

SEARCHING FOR ACEHNESE SUCCESS MYTHS IN THE PAST FOR STRENGTHENING ACEHNESE ETHNICITY POST CONFLICT AND TSUNAMI

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ABSTRACT

This article deals with the loss of self-confidence of the Acehese caused by various unhealthy social, political and economic situations as a result of prolonged conflict coupled with natural disasters and tsunami. The loss of confidence here is related to the loss of ethnicity of the Acehese people who have been known as successful people in various aspects of human life in the past. The myths of success of the Acehese people in the past have been denied as non-existent, in fact they have turned negative stereotypes about Acehese people who have ruined the ethnicity of ravages in the midst of national and global society. That is why the title of this article is to trace the myths of Acehese success in the past in order to strengthen the ethnicity of Acehese post conflict and tsunami. The purpose of this paper is to build a collective awareness and confidence that the Acehese are a successful nation in the past and reject any negative perceptions about the Acehese who are seen as absolute truth. In other words, this article deals with the need to strengthen the ethnicity of Acehese in building their success life through a "mirror" of the past success. The method used in this research is descriptive-qualitative method by collecting various data qualitatively and describing various results of descriptive data analysis. The findings show: 1) The need to revive the myths of Acehese success in the past to build exemplary present or build success through the myth of success. 2) Rejection of negative stereotypes about Aceh and Acehese people by generalizing negative things that seem to have been attached as the truth. 3) The need to strengthen a culture of success through the myth of past success and build a positive work ethic in the present.

Key words: *myths of success, Acehese, strengthening, ethnicity.*

INTRODUCTION

The people of Aceh after the conflict and tsunami are essentially people who are still traumatized by various political events that have been seen as unhealthy, followed by earthquake and tsunami disasters which also seem to have brought down various joints of Acehese people's lives. The trauma of national politics which can even be said to be unhealthy and also the emergence of natural disasters has impacted to the unstable situation and economic conditions of the Acehese people even more ironically as they are still living below the poverty line. Whereas geographically Aceh is known as a region that has rich of natural resources and is even believed to be an abundant natural resource which if properly managed will certainly be sufficient even more than sufficient to meet the various economic needs of the Acehese people. However, when the concept of "political interests" in the name of national interests seems to be even more ironic in Aceh's local interests, where 70 percent of Aceh's wealth is trafficked to Jakarta for the national interest.

Until now, Aceh, which has been known as a prosperous country because of its natural resources, a capital country (AD.Pirous, DKK, 2005), a country that upholds justice based on Islamic sharia, seems to have experienced a shift towards a more unclear caused by various political interests that were not in favor of the interests of the people of Aceh in general. Manipulative and corrupt behavior seems to be a scene that seems to no longer be a moral issue in the porch of Mecca. Not surprisingly, various negative stereotypes about Aceh always emerge until after the conflict and tsunami which morally will certainly harm the people of Aceh itself. Therefore, the efforts to reject the negative label associated with negative stereotypes of Acehese people must be done by showing positive things that actually already exist in various Acehese local wisdom. However, when politics has become a "commander"

in which the Acehnese must live under the umbrella of national politics, it seems that Aceh has also conditioned as an area of prolonged conflict.

In the situation and conditions of this prolonged conflict it seems that there have been a variety of deviations of cultural behavior that tends to be negative where this has also been used as a tool of political provocation that force the Acehnese into corner. Various negative labels are immediately attached to the name of Aceh as "scapegoat" which seems to have become a political truth that can not be rejected again. From political truth, it seems that it has also been conditioned into cultural truths so that various terminologies such as "*Aceh Pungo*", "rebel", "warlike", "Aceh grass" (the best marijuana fields in Indonesia) emerge, until recently it also emerged that Aceh included in the category of poor areas in Indonesia as economic truth. Surely this will have a psychological and sociological impact on the Acehnese people who are currently reviving after the conflict and tsunami, and one of the real impacts is the loss of self-confidence, loss of identity, and loss of ethnicity in Aceh.

