



Research Paper

Aoi (Angkatan Oemat Islam) Incident Controversy In Kebumen 1950

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ABSTRACT

The Angkatan Oemat Islam (AOI) is an event that still holds a big question mark in the long history of the struggle for independence of the Republic of Indonesia. The existence of AOI as a religious-based social movement became very interesting when it was reviewed on 1 September 1950, the government declared the AOI not a rebel movement to the State but merely a misunderstanding. From these statements many emerging questions and opinions are diverse. Related to this, this research tries to open the truth of AOI event that happened in Kebumen regency in 1950.

KEYWORDS: Controversy, Angkatan Oemat Islam

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I. INTRODUCTION

The twentieth century was a test century for the Indonesian people who had just become independent on August 17, 1945. The obstacles faced by Indonesia came from within and outside the country. Post-independence was a tense moment for the Indonesian people, because the events that arose at that time constituted a significant dilemma.

The history of Indonesia has recorded many upheaval events or commonly called rebellions against colonial and local regimes. With various variations, the core cause is dissatisfaction with the existing atmosphere or the prevailing order. The lesson to be learned is that this supposedly friendly nation is actually fierce. Apart from struggling to gain sovereignty from the Dutch colonial government, Indonesia also had to face upheavals that were developing at home. This is a formidable task and challenge to maintain the Unitary State of the Republic of Indonesia (NKRI).

In 1949 Indonesia underwent a major political change. When there was a proclamation of an Islamic State in the Archipelago, an Indonesian Juhuriyah country which would later be known as Darul Islam or the Indonesian Islamic State which is better known by the public as DI/TII, Islam appeared in a tense face. However, this event was manipulated as a "rebellion". Even if this event is called a "rebellion", then it is not an ordinary rebellion. It is a holy struggle against injustice which is the biggest in the world at the beginning of the 20th century. [1]

The armed rebellion that had exhausted the logistics of the Indonesian Armed Forces was not a minor rebellion, nor was it a regional uprising, not a "rebellion" that arose because of heartache or other political disappointments, but because of an "ideal", a "dream". inspired by the straight teachings of Islam.

The dilemma facing the Indonesian people is supported by three world ideologies that are getting stronger among the people. These ideologies are Nationalism, Islam and Communism. President Sukarno at that time did not want division among his people. This is what forced him to come up with the concept of NASAKOM (Nationalism, Islam and Communism). However, in reality this strategy does not solve the problem of division within the Indonesian people, so that the phenomenon of domestic upheaval is unavoidable. [2] Domestic upheavals that arose after independence were of a national nature, among others: the September 30th Movement, 1965 and DI/TI (Darul Islam/Tentara Islam Indonesia). Local upheaval also emerged as a form of regional resistance which was included in the two major movements above. It is local in the sense that the event is in one particular area and its influence does not extend to other areas.

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emerged as a form of regional resistance which was included in the two major movements above. Local in nature in the sense that the event is in one particular area and its influence does not extend to other areas.

One of the local upheavals was the AOI (Angkatan Oemat Islam) in Kebumen in 1950. [3]. AOI is a local organization in Kebumen, a district located in Central Java, with its headquarters in the village of Somolangu. Branches of the organization emerged in the area around Kebumen, including: Purworejo, Banyumas, Cilacap, Banjarnegara, Temanggung, and Magelang.

The incident is very interesting to reconstruct, because until now the event is still controversial. The controversy in question was that between the two warring parties at that time, namely the Indonesian government and the AOI, there were differences of opinion about the truth of the incident.

The truth is that the Oemat Islam (AOI) movement has so far not been exposed to the public. In high school, in IPS History and PSPB, we were 'fed' by AOI as nothing more than a rebellion, a 'branch' of DI/TII for the southern part of Central Java. Similar understanding can also be seen in researchers who have worked on AOI issues.

