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Analysis Of Sultan Abdul Hamid II's Pan-Islamism Policy Towards Asian And European Geopolitics In The 19th Century

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Abstrak

Tulisan ini menjelaskan tentang bagaimana praktik politik serta kebijakan Pan-Islamisme yang dijalankan Sultan Abdul Hamid II selama menjalankan kepemimpinan sebagai sultan di Turki Utsmani. Sultan Abdul Hamid II merupakan sultan ke-34 yang memerintah pada dinasti Turki Utsmani, pemerintahannya dimulai pada tahun 1876-1909. Semasa menjabat sebagai sultan, Abdul Hamid II menerima banyak sekali gejolak politik terutama yang berasal dari pengaruh negara-negara Eropa yang waktu itu sedang berada pada fase kebangkitan pemikiran atau yang lebih dikenal dengan Renaissance yang diulai setelah revolusi Prancis berhasil dilakukan oleh Napoleon Bonaparte. Akibat banyaknya pengaruh westernisasi yang menghinggapi sebagian masyarakat Utsmani tersebut, Sultan Abdul Hamid II kemudian menerepkan taktik politik Pan-Islamisme. Kebijakan Pan-Islamisme sendiri merupakan sebuah taktik politik yang dikomandoi oleh Sultan Abdul Hamid II guna menghalau gerakan westernisasi yang dilakukan negara-negara Eropa abad ke-XIX kepada negara-negara muslim diseluruh dunia dengan menggunakan strategi *Devide et Impera* dengan tujuan menguasai dan mengeksploitasi negara-negara jajahannya tersebut.

Kata Kunci : *Kekaisaran Ottoman, Sejarah Islam, Pan-Islamisme, Sultan Abdul Hamid II.*

Abstract

This paper explains how the political practices and policies of Pan-Islamism were carried out by Sultan Abdul Hamid II during his leadership as sultan of the Ottoman Turks. Sultan Abdul Hamid II was the 34th sultan who ruled in the Ottoman dynasty, his reign began in 1876-1909. was in a phase of revival of thought better known as the Renaissance which began after the French revolution was successfully carried out by Napoleon Bonaparte. As a result of the many influences of Westernization that disturbed some of the Ottoman community, Sultan Abdul Hamid II then applied the political tactics of Pan-Islamism. The policy of Pan-Islamism itself is a political tactic commanded by Sultan Abdul Hamid II to dispel the Western movements carried out by European countries in the 19th century against Muslim countries around the world by using the Divide et Impera strategy to control and exploit the country. - its colony.

Keyword: *Ottoman Empire, Islamic History, Pan-Islamism, Sultan Abdul Hamid II*

INTRODUCTION

The Ottoman Empire was a major dynasty that came to power after the Abbasid and Seljuk Turks collapsed (Tiliouine, Renima, & Estes, 2016). The Ottoman Empire was founded on several strong historical facts known before 1300 AD. The Ottomans originated from the Qayigh nomadic tribe, thus, one of the Turkic tribes that inhabited the west of the Gobi desert, led by Sulaiman. In 656 AH/1267 AD, Utsman, the son of Urthugril, was born, and it was this Uthman who later became the patron of the Empire. After Ustman bin Erthugrul was proclaimed sultan in 699 AH/1300 AD, he began to expand his territory. The XV century was the first milestone in the Ottoman Empire's progress. Sultan Muhammad II better known as Sultan Muhammad Al-Fatih became a legendary figure and very popular for Muslims around the world. He succeeded in conquering the city of Constantinople in 1453 AD which was later renamed Istanbul, he was then called Al-Fatih.

In addition, the factor that greatly influenced the pattern of government at the time of Sultan Abdul Hamid II was that at the time he took office, Europe was in the age of new awakening and the age of the birth of the national spirit of the youth group, namely young students who had studied at high school level who wanted reform in their country, all of this was a crisis that prevailed at the time of the reign of Sultan Abdul Hamid II (Intan, 2009). As a result, many of the young generation of Ottoman Turks who had studied in Europe were influenced by the perspective of European society which at that time had organized its government with a democratic system (Zürcher, 2014). Therefore, the reign of Sultan Abdul Hamid II took the politics of unity by initiating the idea of Pan Islamism, which is a thought that wants to unite all Muslims in the world to help the caliph as the supreme leader of the Islamic world. In addition, the politics of pan-Islamism itself was also

devoted to easing the conflict that occurred between ethnic Turks and ethnic Arabs at that time.

