pan-Islamisme Khilāfah ‘Usmāniyyah Terhadap Rakyat Hindia-Belanda, 1882-1928’, Universitas Islam Negeri Syarif Hidayatullah, 2020.
- [20] N. Pandawa, *Khilafah dan Ketakutan Penjajah Belanda: Riwayat Pan-Islamisme dari Istanbul sampai Batavia, 1882-1928*. Bogor: Komunitas Literasi Islam, 2021.
- [21] N. Pandawa, ‘Jejak Khilafah di Archipelago’, 2020. <https://jejak-ali.netlify.app/>.
- [22] N. Zidane, ‘Film JKDN Sukses di Tayangan Perdana’, *TintaSiyasi.Com*, 2020. .
- [23] Anonim, ‘Azyumardi Azra: Tidak Ada Jejak Khilafah di Archipelago’, *UIN Syarif*
-

- 
- Hidayatullah Jakari*, 2020. <https://www.uinjkt.ac.id/azyumardi-azra-tidak-ada-jejak-khilafah-di-Archipelago/#>.
- [24] Redaktur, 'Ada Jejak Khilafah di Archipelago?', Azyumardi Azra : Ya Nggak Ada!', *Inisiatifnews.Com*, 2020. <https://inisiatifnews.com/islampad/2020/08/21/ada-jejak-khilafah-di-Archipelago-azyumardi-azra-ya-nggak-ada/> (accessed Feb. 06, 2023).
- [25] N. Nashrullah, 'Guru Besar UIN: Turki Utsmani Bukan atas Khilafah Kenabian', *Republika.Com*, 2020. <https://www.republika.co.id/berita/qfmmut320/guru-besar-uin-turki-utsmani-bukan-atas-khilafah-kenabian> (accessed Feb. 06, 2023).
- [26] A. Prihantoro, 'Filolog UIN: Turki Utsmani bukan Kekhalifahan Kenabian', *Antara Jabar*, 2020. <https://jabar.antaranews.com/berita/190510/filolog-uin-turki-utsmani-bukan-kekhalfahan-kenabian> (accessed Feb. 06, 2023).
- [27] Z. Wuragil, 'Sejarah Islam, Filolog UIN Jakarta: Turki Utsmani Bukan Kekhalifahan Kenabian', *Tempo.Co*, 2020. <https://tekno.tempo.co/read/1379454/sejarah-islam-filolog-uin-jakarta-turki-utsmani-bukan-kekhalfahan-kenabian> (accessed Feb. 06, 2023).
- [28] R. Gunadha and F. Nabilla, 'Sejarawan Peter Carey Patahkan Klaim-klaim Film Jejak Khilafah di Archipelago', *Suara.Com*, 2020. <https://www.suara.com/news/2020/08/21/220750/sejarawan-peter-carey-patahkan-klaim-klaim-film-jejak-khilafah-di-Archipelago?page=2>.
- [29] T. H. A. B. El-Lamkawi, 'Sejarawan Inggris Patahkan Klaim-klaim Film Jejak Khilafah di Archipelago, Ini Penjelasannya', *Harakatuna*, 2020. <https://www.harakatuna.com/sejarawan-inggris-sesatkan-film-jejak-khilafah.html> (accessed Feb. 06, 2023).
- [30] F. Nugraha, 'Sejumlah Tokoh di Sultra Dukung Film Jejak Khilafah di Archipelago', *Telisik Indonesia*, 2020. <https://telisik.id/news/sejumlah-tokoh-di-sultra-dukung-film-jejak-khilafah-di-Archipelago>.
- [31] R. Aditya, 'Film JKDN, Mengungkap Fakta Sejarah yang Terkubur dan Terkaburkan', *Bingkai Warta*, 2021. <https://bingkaiwarta.co.id/film-jkdn-mengungkap-fakta-sejarah-yang-terkubur-dan-terkaburkan/> (accessed Feb. 06, 2023).
- [32] M. Hasbullah, 'Skripsi Rasa Disertasi !! - Nicko Pandawa. Reviewer: Moeflich H. Hart', *Youtube*, 2021. <https://www.youtube.com/watch?v=6ct4XbOgZs>.
- [33] R. Faslah and N. Yanti, 'Kerajaan Islam : Sejarah Politik Islam Klasik Di Indonesia', *Mau'izhah*, vol. 10, no. 2, pp. 193–214, 2020, [Online]. Available: <https://ojs.stit-syekhburhanuddin.ac.id/index.php/mauizhah/article/view/41>.
- [34] N. Pandawa, 'Pasang dan Surut Pengaruh Pan-Islamisme Khilāfah 'Usmāniyyah terhadap Rakyat Hindia-Belanda, 1882-1928', Universitas Islam Negeri Syarif Hidayatullah, 2020.
- [35] H. Zuboidi, 'Kepentingan Utsmani Menjalin Hubungan dengan Kerajaan Aceh Darussalam', *J. Peurawi*, vol. 1, no. 2, pp. 113–127, 2018, doi: <http://dx.doi.org/10.22373/jp.v1i2.3433>.
- [36] N. Pandawa, 'Jejak Khilafah di Archipelago II', *JKDN Production*, 2021. [https://www.youtube.com/watch?v=nu3kCIVpU\\_w](https://www.youtube.com/watch?v=nu3kCIVpU_w) (accessed Feb. 06, 2023).
- [37] N. Pandawa, *Khilafah dan Ketakutan Penjajah Belanda: Riwayat Pan-Islamisme dari*
-

---

*Istanbul sampat Batavia, 1882-1928*. Bogor: Komunitas Literasi Islam, 2021.

- [38] D. Facrureza and C. Vinessia, 'Faktor-faktor yang Mempengaruhi Wisatawan Berkunjung ke Museum Tekstil Jakarta', *Sadar Wisata J. Pariwisata*, vol. 3, no. 2, pp. 81–92, Dec. 2020, doi: 10.32528/sw.v3i2.3868.
- [39] T. Gissela and S. Ediyono, 'Pemikiran Gerakan Turki Muda dalam Upaya Menjatuhkan Sultan Abdul Hamid II (1876-1909 M)', *J. C.*, vol. 10, no. 1, pp. 55–66, Mar. 2018, doi: 10.20961/cmcs.10.1.19864.
- [40] M. Jannah, 'Runtuhnya Khilafah Turki Utsmani 3 Maret 1924', *MASA J. Hist.*, vol. 1, no. 1, pp. 65–78, Dec. 2019, doi: 10.31571/masa.v1i1.1521.