In the framework of restoring self-confidence as Acehnese who have cultural identities with various ethnicities or characteristics that have been inherent in themselves, we need to rebuild the successful of Acehnese people who are believed to have existed and have happened in the past. This means that we will build success through successful myths that have a solid building construction success, but so far it has been forgotten even almost eliminated by unhealthy conflict situations. What is meant by myth here is something that has been believed by a certain group of people as something that exists and actually has happened at a certain time both in the past and in the future. Furthermore, the myth of success is something that is believed that the Acehnese are people who have experienced various successes in their past history. In other words, something that is believed to have existed and has happened could have been in various forms of abstraction of thought which always arises through the figures that existed in the past. No wonder the Acehnese people are always proud of the history of Acehnese success in the past.

The pride of Acehnese for a successful past history seems to have created new dreams of the Acehnese people today (Acehnese Dreams). In this atmosphere of carrying out various post-conflict and tsunami reconstruction and rehabilitation programs, if we explore further, it seems that the people of Aceh in general want to return to their past situations and conditions as in the heyday of Sultan Iskandar Muda, who was seen as an ideal leader. This means that there is still something inherent in the thoughts and feelings of the Acehnese about the history of its former glory as something of the pride of the Acehnese. The pride happens because there are values of example that can be used as a reflection of contemporary life, and from the atmosphere of the results of past reflections will certainly cause enthusiasm for the progress of the people of Aceh (spirit of progress).

In other words, it is necessary to retrace various myths of Acehnese success in the past in order to be used as a "frame of references" that can provide reinforcement to the ethnicity of present day, and not as might be perceived by outsiders as something negative. It is time we make the Acehnese leaders of the past who were considered successful in their day as a reference in building on the success of the present. Therefore, studying Aceh's past history will be important as an integral part of national history in Indonesia. Because Aceh is also still an integral part of a unitary republic of Indonesia (NKRI) which indeed is fitting that the people of Aceh must be protected by their ethnicity in a nation state called Indonesia.

Furthermore, when we have made the Acehnese success figures in the past as a reference in current actions, this is because it is believed that within themselves they have attached a moral force that is exemplary today. That is why it is appropriate for the people of Aceh to be able to reunderstand the various moral forces that exist in themselves in order to build a new

consciousness in building subsequent successes as a sustainable success in the future time. Not surprisingly, because of their moral strength, it seems that a series of names of great Acehese figures who are usually at the same time domiciled as great *ulama* in Aceh have been enshrined in various educational institutions. The name of Tgk.Syekh Abdurrauf al Singkili, better known as Tgk.Syiah Kuala, for example, has been immortalized in the name of the state university, Syiah Kuala University in Banda Aceh. Likewise with the name Nuruddin Arraniry who is also a great writer in Aceh, his name has been patched to become the Arraniry State Islamic University in Banda Aceh.

Until now, the two universities above are successful universities in the eyes of the Acehese people in general. It has even become "the heart of the Acehese people " which means that every generation of Aceh has a dream of success that will be obtained by learning and studying at the two universities mentioned above. This situation will certainly strengthen the existence of Acehese people who have various educational institutions that will produce alumni who have the moral strength, and reject the various political and economic crimes that lately still seem to continue to occur, but are difficult to prove as crimes. That is why this article is entitled: Tracing the myths of Acehese success in the past in order to strengthen the ethnicity of Acehese post conflict and tsunami. Furthermore, there are still many other great Acehese figures with various capacities that are worthy of moral force today in Acehese society. Who does not know Tgk. Chik Pante Kulu, for example, with his great work entitled *Hikayat Prang Sabil* where through the power of his words, he was able to move the Acehese to become martyred against various Dutch crimes. Unfortunately today we have not yet been able to take the spirit of *Hikayat Prang Sabil* completely in combating various other forms of crime. For this reason, the myths of success of the Acehese in the past should have had a positive impact on various social, political, economic, cultural and so forth.