The Armed Forces as the party that crushed the DI/TII movement, concluded that the AOI incident in 1950 was a rebellion against the government of the United States of Indonesia or the RIS made by the Indonesian government with the Dutch colonial government. AOI considers the incident as a fight to defend itself from accusations by the Armed Forces against AOI as a rebel because it does not want to join the APRIS army or the United States of Indonesia Armed Forces. [4]

In line with that, the events of the September 30th Movement of 1965 during the New Order era are still controversial, after being reconstructed by historians, it produces a new truth that the incident was not solely carried out by the PKI (Indonesian Communist Party) as a rebel, but there was a kind of political conspiracy game. inside it. Many researches on these events have been carried out to uncover the truth contained in the events of the September 30th Movement that the PKI had no absolute fault in that incident.

Likewise, what happened to the AOI incident in 1950, an event that was only underestimated by the government at that time. The AOI incident which in the version of the TNI (Indonesian National Army) and the government is a fragment of the DI/TII Movement (Darul Islam/Tentara Islam Indonesia) which rebelled against the state. The 1950 AOI incident has indeed been patented in various books or literature on Indonesian History as a rebellion which was an extension of the DI/TII rebellion. Even though there is one gap that historians may be able to trace further regarding the other side of the AOI event. The various descriptions above have moved the writer to be very interested in exploring the history of AOI, which is still controversial in Indonesian history.

This research is qualitative. Qualitative approach is research to understand phenomena/pictures of what is experienced by research subjects. For example, behavior, perception, motivation, action and so on, as a whole (holistic) and descriptively in the form of words and language in a special natural context and by utilizing various natural methods. [5]. The subjects in this study, namely: K.H. Afifudin as the caretaker of the Al Kahfi Islamic Boarding School and as the grandson of K.H. Sheikh Mahfud Abdurrahman Founder of AOI and H. Soleh Umar as the perpetrators of history who are still alive (Former Commander of Hizbullah).

The technique used in the analysis consists of three stages, namely: (1) source collection; (2) Data interpretation; and (3) Presentation or writing of history. Sources were collected through interviews with respondents in the AOI incident in Kebumen in 1950. The results of the interviews were then carried out with physical observations (external criticism) and examined the truth of the contents (internal criticism). The results of the analysis then the author draws a conclusion as a result of the research discussion.

II. HISTORICAL REVIEW OF ANGKATAN OEMAT ISLAM (AOI)

Talking about the historicity of the establishment of the AOI, it seems quite difficult to find clear literacy from various historians, because socio-religious movements such as the AOI are movements that are quite closed from various media coverage. Here the author tries to summarize various arguments and views from various studies, historians and various other literacies. What happened to the Oemat Islam Force (AOI) movement so far has not been exposed to the public. In high school, in IPS History and PSPB, we were 'fed' by AOI as nothing more than a rebellion, a 'branch' of DI/TII for the southern part of Central Java. Similar understanding can also be seen in researchers who have worked on AOI issues.

Seeing the background of the formation of AOI, which was originally a socio-religious organization, it is necessary to explore the background of the establishment of this organization. Kuntowijoyo mentioned that AOI is a local agency that recruits its members from rural farmers and is more based on religion. The potential of AOI, especially in dealing with the Dutch military movement in 1947, was proven by the appointment of Sudjangi as deputy chairman of the Kebumen People's Land Committee, accompanying its other chairman from the regent of Sudjono in August 1947. [6]. Based on this, the formation of the AOI as a military movement was solely due to the struggle to defend the country from Dutch colonialism.

Kuntowijoyo further stated that the only way to attract more villagers and farmers was if Kyai Mahfudz from Somalangu village could be brought in to help. A leader who is highly respected by the common people, of

course, because of Kyai Mahfudz's leadership figure, AOI was able to get very big sympathy in the Kebumen area, in addition to the ideology that grew in the soul of every AOI member.