RESEARCH METHODS

The research is historical research using the Descriptive-Analytical method. Research is explained by using various sources in the process of retrieving data through the Library Research process (Al Shobaki, Abusharekh, Abu-Naser, & El Talla, 2020). This method is used to find principles and explanations that lead to conclusions.

RESULTS AND DISCUSSION

Factors influencing the political direction of Sultan Abdul Hamid II

His full name is Abdul Hamid bin Abdul Majid bin Mahmud, he was the caliph of the Ottoman Empire who ruled for 33 years, starting in 1876 until 1909 AD (Hiro, 2014). He is the son of Sultan Abdul Majid I who is the 31st caliph of the Ottoman Empire, Sultan Abdul Hamid II's mother Tir Mizkan Qadin Afandi is a woman who comes from Circassian, which comes from the Shabasia tribe in Caucasia (Mujadid, n.d.). The figure of the mother of Sultan Abdul Hamid II is a wise, beautiful, gentle, and loving woman.

Since his mother died, he was then cared for and raised by his father's concubine, Abdul Hamid II's father had five concubines and was blessed with eleven children, four daughters and seven sons.(Herdiansyah, 2016, p. 60) Sultan Abdul Hamid was more often raised by his father's second wife, this is because he was the only concubine of Sultan Abdul Majid I who was barren and could not provide offspring, therefore Sultan Abdul Hamid during his childhood was closer to his father's second wife. (Ash-Shallabi, 2016, p. 709) Although raised by his mother, little Abdul Hamid still got good attention, his father's second wife still gave him affection. He was given good initial teaching by his mother which made Abdul Hamid really affected by the education he received while being fostered by his mother (Nazir & Hameed, 2019). This is also what makes Abdul Hamid's sultan personality tend to be similar to him who has a polite attitude, a strong religious spirit, and a gentle and calm attitude.

As a result of a good education, Sultan Abdul Hamid grew up with a strong personality despite his young age (Suwannathat-Pian, 2020). His devotion to religion also grew well despite being in the midst of an atmosphere that was beginning to be influenced by European patterns. He deliberately lived in the palace guesthouse to keep him performing the five daily prayers and avoiding contact with bad things. She strongly avoided liquor and was of the view that women should strictly maintain their honor.

(Herdiansyah, 2016)

Sultan Abdul Hamid II also had a different opinion about the relationship between East and West or Islam and the West. For him, the people in the East already had their own civilization, namely Islam (Kasdi, 2017). Therefore, he rejected the elements of Western civilization that entered his country. This factor is often misunderstood by some parties. Sultan Abdul Hamid is considered a blindly anti-western ruler,(Hakim, 2021, p. 194) although, in fact, his views on Western civilization are not always bad, Western civilization can also acculturate with the concept of Eastern civilization but must go through a strong selection process, this is because the concept of Eastern civilization already has its cultural roots based on the concept of Islam, so Western civilization can be applied to Eastern countries but must be in line with Islamic concepts.(Rahmawati, 2017, p. 194)

His opinion of the Western world was partly informed by a visit to Europe at the age of 25 with his uncle, Sultan Abdul Aziz (Aydin, 2018). The visit took place from June 21 to August 7, 1867. (Herdiansyah, 2016) Before the visit, Sultan Abdul Hamid II prepared by reading a lot. He was very detailed in his views and decisions on the things he saw during his time in Europe. The Ottoman envoys had met Napoleon III in France, Queen Victoria in England, Leopold in Belgium, Guillaume in Germany, and Fransco Yosep in Austria. (Ash-Shallabi, 2016)