RESEARCH METHODOLOGY

This research article is a descriptive-qualitative study in which the data collected were analyzed qualitatively, and furthermore, the results of the data analysis were presented descriptively. Data collection techniques are carried out through library research, interviews, and also through internet access (desk observation). Then the data is identified by grouping into various existing problem groups for further use in data analysis and discussion. From the results of the analysis of the data further described into several points related to the headline of this research article, and from the presentation of several points there are, the researcher taking a conclusion and making further recommendations that are substantial. In other words, from the results of the research that has been recommended later, it must also have an implementative function that can be useful for people's lives in general.

Research Results and Discussion

Raising the myths of success and building an example of the best attitude in strengthening the Acehese ethnicity

The situation and political and economic conditions that were unhealthy until after the conflict and tsunami, apparently still not able to convince the people of Aceh in general of the power abusers and policy makers in this country. Feelings of pessimism for the people of Aceh seem to be related to the future of Aceh which not only can be said to have failed to establish an ethnically based nation state of Acehese, but also failed in finding local and national leadership figures where Aceh is still determined as an integral part of a country of Indonesian nation. This means that the history of Aceh's past conflict has conditioned Acehese people to become traumatized as if the history of the conflict will be reimagined and it seems indeed difficult to build a new belief that promises a new better life. In other words, the loss of Acehese people's trust in power holders is due to the frequent occurrence of false promises

which are only used limited to political interests to strengthen the power, position and wealth of the authorities. Furthermore, a new perception emerges that we have actually failed in the management of the nation state, whose substance is ethnic diversity with all the diversity and potential, including one of the ethnic diversity is Acehnese.

The fact has shown that for the people of Aceh it seems that failure in various fields is precisely felt as a political conditioning of unhealthy interests until the loss of the ethnicity of babble that seems unable to rise again as an ethnic group that is known to have experienced a heyday in the past. Not surprisingly, in a weak condition, both social and economic helplessness, and the loss of trust in the government system prevailing so far, it seems that the people of Aceh after the conflict and tsunami still have dreams of success that refers to the reign of Sultan Iskandar Muda. Even though most of the Acehnese generation was born and lived during Indonesia's independence, the spirit of the age of Sultan Iskandar Muda still seems to be an ideal and a pride of Acehnese in general.

In the post conflict and tsunami period, through further interviews and searches, as well as through various field observations, it seems that they want to return to the atmosphere of the life of the Iskandar Muda era without any provocative political pressures and no political imaging that is of local interest. The dream happened because of the belief in the various successes in his day and as an answer to the solution to the life of Aceh today which is considered to have experienced various downturns in various aspects of Acehnese life. This means that there has been an atmosphere of Acehnese feelings that can generally be said to be an atmosphere of collective feelings that wishes to revive their myths of success in the past as the main reference that can strengthen their ravings.

In other words, the dreams that refer to the success myths of the Acehnese here are in the framework of building a new consciousness in which the success of the Acehnese people in the past is still in the frame of moral force as portrayed in various imitations of Sultan Iskandar Muda. The moral strength was built because of his character which sided with the interests of the people of Aceh in general, and not a "figure" who seeks profits by self-image on behalf of the people of Aceh. It is through this personalization that further pride will emerge in Aceh which has a worldview of ravings which at this time should be able to strengthen the existing local wisdom. Not surprisingly, in the oral tradition that always develops among Acehnese people, we are always submissive, obedient, and respectful of everything we have ever heard of him as a will to his people in leading to a better life.

The personal that provides the role model and moral strength will be very important in the behavior of the people of Aceh after conflict and tsunami so as not to lose the direction of character building in the future. Therefore, it seems that the success myths of Acehnese in the past need to be reawakened to create a new spirit and confidence that the people of Aceh are people who have the ability and potential for success as portrayed in the glory of the past. It is fitting that the search for the myths of Acehnese success in the past needs to be reidentified and documented not only as a pride of the past, but must also have a positive impact on the working ethos of Acehnese society today.