Ideologically, the Oemat Islam Force as a fighting body can be identified as a religious group, in this case Islam. Elements of nationalism, especially in the aspect of anti-colonialism, also characterize the organization of the Islamic Oemat Forces as stated in their wass, objectives and articles of association. On the other hand, the ideology of jihad war is also a strong basis for the Islamic Oemat Forces. Another characteristic found in the Organization of the Islamic Oemat Forces is the belief in immunity, which in traditional societies has its own charm besides being able to function as a tool to arouse aggressive spirits. [7].

Bizawie said that the AOI was established with the aim of defending the Unitary State of the Republic of Indonesia. For AOI Independence and the form of the Unitary State of the Republic of Indonesia with the 1945 Constitution as the basis of the country is a fixed price. It is also stated in the AD/ART that the purpose of the establishment of the AOI was to expel the invaders. [8].

That is a reflection of the AOI organization, where a very strong ideology of Islam and nationalism has been embedded in every soul of AOI members to always strive in the way of Allah to fight colonialism, not to the nation and state. Seeing the description above it is very clear, at the beginning of the establishment of the AOI there was absolutely no element of a military movement that had the aim of rebellion against the Indonesian State. The question is why did AOI get the label and label as a rebel organization that was aligned with DI/TII and even compared to the PKI with its September 30 movement?

The late KH. Abdurahman Wahid (Gus Dur) said that the AOI incident arose as a result of the policy of the military leadership (APRIS) after the recognition of sovereignty on 27 December 1949 which required the merging of resistance troops into APRIS after the end of the War of Independence. However, the fusion was accompanied by frills, only people who received an education "Dutch Public School" could occupy the position of battalion commander. Sheikh Mahfudz Abdurahman is said to be interested in the position of commander of this battalion, which will be formed and headquartered in Purworejo. However, Sheikh Makhfudz was hindered by the lack of a diploma he had and because of that he chose to start a rebellion, especially when the position he was after fell to a young man named Ahmad Yani. [9].

Gusdur's opinion may give an illustration that there has been an internal conflict within the AOI organization, namely a shift in the top leadership, where the fusion that the government wanted turned out to trigger the conflict. Kyai Mahfudz As a Kyai, of course, there is no academic provision to serve as a military commander, but he also doesn't want this country to be controlled by Dutch-educated people, thus the AOI struggle has flared up.

Another opinion stated that the background of the emergence of the AOI movement which was considered a rebellion against the State was as follows: After the Round Table Conference (KMB) which was then continued with the recognition of sovereignty, the problem of rationalization within the military body created problems for the Islamic Oemat Forces. Oemat Islam, the emergence of social discrepancy, the emergence of feelings of insecurity and frustration among the wider community. Deprivation arises because they are threatened with losing their socio-economic position, losing their political rights or losing their cultural heritage. It was this relative deprivation that led to the emergence of the Islamic Oemat Forces rebellion in Kebumen. [10].

The problem above arises because the Islamic Oemat Forces consider that in APRIS there are infidel and atheist troops. Diplomatic efforts failed to resolve differences of opinion between the Oemat Islam Force and the government so that bloodshed was inevitable. The symbols of Islam are so inherent in the troops of the Islamic Oemat Forces, such as fighting infidels, jihad wars, and holy wars. It is not surprising that social movements in Kebumen easily take the form of religion, because the views of the people of Kebumen are always based on religion, namely Islam.

It's not right for AOI to be called rebellious. In the narrative of KH Afifuddin, KH Musyaffa and Mrs. Zubaidah (the niece of Sheikh Mahfudz, now very old), until August 1, 1950, Sheikh Mahfudz did not prepare the concept of establishing a separate state as did SM Kartosuwiryo in West Java. [11].

Although he has talked about the "Kapoetihan" area such as the expanded Kauman, the residences of pious people are described as occupying land east of the Lukulo River to the Purworejo border, but there was no further discussion, let alone an operational one, such as preparing a proclamation, a constitution and a separate army. Furthermore, Kuntowijoyo highlighted that the birth of the AOI rebellion was said to be a social problem. He also mentioned that the AOI is not merely a class body, but a social movement, more precisely an abortive social movement.

