

MUSTAFA KEMAL'S RENEWAL IDEAS

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Abstract

Mustafa Kemal is known as a reformer whose role was to save the nation and state of Turkey from the catastrophe of total destruction due to European colonialism. However, Mustafa Kemal is also considered a controversial figure because he changed the caliphate culture that became the character of the Ottoman Empire for hundreds of years into a secular state. Mustafa Kemal is known as the creator of modern Turkey and was given the title as Ataturk which means father of Turkey. The type of research "library research", namely the study carried out for solving a problem by using library materials, whether in the form of books, theses, journals, or those related to the Mustafa Kemal's Renewal Idea. The current nationality of Turkish society is the reduction of the thoughts of a Turkish thinker who is considered the father of Turkish nationalism, namely Ziya Gokalp. Mustafa Kemal's Renewal Thought Principles began when he was assigned as a military attaché in 1913 in Sofia. It was from here that he became acquainted with western civilization, especially its parliamentary system. The principles of Turkish renewal thought which later became its ideological style consisted of three elements, namely nationalism, secularism and Westernism

Keywords. Turkish Revolution, Mustafa Kemal

INTRODUCTION

The face of the absolute Turkish sultanate side by side with the power of Syaikhul Islam as a religious institution that has power and authority in state affairs is a problem for nationalists. The tyranny of this empire was considered by the young Ottoman Turks to hinder Turkey's progress in the modernization era. 2 The world community, including Indonesia, knows Turkey as a country with a Muslim majority population, which once led the Islamic world for seven hundred years, from the beginning of the 13th century until the fall of the Ottoman Empire in the early 20th century. The phenomenon of Turkish people's life became interesting when Mustafa Kemal in 1923 declared the Turkish nation as a secular state in the form of a republic. Islam, which has functioned as a religion as well as a social and state life system for more than seven centuries, was dropped from its role and replaced by a western system with a secular concept. This shows that Turkish civilization has undergone changes since the emergence of thought Turkish nationalists.

Mustafa Kemal is known as a reformer whose role was to save the nation and state of Turkey from the catastrophe of total destruction due to European colonialism. However, Mustafa Kemal is also considered a controversial figure because he changed the caliphate culture that became the character of the Ottoman Empire for hundreds of years into a secular state. Mustafa Kemal is known as the creator of modern Turkey and was given the title as ataturk which means father of Turkey.

The real problem that arises is how Turkish society with a Muslim majority can synergize and accept the concept of secularism. One of the arguments is that it relies on religious interpretations and at the same time secularism itself is understood by the Turkish people after the collapse of the Ottoman Empire. Turkish teachers, journalists and legal experts view that a secular government should not conflict with religion. The concept of Turkish secularism continues to accept and acknowledge the existence of religion, it's just that it doesn't make religion a basis for legitimacy in running the government. This is of course for conservative Muslims who oppose the secular system.

METHOD

In researching this scientific work, the researcher uses the type of research "library research", namely the study carried out for solving a problem by using library materials, whether in the form of books, theses, journals, or those related to the Mustafa Kemal's Renewal Ideas. This type of scientific work contains a topic which contains ideas, which are supported by data obtained from library sources. While the approach used in this paper, belongs to the category of "qualitative" approach, which refers to research procedures that produce qualitative data, which can be in the form of expressions, notes or behavior and leads to conditions and individuals holistically.

RESULTS AND DISCUSSION

Mustafa Kemal's Biography

Mustafa Kemal Atatürk was born in Salonika in 1881. His parents were Ali Rıza, an ordinary employee in one of the government offices of the city of Salonika who died when Mustafa Kemal was seven years old. Her mother was named Zubayde, a woman who was very deep in her religious feelings and raised Mustafa Kemal after her husband's death.

Mustafa Kemal's educational history began in 1893 when he entered the Rushdiye school (Turkish military high school). In 1895 he entered the military academy in the city of Monastir and on March 13, 1899 entered the military science school in Istanbul as a cadre of infantry troops. In 1902 he was appointed to the teaching staff and in January 1905 he graduated with the rank of captain.

Mustafa Kemal's life from 1905 to 1918 was marked by the struggle to realize a Turkish national identity. As a military officer in the Ottoman Empire at that time, he founded an organization called the Fatherland Society. Kemal also joined the Young Turks Congress which formed the Committee for Union and Progress.

Mustafa Kemal tried to embody the principles of the Young Turks generation. Under his leadership, the Turkish national elite succeeded in mobilizing the struggle of the Turkish people and against foreign occupation. Mustafa Kemal fought with all his might with the Turkish people to succeed in repelling the colonial powers from the land of the Turkish nation, which indirectly became the starting point for Mustafa Kemal's victory.