The myths of Acehnese success and the rejection of negative stereotypes of Acehnese

Perhaps the conditions that have occurred in the midst of the people in Indonesia in general in looking at the Acehnese people can be likened to a proverb "elephants across the ocean are visible, but the germs in the eyelids are invisible". In the context of ravings that have been seen from a distance are a variety of negative flaws, but there is no further reflection that those who have looked in such a way are people who need to be introspected that they have inherent various "evil viruses" that are not looked. Furthermore, the various "evil viruses" will gradually increase in strength because they are indeed supported and brought to life by a

variety of political conspiracies of interests that have weakened the position of assault in general. This is where the Acehnese seem to have been conditioned as a "prisoner" who is very weak and helpless because of the various attacks of "evil viruses" both from within and from outside. In this condition of "prisoners" they seem to have lost the awareness that they are essentially rich people, who are strong in defending their territories, and people who are culturally healthy and have high civilization in the past.

It can be said that in the tragic situation and condition, people loss of consciousness, and for the Acehnese people, what appeared to be imagined was only the political trauma of a prolonged conflict, but it was not imagined and even almost lost from the awareness of the history of their past glory. What is even more ironic is when there is a loss of awareness of past successes, it is precisely at this time that there is always a perception from outside communities that is always related to negative stereotypes of Acehnese people. This means that the history of Aceh should be able to record various facts and realities that can provide truth information that will strengthen the existence of the Acehnese in the history of this nation. Unfortunately, some of our historians have not worked fully in writing the history of Aceh in order to correct the historical truth in this country, and not actually falsify the truth.

During this time if there is a word "myth" as if it is something that does not exist and is not true. But the myth of the success of the Acehnese people in the past is the history of truth that may not have been written in the history books in Indonesia. Therefore, it is time for us to look for historical truth and uphold that truth as a virtue and prevent various "crimes" that are oriented towards political and group interests. In other words, negative things about Aceh must be rejected if they are not true and straightened out so that they do not harm each other. For this reason, the myths of Acehnese success in the past should have been able to provide positive reinforcement for Aceh's history and not result in a series of "stupidity" ("*bangai*" in Acehnese language) attached to Acehnese people.

The act of rejection of various things related to negative stereotypes through historical and cultural approaches here is in order to restore the good name of Aceh and the people of Aceh who are actually not as bad as imagined by others. Besides that, there are also many cultural evidences that show that the Acehnese are essentially people who respect and glorify others (*peumulia jamee*). In addition there are many other local wisdoms that basically are to create an atmosphere of harmony and not create conflict, as it is portrayed in *the Ranup Lampuan dance*, *Ratou Jaro*, and also the dance of *Saman Gayo*, and others. But what has happened is the other way around where various negative labels actually enter slowly and are attached to the name Aceh. The circumstances like this that must be rejected and replaced with successful work and various actions in the form of positive activities that have moral strength in this porch of Mecca.

The myths of Acehnese success in the past in strengthening Acehnese working ethos post conflict and tsunami

From what has been explained above, it can be said that the concept of success of the Acehnese has been portrayed in the myths of the success of the Acehnese people in the past. But one of the weaknesses of the Acehnese people today is the implementation of the concept, and for this reason it is necessary to understand the concept of success itself so that it can be further implemented more easily. Furthermore, for a deeper understanding, it is necessary to conduct a study of the existing substantialities in accordance with their respective fields of character. The deepening of the substance of success of each of these figures is very important to find the "key to success" as the "success legacy" of the successful Acehnese leaders of their time. But unfortunately the various legacies of Aceh's success from our predecessor figures do

not seem to have even been implemented properly to create new successes now or in the future.