The resolution of social problems, in which some members of the community have separated themselves, should be socialized. By looking at the phenomena above, it can be concluded that there will be no 1,500-2,000 souls floating and no social attachment if a socio-religious approach is taken in the AOI incident. Kuntowijoyo regretted that history had gone so fast before thinking about what happened to children, now it

seems that it is time for social science to get more serious attention. This is the review of the Islamic Oemat Forces in the history of Indonesia, to be used as material for reflection and review.

III. THE HISTORICAL ACTOR'S PERSPECTIVE OF THE 1950 AOI INCIDENT

Reading literature from the history of the struggle of the Indonesian people, there are many records of rebellions carried out by groups who want to establish their own state such as DI/TII with the Islamic State, the PKI with its Communist State and so on. Most of these organizations aim to get out of the Unitary State of the Republic of Indonesia or to seize power from the legitimate government. The AOI incident in Kebumen in 1950 is still a controversy and is still considered a rebel organization by the government. One of the living witnesses of AOI fighters gave an explanation, starting with the killing of a member of the Lemah Lanang Battalion named Khurmen, who was paraded in a patrol Jeep by members of the White Horse Battalion and then his body was dumped into the Lukulo river. The incident occurred on July 31, 1950, because the soldiers did not want to be disarmed by the White Horse soldiers who were on patrol.

Starting from that incident angered both parties, until finally there was armed contact (battle) between the two parties (Lemah Lanang soldiers and the White Horse). Then who is the Weak Lanang Battalion? And who is the White Horse Battalion anyway?

The Lemah Lanang Battalion is a battalion consisting of a fusion of the AOI class, the Surengpati and Hizbullah troops. However, the battalion was not an amalgamation of the entire AOI army, because there were still two companies that were still hesitant to join APRIS. This battalion was led by KH. Nursodik (brother of KH. Mahfud Abdurrahman/Central Father).

H. Soleh Umar explained that the Lemah Lanang Battalion was a Mutatowwingin (fight for Allah) soldier, armed with their own weapons of war from the proceeds of zakat maal to make bullets, grenades, arrows, bandrings and so on, carried out intercepts against the Dutch soldiers with warlord Mr. Sururudin (from puring, he is the father of KH. Nasirudin, the former Regent of Kebumen). While the White Horse Battalion is a battalion consisting of soldiers formed by the government, with the leader Ahmad Yani. What is meant by the White Horse battalion according to today is government soldiers (read: TNI), which at that time was led by Ahmad Yani, with weapons, clothes and all necessities financed by the government.

Based on the above understanding, it can be concluded that the two troops are two different things, where Laskar Lemah Lanang is part of the AOI while the White Horse is a government soldier (now TNI). From here the author will describe the chronology of the AOI incident in 1950 in Kebumen where the peak of the incident took place in the Seomalangu, Pagerkodok and surrounding areas.

At that time, Indonesia's situation was heating up and experiencing a dilemma, the government not only solved the problem with the Dutch government but with the upheaval that existed in the country. The difficulties experienced by the government led to suspicions of "wild soldiers" which continued to rage after the PKI rebellion in 1948. The signing of the KMB (Round Table Conference) on December 27, 1949 in The Hague, the Netherlands as a form of surrendering Indonesian sovereignty and changing the shape of the country RI became RIS (Republic of the United States of Indonesia), not also solving domestic problems, but creating upheavals against the new government.