Before his excursion to Europe, Prince Abdul Hamid had made a visit to Egypt with his uncle, Sultan Abdul Aziz. In the midst of his visit to Egypt, he realized the falsity and lies in the sparkling European patterns and the way of taking things that are artificial from what is in Europe (Greenblatt, 2017). Something that caused Egypt to go into debt and drown in those debts, as a result of the extravagant behavior of Governor Khudairi Ismail Pasha and his relentless efforts in his quest to make Egypt part of Europe. (Ash-Shallabi, 2016)

The Condition of the Ottoman Empire Before the Reign of Sultan Abdul Hamid II

In socio-political terms, the Ottoman Empire was a blend of Persian, Byzantine, and Arabic cultures. From Persian culture, they received many teachings about ethics and manners in court life. Government organization and military principles they got from Byzantine culture (Cleveland & Bunton, 2016). As for the Arab culture, they get the teachings of economic principles and society. (Muvid, 2022, p. 52). The government system during the Ottoman Empire used a monarchical system (Malcolm, 2019). Just like during the Ummayyah Daulah which first used the monarchy system,(Mahfudin, 2019, p. 114) which previously used the Shura system during, the Khulafa'al-Rashidin period.(Hidayat, 2015, pp. 405–406)

In the Ottoman Empire system of government, the Sultan was the chief ruler, the Sultan was the supreme ruler during the Ottoman Turkish rule in the fields of religion, politics, government, and even economic matters (Masters, 2010). The second person in power was the Grand Vizier, he was the head of the sultanate's advisory body who oversaw all the viziers and amirs. As a symbol of his power, he was appointed as the sultan's deputy.(Thohir, 2009, p. 185) The law used in running the wheels of government is a law based on the Qur'an and Fiqh.

In general, the periodization of Ottoman Turkey can be categorized into five periodizations according to the policies and implications of each sultan who led, starting from the founding phase, progress, and decline of the collapse that occurred in the Ottoman Empire. (Herdiansyah, 2016) Of the five periodizations, it can be seen that Sultan Abdul Hamid II was born in the generation of the fifth period which resulted in the Ottoman Turks being in a phase of decline and destruction due to the wrong policies taken by many of his predecessors. The peak of the decline of the Ottoman Daulah occurred in the 18th until 19th centuries, in this period the leading sultans had implemented Western conceptions (Westernization). The intensified relationship between the Ottoman Empire occurred during the reign of Sultan Selim III (1789 - 1807 AD). It can be said that he initiated the changes that occurred in the Ottoman Empire which led to the process of westernization. (Herdiansyah, 2016)

During his reign, channels of communication with European countries were opened wide, especially with France (Kuipers, 2011). This could not be separated from his admiration for the West. Before ascending the throne, he even corresponded with the King of France, Louis XVI, whom he admired from the beginning.(Zubaidah, 2016, p. 153) After Selim III died, the process towards westernization was increasingly evident in the Ottoman Daulah government system, during the reign of Sultan Mahmud II, precisely on November 3, 1839, a new decree was declared, this decision was the command of Sultan Mahmud II and was named the Tanzimat decree, since this time the Ottoman Daulah constitution underwent a very drastic change, which initially adhered to a religious understanding with a traditionalist social system into a parliamentary system and tended to be European-centric (Duriana, 2018, p. 76).

The beginning of this westernization system was the issuance of Sultan's decree known as the Gulhane Declaration "Khat Mulia Gulhane", which affirmed all regulations made that were not based on Islamic sources. After the Khat Gulhane was promulgated, the new system known as the Ottoman good order period began. Among the new rules were respect for public freedom, respect for property rights, and respect for individuals,

regardless of their religious beliefs. And it emphasized the equality of all religions in the eyes of state law (A. S. Mughni, 1997). The Gulhane Declaration was intended to be a structural and comprehensive reorganization of the old regime (Saracoglu, 2018). The declaration had two concurrent objectives; first, to fulfill the wishes of the European powers who were seriously intervening in some of the Ottoman Empire's internal affairs as a discourse in solving the Greek crisis. Secondly, to foster confidence in the domestic government. For a while, both objectives were accomplished but later there were some difficulties due to the reshuffling of the government structure.