Mustafa Kemal's famous achievement was his victory in Greece and expelling the allies from Anatolia in 1340 H/1921 M. Mustafa Kemal was an officer in the Ottoman army who later joined the young Turkish organization. His name began to shine in 1334 H/1915 AD when he succeeded in repelling the allied attack on the Dardanelles. In 1338 H/1919 M Mustafa Kemal founded the Turkish nationalist party which replaced the position of the unity and development organization.

Observing the journey of life and career of Mustafa Kemal, who was persistent and unyielding, describes his figure as an accomplished politician, good at reading situations, and taking the right steps to win the sympathy of the people, who then, with the support of the people, succeeded in repelling and even repelling allied attacks in Turkey.

Mustafa Kemal's Renewal Principles

Turkish reform efforts have actually been carried out by previous generations until it came to the struggle carried out by Mustafa Kemal. Reforms in the military and

administrative fields, up to reforms in the economic, social and religious fields, were carried out by generations of Turks during the tanzimat era which lasted from 1839 to 1876. During the young Ottoman era which lasted from the 1860s to the 1870s The -an was a reaction to the tanzimat program which they considered to be insensitive to social and religious demands.

The current nationality of Turkish society is the reduction of the thoughts of a Turkish thinker who is considered the father of Turkish nationalism, namely Ziya Gokalp. Mustafa Kemal's Renewal Thought Principles began when he was assigned as a military attache in 1913 in Sofia. It was from here that he became acquainted with western civilization, especially its parliamentary system. The principles of Turkish renewal thought which later became its ideological style consisted of three elements, namely nationalism, secularism and westernism.

a. Nasionalism

The element of nationalism in Mustafa Kemal's thought was inspired by Ziya Gokalp (1875-1924) who formalized the culture of the Turkish people and called for Islamic reform to make Islam an expression of the Turkish ethos. In the corridor of Mustafa Kemal's understanding, Islam that is developing in Turkey is Islam that has been indigenous to Turkish culture.

Mustafa Kemal berkeyakinan bahwa Islam dapat diselaraskan dengan dunia modern. Turut campurnya agama dalam segala lapangan kehidupan akan membawa kemunduran pada bangsa dan agama. Atas dasar pemikiran tersebut, muncullah argument bahwa agama harus dipisahkan dengan urusan negara. Islam tidak perlu menghalangi adopsi Turki sepenuhnya terhadap peradaban Barat, karena peradaban Barat bukanlah Kristen, sebagaimana Timur bukanlah Islam.

b. Sekularism

The element of secularism is actually an implication of Mustafa Kemal's understanding of westernism. On this principle, one of Mustafa Kemal's loyal followers, Ahmed Agouglu, stated that an indication of the height of a civilization lies in its entirety, not partially. Western civilization can beat other civilizations, not only because of scientific and technological advances, but because of all of its elements.

According to Mustafa Kemal, the Turkish people must secularize religious views, social relations and law. Secularism not only separates matters of state (legislative, executive and judicial) from the influence of religion; but also limits the role of religion in the life of the Turks as a nation. Secularism is an antagonism to everything that existed and prevailed during the Ottoman Empire

c. Westernism

Mustafa Kemal is of the opinion that Turkey must be oriented towards the West which has shown progress in technology and science. According to Mustafa Kemal, by imitating what was done by western countries, Turkey will also experience progress. The element of westernism in Mustafa Kemal's principles of thought had its moment when in one of his speeches he said that the continuation of a society's life in the world of modern civilization requires change within oneself.

In an age where science is capable of bringing about continuous changes, a nation that clings to old and obsolete thoughts and traditions will not be able to maintain its existence. Turkish society must be transformed into a society with western civilization and all reactionary activities based on this principle must be destroyed.

Kemalism Ideology

Mustafa Kemal believed that the principles of renewal could advance the Turkish government and gave birth to the ideology of Kemalism which consisted of republicanism, nationalism, democracy, secularism, etatism and revolutionism. Mustafa Kemal is actually a nationalist who admires the west, who wants the advancement of Islam, because of this, it is necessary to reform in religious matters to adapt to Turkey.

Observing the thoughts developed by Mustafa Kemal which were then applied as a form of renewal of ideas to Turkish culture was a necessity based on the demands of the situation and the times that occurred at that time. Islam, which had developed since the 7th century in the Arabian Peninsula, then penetrated beyond Arabia, which in its journey

experienced friction and shifts in principles and interests. On this basis, the ideology of Kemalism was actually born in order to answer the challenges of the times and the problems faced by the Islamic empire or sultanate at its time.