Like the AOI, which is an Islamic class organization, carrying the banner of Islam in the next movement after the physical struggle ends is also called a wild army. Upheavals in the country after the transfer of Indonesian sovereignty tended to be due to the results of the agreement reached in the KMB in the military sector, which included provisions concerning the formation of APRIS (Armed Forces of the United States of Indonesia) with the Armed Forces of the Republic of Indonesia as its core, the disbandment of the KNIL and the inclusion of former members KNIL individually into APRIS. 32 The formation of APRIS was then regulated in Emergency Law Number 4 of 1950, article I of the Law, which reads: Those who can be accepted as members of the Armed Forces of the United States of Indonesia are citizens of the United States of Indonesia who are former members of the Army, which are drawn up by one or under the power of the Dutch East Indies Government and citizens of former members of the Royal Dutch Navy. Controversy over the law for the formation of APRIS caused tension between the center and the regions.

The controversy raised questions about the government's policy of taking diplomatic policy with the Dutch government. The results of the last two agreements, namely the Renville agreement and the KMB, started tensions between the three major groups in Indonesia, namely Communists, Nationalists and Religious. Each group maintains its ideology in responding to the results of the government's policy of the Republic of Indonesia joining the United States of Indonesia.

H. Soleh Umar further explained that AOI belongs to a religious group that upholds Islamic Shari'ah as the basis of its organization. The formation of APRIS is a betrayal of the struggle for independence and violates Islamic law.

This is because in the APRIS unit there are former KNIL soldiers, which were former Dutch army units when the war of independence faced AOI troops. Immediately, the AOI troops did not want to join APRIS,

because they had to cooperate with their former enemies. In addition, the independence obtained through the RIS channel contradicts one of the AOI positions which reads: We Youth of the Indonesian Islamic Oemat Forces, have tiqad and promise to reject the invaders and their accomplices according to Ali 'Imron verse 7 and will reject any actions from anyone who is persecuting and against humanity according to the letter Al Baqarah verse 194. Approval of independence through the RIS is a sin. This action became a reference for the Armed Forces of the Republic of Indonesia to include AOI as a rebel. The disapproval of AOI's entry into APRIS was a common cause of the 1950 AOI incident in Kebumen.

A new analysis of the killings above shows that the AOI incident in 1950 was a conflict within APRIS. The analysis is based on the events of the murder. The soldiers killed were soldiers from the Lemah Lanang Battalion who had officially become part of APRIS, even though the soldiers were former AOI soldiers during the war against the Dutch. Since the inauguration of the Lemah Lanang Battalion on May 17, 1950, it has been under the control of the Army Division III of the Central Java Territory which controlled the Kedu area.

The White Horse Battalion was also in the same position as the Weak Lanang Battalion as a military district. Thus, the murder incident was a struggle between the military districts that were part of the APRIS army. The incident of killing the soldiers of the Lemah Lanang Battalion has inflamed the anger of both parties, both the Lemah Lanang Battalion and the White Horse Battalion. The gun battle between the two battalions took place north of Kebumen station (now Jalan Pramuka, to be precise at shop 55).

The Lemah Lanang Battalion was pushed into Somalangu and asked for help against Kiai Mahfud Abdurrahman. He took action to help the Lemah Lanang Battalion with the consideration that Somalangu was surrounded and the Lemah Lanang Battalion soldiers were comrades in arms during the war for independence. At that time, he said: We Muslims who want to be killed, dealing with our own friends, the way to deal with it is different. Opponents do not read the Creed, shot!

Starting from the battle that finally happened bloody events in Somalangu and the surrounding area. Armed contact between fellow Indonesians, between AOI members led by KH. Mahfud Abdurrahman and TNI troops (now) led by Ahmad Yani. So that there was a mass massacre in the village of Somalangu and its surroundings which killed more than 2000 people. It is a sad thing that at a time when the Indonesian state needed unity to expel the invaders, there was a gun battle between the people. This is a long history of Indonesia's journey towards independence.

Not many people know for sure when the bloody incident occurred in Somalangu, but according to the records and testimony of living witnesses of AOI fighters that the battle between the AOI Laskar and the Armed Forces occurred around July 31, 1950 which was the culmination of a massive battle in the Somalangu area, Pagerkodok and surrounding. Although suddenly attacked, Bharatayudha flared up for 3 months, from July to September 1950.