It can be imagined that the key to success is already in the hands of the Acehnese, but unfortunately that most of the success is still in the hands of others. This is caused by ourselves stopping at the implementation level. So do not be surprised if an idiom in the form of Acehnese language appears that the condition of someone who is likened to being a successful person but does not implement it in the form of real work is like a "*cet langet*" which means that people only fantasize as high as the sky, and talk a lot but do little work. Therefore, Aceh's various legacies of success not only provide a key to success that must be implemented, but must also be able to provide a strengthening of the working ethos of the Acehnese people after the conflict and tsunami.

Perhaps it can be said that understanding the key to the success of the Acehnese without implementation is "paralysis". But on the contrary the implementation of work without a clear concept is "blind". Because of that, between the success concepts that have been packaged into the keys to the success of the previous figures and their implementation must be balanced. However, it must be realized that in implementing various legacies of Aceh's past success must be supported by a high working ethos. The culture of success must be instilled and the spirit of *halal work* must be carried out in life in the midst of the people of Aceh today so that we get the blessing of life in this country, and instead of taking shortcuts because they want to be quickly become a rich person and finally decide to become a seller of *sabu-sabu* (narcotics).

Therefore, philosophically understanding the existence of Acehnese success myths in the past is essentially to build the mentality of Acehnese working ethos today which actually has been portrayed through various abstractions of the successful thinking of Acehnese leaders who are not only known locally, but also indeed already known nationally and internationally. For this reason, the development of the mentality of the nation will become very important as a movement for change that so far seems to have been patterned in a working ethos that has a "*priyayi*" mentality. What is meant by the mental of "*priayi*" here is a mindset that is still found in our society who tends to see someone from the status and position they have. In other words, up to now there are still many Acehnese who wish to work as civil servants because they are seen to be more respectable in terms of their material status and positions, which are believed to be more established and guaranteed until their old age. This paradigm shift of thinking to become a human of "*Aceh priayi*" seems to tend to be patterned through the behavior of current state administrators, where office is power and through his power can also produce wealth. Not surprisingly, there is also manipulation and corruption through his position and power. Therefore, it is necessary to build a working ethos which has a moral and does not justify any means for position, and money ("*peng*" in Acehnese language). Unfortunately until now the working ethos or working spirit of the Acehnese people in general is still influenced by the size and small amount of money that is predicted to be earned. This situation will also impact that low economic conditions after the conflict and tsunami will also affect the low of working ethos. In such situations and conditions it is necessary to rebuild the myths of Acehnese success to motivate Acehnese successful work as continuous success in the present and the future.

CONCLUSION

Through the myths of the past success of the Acehnese people will certainly be able to create a successful culture of Acehnese society today. This is believed because until now the culture of success of the Acehnese people still refers to the history of the glory of the Aceh people in the past as a pride that is still often hailed in the midst of Acehnese society in general.

Therefore, it is necessary to carry out various traces of the history of Aceh's past glory as a restudy for the people of Aceh after the conflict and tsunami. From this learning, it can later be used as a concept or various abstractions of the thinking of successful people in Aceh as a reference in creating new successes that are sustainable and not successes that depend on the mental of "*priayi*" attitude which until now is still unconsciously considered prestigious. This means that Acehnese people do not all have to become civil servants because of limited capacity, and even more ironic that there is still a thought that people who work as non-civil servants are considered as unemployed and do not exist in the midst of their communities, and this is which is referred to as "*priayi*" mentality.

It is hoped that with the myths of Acehnese success in the history of its former glory, this can also create various dreams of Acehnese success today that can be implemented in the future. It seems that the Acehnese dreams of success need to be created in order to create the working ethos of the Acehnese people who appear to have declined in the post conflict and tsunami. The Acehnese nation which has been known as a rich nation with an abundant economy because of its rich natural resources of course must be defended by building Aceh's human resources that are reliable of moral strength. For this reason, the myths of success in Aceh will be a stimulus that motivates Acehnese to act successfully in the direction of a better life. The history of Aceh in the past is the present of learning that will change our lives in the future. Unfortunately at this time it seems that we have lost the history so we are difficult to determine the direction of our lives. Hopefully this article will be useful for strengthening the ethnicity of Acehnese people and meaningful for us all.

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