Sultan Abdul Hamid II's Pan-Islamism Policy

In the XIV-XVI centuries, Europe has entered a new phase in the knowledge system, after several centuries before Europe was hit by the age of ignorance or the Dark Ages (The Dark Ages), entering the 14th-century European conditions began to turn into a center of science and showed indications of the birth of a new civilization with a symbol of the return of Greek-style critical thinking culture. This era is also commonly known as the Renaissance or the Golden Age of Europe (Asy'ari, 2018).

The most important conception that came out of the Renaissance was a total revision of the political system, legislation, and all systems of life (Sorokin, 2017). One of the political conceptions born out of the Renaissance was nationalism. When the drums of the French Revolution sounded after the beheading of King Louis XVI in 1793, the slogans "Freedom" (Liberte), "Equality" (Egalite) and "Fraternity" (Fraternite) became very popular in Europe. The last slogan, Fraternite, which means brotherhood, has a very different meaning from the meaning of brotherhood in Islam. Fraternity in Europe meant brotherhood based on a common language, race, fate, and territory; and this is the basic idea of the concept of nationalism. As Lewis states, this concept was never known in the Islamic world, where brotherhood in the Islamic world was better known for the equality of faith in religious communities, strengthened by obedience under the rule that was generally recognized by Muslims (Pandawa, 2021). The Renaissance also had an impact on the flow of new land ownership ideas believed by European society, for European countries at that time, all territories outside Christian territory were considered empty and free territory to be owned and therefore European nations were welcome to conquer and control them until the voyage of Cristopher Colombus in search of a new world in 1492 was considered the starting point of European colonialism (Pandawa, 2021).

After successfully setting foot in various new countries, the Europeans began to look for ways to weaken the conquered nation, among the several ways that the Europeans did this was to implement the Divide Et Impera political strategy better known as the politics

of divide and conquer, where the Europeans began to form opinions and form horizontal sentiment among them so as to weaken the strength of the conquered nation and divide smaller forces to gain interests (Machmudi, 2020). Realizing the importance of Muslim unity as a counter to the nationalism movement that divided Muslims (Aspinall, 2009), Sultan Abdul Hamid II then adopted the idea of Pan Islamism which was used as a weapon to unite Muslims under the legitimacy of the Ottoman Caliphate.

Pan-Islamism can be interpreted as a movement for the unity of Muslims around the world, although this term is actually somewhat ambiguous because it is not a term that was born from the Islamic treasury. The term Pan Islamism was first used by Gabriel Charmes, a French journalist who was very curious about the Ottoman caliphate and wrote a lot about it throughout the 1880s (Landau, 2015). One of the articles Charles wrote was entitled *La Situation de la Turquie*. In a sub-chapter titled *La Politique de Califat et ses conséquences*, he explained the Muslim reaction to the French occupation of Tunisia and how the Ottoman Caliphate mobilized opinion about the occupation (Pandawa, 2021). In carrying out his Pan-Islamism politics, Sultan Abdul Hamid II used several political tactics that made the opposition from among the Ottoman people and Western countries anxious, these tactics can be categorized based on several fields including the following:

1. Education Field.

Sultan Abdul Hamid II began his great step of leadership by changing many of the existing state systems in the Ottoman Empire, one of which was the Western-oriented education system, at the time he served as Sultan, the Ottoman Empire had experienced an identity crisis, many of the students were more interested in following the pattern of Westernization education rather than prioritizing the traditional principles and norms that had been firmly held by the Ottoman Empire. In addition, the current of nationalist thought was the current that dominated Ottoman education at that time.

Therefore, Sultan Abdul Hamid II wanted to realize a religious-based and localized education system (Hamid, 2019). To anticipate the number of students who then wanted to study in European countries so that many brought the influence of Westernization to the next Ottoman generations, Sultan Abdul Hamid II then built many educational facilities and improved the welfare of educators and students in the Ottoman Turkish territory. The schools that had been built in his time were allegedly up to 10,000 (Nurhayat & Tezer, 2015). The construction of thousands of schools was a step in achieving the goal that education was the main capital in dispelling and overcoming threats from Europe. Schools were improved not only in Istanbul the capital city but also in all corners of the Ottoman Empire. This then made the increase in the number of students in Ottoman schools also increase

(Nurhayat & Tezer, 2015). This increase can be seen in the number of schools after Sultan Abdul Hamid II ascended the throne (Rahman, 2020).