If then the remnants of the Lemah Lanang Battalion chose to join the remnants of the DI/TII Abdul Fattah, the remnants of Battalions 426 and 423 MMC (Merapi Merbabu Complex) at the foot of Mount Slamet, this choice was made after the shooting and death of Sheikh Mahfudz at Mount Selok, Cilacap. No one knows for sure the death of KH. Mahfud Abdurrahman.

With the condition of the AOI organization in disarray, its highest leader died and no cadres can replace his charisma, with Somalangu and East Kebumen having been razed by APRIS ammunition, without any offer of reconciliation and amnesty so that they can return to society as good people, and if they give up will enter Nusakambangan without being judged (as experienced by hundreds of AOI masses who chose to surrender), so in my view there is no other logically rational choice but to save yourself, join brothers with the same fate and continue fighting, even though it is no longer clear what you are fighting for.

Based on the explanation above, it would be a separate note for the author that this battle was something that should not have happened and been avoided because more than 2000 people became victims in vain in the midst of the struggle to defend Indonesian independence. The Somalangu massacre, which occurred on August 1, 1950, in the early hours of the morning changed the AOI's struggle to become a rebel against the legitimate government.

This marks a new chapter among the RIS/NKRI government on how to respond and resolve differences of opinion by means of hantam kromo (playing evenly). This shows the military arrogance towards the citizens themselves who want to fight against colonialism. If only the TNI took a peaceful approach, then no lives would be wasted from its own citizens.

If we look more closely, the events of August 1, 1950, were a rash attitude on the part of the Armed Forces which immediately responded to the events of July 31, 1950 as an AOI rebellion. Even though at that time it was halfway through the diplomatic approach with the AOI, because the government had attempted 2 meetings, namely: (1) a meeting between Resident Kedu, the Commander of the 9th Brigade Division III and staff with the AOI which was held on 27 July 1950; (2) on July 28, 1950 the Government of the Residency of Kedu and the 9th Brigade issued a joint order to a delegation consisting of various agencies to hold negotiations.

The hasty attitude in the events of July 31, 1950 was taken because of the very complex situation in the Indonesian military. The 1950s were years of harsh restraint on the military, and years of frustration for its officers. The Armed Forces are hampered in their efforts to overcome the adverse political situation because of the lack of cohesion among its officers and the underdeveloped nature of the military's institutions. This situation forced the armed forces to incorporate the AOI movement into the DI/TII movement.

This would be a separate history for the Indonesian people, if all this time AOI did not want to rebel against the legitimate and official government, but because of the situation of compulsion that forced them to fight for self-defense from the military arrogance at that time. So we should pity the pure struggle, the selfless struggle of the AOI troops in Kebumen was tarnished by the unilateral interests of the TNI.

IV. AOI IS NOT A REBEL ORGANIZATION

Based on the background description of the AOI battle in Kebumen as well as the accusations and assumptions from the government about the AOI being plotted (branded) as a rebel as well as the testimony of living witnesses of AOI members and from several documents of the AOI struggle, the writer can analyze that the AOI struggle is not an insurgency movement as stated, alleged by the military. This is as emphasized by Soleh Umar that AOI had absolutely no intention of rebelling against the government let alone seizing power to establish Darul Islam. That's not true at all. The truth is that there was a misunderstanding on the part of the TNI because some AOI members were not willing to become troops in APRIS which we think APRIS is formed by the Dutch who have clearly become invaders in Indonesia.

A very clear affirmation from historical actors even as one of the living witnesses of the AOI struggle. H. Soleh Umar quoted the statement of Mr. Abu Salim Khurmain (late), as a confidant of KH. Mahfud Abdurrahman that whoever said that AOI was a rebel, I put my chest up and stood in the front against that assumption. Please those who dare to say that will confront me.

That being said, this statement is certainly not a defense of the accusation that AOI is a rebel, but rather speaks to the actual facts conveyed by the AOI fighters themselves. This assertiveness has also become the authority of AOI in the community to be maintained as a militant organization that fought for Indonesian independence to expel the Dutch colonialists.