The principle of deliberation which is a teaching dogma must be developed in the realm of social life, including in matters of state life. This is based on the cues in the Al-Qur'an letter Ali-Imran verse 159 as follows

عَزَمْتَ فَإِذَا الْأَمْرُ فِي وَشَاوَرُوا هُمْ لَهُمْ وَاسْتَعْفِرْ عَنْهُمْ فَاعْفُ ۗ حَوْلِكَ ۗ مِنْ لَانْقِصُوا الْقَلْبِ غَلِيظًا كُنْتَ وَلَوْ ۗ لَهُمْ لِنْتَ اللَّهُ مِنْ رَحْمَةٍ فِيمَا الْمُتَوَكِّلِينَ يُجِبُّ اللَّهُ إِنَّ ۗ اللَّهُ عَلَىٰ قَتَوَكَّلَانَ

Translation:

So by the grace of Allah you (Muhammad) treat them gently. If you had been tough and rough-hearted, they would have distanced themselves from around you. Therefore forgive them and ask forgiveness for them, and consult with them in this matter. Then, when you have made up your mind, put your trust in Allah. Indeed, Allah loves those who put their trust.

The verse above suggests putting forward the principle of deliberation which can be assumed as one of the pillars of democracy in state affairs. The suggestion to always consult has been reflected since the transfer of leadership from the Rashidah Caliph period to Muawiyah ibn Abi Sufyan who started the establishment of a dynastic government where the throne had become the inheritance right for the descendants of the caliph or sultan which lasted for hundreds of years

Nationalism, secularism, and westernism which are the characteristics of Mustafa Kemal's renewal ideas are a logical consequence in order to build an order and cultural pattern of people's life which will be designed as a modern society in matters of state, and still guarantee the continuation of a culture of religious life for the people. This can be proven by the establishment of the Divine Faculty and the establishment of the Department of Religious Affairs within the government.

Mustafa Kemal's Reform Movement

Following are some of the changes or renewal movements carried out by Mustafa Kemal in an effort to restore Turkey's glory:

a. State Reform

The first step taken by Kemal as the leader of the state, was to change the form of the state from a sultanate to a republic by getting rid of the sultan's power and appointing the sultan's family, namely Abdul Majid, as caliph which he would use as a symbol or symbol of unifying religions and not become a political ruler.

b. Religious Reform

The religious reform is one example of the extreme actions of the Kemalist regime after the abolition of the caliph. This reform aims to separate religion from the country's political life and end the power of religious figures in political, social and cultural matters. Besides that Mustafa Kemal also proposed ideas about religious nationalism. According to him, religion is a social institution and therefore must be adapted to the social and cultural aspects of Turkish society.

In principle, Mustafa Kemal was not against Islam, for him Islam was a rational religion, but it should be adapted to the land of Turkey. The Koran needed to be translated into Turkish so that it could be understood by the people. In order to modernize Islam, a committee was formed at the Faculty of Theology at Istanbul University. This committee propagated Mustafa Kemal's desire to change the form and atmosphere of mosques to those of churches in western countries by emphasizing the importance of clean mosques, with benches, and a room for storing coats; requiring worshipers to enter with clean shoes, replacing Arabic with Turkish, providing musical instruments in the prayer room to beautify the form of prayer, and changing existing sermon texts with sermons containing religious thoughts based on western philosophy.

c. Language Reform

Apart from religious reform, the most important reform of the Kemalist regime was language reform. The Arabic script was replaced by the Latin script, based on a law passed by the Grand National Council on November 3, 1928. The aim of the language

reform was to liberate the Turkish language from the shackles of foreign languages. The emphasis is on the purification of the Turkish language from Arabic and Persian. Mustafa Kemal made visits to many places to teach new writings directly to the Turkish people. This language reform made a valuable contribution to the Turkish nation in studying western science and technology as widely as possible.

d. Legal Reform

The Committee of Jurists adopted the Swiss Civil Code to fulfill legal requirements in Turkey replacing the Sharia Law, based on the decision of the Supreme National Council of 17 February 1926. The Civil Law which came into force on 4 October 1926 concerned, among other things: implementing monogamy; prohibits polygamy and provides equal rights between men and women in deciding marriages and divorces. As a consequence of this equality of rights and obligations, inheritance law based on Islam is abolished.

e. Education Reform

In the field of education, Kemal issued a decree on February 7, 1924 which contained all religious elements from schools and declared the unification of education under one roof, namely under the Ministry of Education. This means the elimination of all forms of control exercised by Islamic bodies over schools. Kemal's actions showed his desire that education should be freed from sharia rule in the context of modernizing Turkey

CONCLUSION

Turkey as a secular Islamic country was initiated by the decline of the Ottoman Empire and the idea of renewal which was marked by the growth and development of movements by western-educated nationalists. The application of secularism aims to realize an advanced and modern Turkish state so that it can be victorious again

Mustafa Kemal had the idea to make Turkey a secular country by carrying out a reform movement through state, religious, language, law, and education reforms. Mustafa Kemal has the principle that Turkey will return to glory if the system of government is completely changed by being oriented towards western civilization

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