Before his reign, the Ottoman Empire had only a handful of schools, these comprised 4 universities, 4 teacher training schools, 253 secondary schools, 18,490 primary schools, and pre-schools. During his reign, secondary schools increased by 619, universities by 109, teacher training schools by 32, and primary schools increased to 5,000 (Nurhayat & Tezer, 2015). In addition to improving educational facilities, another policy that was also taken by Sultan Abdul Hamid II in the field of education was the provision of scholarships for remote communities outside the Istanbul region. Among some of these scholarships are special school scholarships for Arab communities and families (Kent, 2018). Sultan Abdul Hamid II established special schools for the Arab community in the capital city of Istanbul. This school was established for the education and preparation of children of Arab families who came from the regions of Aleppo, Syria, Baghdad, Bashrah, Mosul, Diyarbakir, West Tripoli, Yemen, Hijaz, Bengzali, Al-Quds (Jerusalem) and Deir Ez-Zour.

In addition to children from pure Arab families, the government of Sultan Abdul Hamid II also provided scholarships for Arabic heritage from various countries, one of which was the archipelago (Safran, 2018). At that time, Peranakan Arabs from various regions had difficulty gaining access to proper education, this was all due to the *Vremde Oosterlingen* policy, which was a racist Dutch colonial policy that divided the classes of the Nusantara (Pandawa, 2021). The news of Sultan Abdul Hamid II's generosity was heard throughout the Islamic world, and about 30 prominent families from Sulawesi, Sumatra, and Singapore wanted to send their children to study in Istanbul (Pandawa, 2021). The first batch to be sent to study in Istanbul were four Arab-Jawi children in 1898. The four children were Abd Al-Rahman bin Abd Al-Qadir al-Aydrus (8 years old), Abd al-Muttalib Syahab (10 years old), Muhammad Ihsan (15 years old), and Ali (18 years old). The latter attended *Mekteb-i Mulkiye*, while the others attended Galatasaray Lyceum. Every month they receive an allowance of 80 Kurus as a form of Sultan Abdul Hamid II's majesty and generosity (Pandawa, 2021).

The following year, seven more Arab-Jawi children were sent to Istanbul; two of them were the children of Abd al-Rahman bin Abdullah Ba Junayd, an Arab *Wijkmeester* in Buitenzorg, named Ahmad and Sa'id; four were from the Abu Bakr Sunkar family in Batavia and the seventh was Ahmad bin Muhammad al-Sayyidi from Kutaraja, Aceh. When the children left for Istanbul, Mehmet Kamil Bey and one of their parents, Abd al-Rahman bin Abdullah Ba Junayd escorted them all the way to Singapore. Overjoyed that their children had been accepted to study in Istanbul, Abd al-Rahman bin Abdullah Ba Junayd and Abu

Bakr Sunkar wrote a special letter in December 1898 to Sultan Abdul Hamid II to express their joy (Pandawa, 2021).

The Javanese students arrived in Istanbul in February 1899 and were kindly received by the Ottoman Caliph's Minister of Education, Zuhdi Pasa. The children from the Nusantara were educated at Asiret Mektebi, which provided free meals and tuition. The Ariset Mektebi study period spanned five years and each student would be given a special vacation of friendship once every two years. During the five years of education, they are taught the Quran, religious sciences (Ulum-I definite), Arabic, Turkish, French, Math, Geography, History, and others. Upon graduation, they are expected to spread their knowledge in their home countries (Pandawa, 2021). Students from this school could enter military colleges and gain high positions (Lebel, 2018). They could also enter the royal school, a civilian school where they would study for a year and earn the rank of Qaimqam, then return to their home regions.