As stated by KH. Afifudin that it is very funny and makes no sense if the AOI is considered a rebel to the State. That's so untrue! In the family tree of the Al Kahfi Islamic Boarding School there is never a word of rebellion against the government. Once again I reiterate, That's not true!

The author considers this not a self-defense against accusations of rebels, but a form of truth hidden by the ambitions and emotions of the TNI (White Horse Battalion, now KODAM Diponegoro). The essence of the event is the internal conflict between Kuda Putih and Lemah Lanang, both of whom are APRIS. Not AOI with TNI or government with AOI. Once again, it is not a view of the State, the politics of colonialism, the indications alone cannot be called rebels. So it's really weird if AOI is clarified as a rebel.

Based on the foregoing, the writer would like to underline that the AOI struggle cannot be called a rebel to the government either militarily or in terms of the OAI struggle line. There is absolutely no indication of a power struggle that leads to a rebellion as alleged by the government. This is historical evidence that AOI is fighting for the interests of the State, fighting in the name of Allah not because it wants to establish a Darul Islam State, and until now the accusations have never been proven either in writing (documents) or testimonies from historical actors at the time of the incident.

But unfortunately, all events have been politicized and dramatized by certain interests, which until now has not been revealed what the real motive of the rebels' accusations against AOI is. We AOI fighters never understood why we were accused of rebelling, like the PKI and DI/TII. AOI basically defends the 45 Constitution, if it is said to be rebelling against the 50 Constitution from the government's perspective, where is it measured?

This is a question that has not been answered so far. But the question is the restoration of good name by the government to AOI members. If indeed AOI is accused of being a rebel, then why is there restoration of AOI's reputation and image? The misunderstanding between the AOI and the TNI was finally realized by the government, then under President Sukarno. The government granted amnesty such as amnesty through the Territorial Commander (Diponegoro Division Commander), namely Lt. Col. Suharto (Former President of the Republic of Indonesia 2), the main content of which was not to punish and detain all AOI members, so that after the AOI incident in 1950, the AOI troops merged into society again.

Although at that time it was clarified about the AOI incident and the granting of amnesty from the President, and AOI members were proven not to have carried out a rebellion, historical records speak otherwise, so that AOI is still labeled as a rebel by the public. This is still a matter of controversy and debate that never ends. So that the impression of rebels received by AOI is very difficult to remove. This is in the author's view that there are historical records and documents, especially those taught to educational institutions through PSPB materials at that time noting that AOI was a rebel like the PKI and DI/TII whose aim was to establish a state

from Islam which was very difficult to eliminate. In fact, the AOI is a militant organization that is purely against the invaders, not as a rebel against the government.

Kuntowijoyo explained above that the AOI case is a social problem. AOI is not just a class body, but a social movement body. However, Kuntowijoyo did not explicitly state that AOI was not a rebel to the Indonesian government. Bawazie also conveyed the same thing, that the AOI incident at that time was a misunderstanding between AOI and the TNI. AOI is not a rebel movement like DI/TII. But AOI is a struggle movement that defends Indonesia's independence from colonialism.

V. CONCLUSION

Based on the description of the research discussion above, the author can conclude that the AOI incident in 1950 was not a rebellion that purely had the aim of establishing or forming a Republic of Indonesia based on Islamic Shari'a, but resistance against the Armed Forces who attacked the AOI headquarters in Somalangu on August 1, 1950. Events This is a social movement due to AOI's dissatisfaction with the diplomatic policies of the Indonesian government and the Dutch government.

Some suggestions can be conveyed by the author, namely the evidence in this study, is only limited to analysis by showing new evidence which is small in number, therefore, it is hoped that in future research, new logical analysis can be found from the point of view of jihad (sabil war) to find out the motivation behind the AOI incident in Kebumen in 1950.

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