Not only on educational facilities and the welfare of students, Sultan Abdul Hamid II also realized that curriculum standards must also be considered in order to anticipate the entry of European influence into the realm of education in the Ottoman Turkish region. During his reign, he ordered his education minister to carry out the following things:

- a. Removing literature and general history from the curriculum. The reason is that they are used as a means to teach Western literature and the history of Nationalism of other nations, which have a negative influence on the Muslim generation.
- b. Establishing the subject matter of fiqh, tafsir, and morals in the curriculum.
- c. Preventing the mixing of women with men.

This curriculum policy aimed to bring state schools under the supervision of Sultan Abdul Hamid II and to perpetuate his goal of calling for and realizing Islamic unity.

2. Religion field

In the state system in the field of religion, Sultan Abdul Hamid II made and set many policies aimed at maintaining the electability and legitimacy of the Ottoman Empire as the leader of Muslims throughout the world and as a large and plural nation of diverse beliefs. One of his major steps was to empower influential figures in several tariqahs as agents of unity in order to strengthen the legality of the caliphate in the eyes of Muslims throughout the world (Türkmen, 2021). To realize his aims and objectives, Sultan Abdul Hamid II formed a central committee located in Istanbul, this committee consisted of scholars and sheiks of Sufism tariqahs who worked as advisors to the sultan in matters of Islamic unity, Sheikh Ahmad As'ad as the representative of the Hijaz, Sheikh Abu Al-Huda Ash-Shayyadi a sheik

of the Rafaiyah order, Sheikh Muhammad Dhafir Ath-Tharablusi a Sheikh of the Madaniyah order and Sheikh Rahmatullah Alaih an Ulema from the Mecca.

In addition to the central committee located in Istanbul, branch committees were formed and spread in various regions under the coordination of the central committee (Ashcroft, 2019). One of the most important branch committees was the one in Mecca under the leadership of the ruler of Mecca. This committee aims to provide the pilgrims with an understanding of Muslim unity during the Hajj season. A branch committee was also formed in Bhagdad to do the same for the followers of the Qadiriya order who came from the North African region to visit Shaykh Abdul Qadir Al-Jailani, the founder of the order. It is estimated that their number in any given year is about 25,000. The Islamic unity committee in Bhagdad prepared the people who visited Bhagdad to bring the concept of Muslim unity and to resist the French against their colonization of the North African region.

French intelligence described what the people of Bhagdad were doing among the African population of resistance activities against the French colonization as a result of the provocation and invitation of the leaders of the Qadiriya Tariqah. The Islamic Unity Committee also opened branches in the North African region (Shahin, 2018). They worked in secret. Their task was to set up a working system between the religious organizations that existed there and then fight against the French occupation. These religious organizations were the Shadziliyah, Qadiriya, and Madaniyah.

The efforts to empower the Tariqah under the Khalifah's loyalty did not only move on the action of the central and branch committees, Sultan Abdul Hamid II who was the promoter of the Muslim unity committee also actively participated in the success of this plan, including by sending a group of zuhud and Sufi people to India to eradicate the efforts of the British who called for seizing the caliphate from the Ottomans which was then handed over to the Quraysh (Arab). In addition, during his mandate as caliph of the Muslims, Sultan Abdul Hamid II worked to gain the support of the Islamic nations by giving great attention to his religious institutions, the steps taken were to open channels of voluntary donations and gifts to make repairs to the two haram lands and renovate mosques and decorate them. The Sultan tried to win the hearts and love of the Arab Muslims by all means, he even formed many personal guards consisting of Arabs and appointed several mayors among them to high positions in the religious and ethnic affairs of the Ottoman Arabs.

The spectacular step he took in building religious facilities was to build the Hijaz railroad, the Hijaz railroad was included in the modern and important lines built during the time of Sultan Abdul Hamid II, the main purpose of making this railroad was to replace the

previous caravan routes which took forty days and twelve days by sea from the coast of Shams to the Hijaz, this was all intended to facilitate the pilgrims to get to Mecca and Medina as well as those who wanted to return to their hometown, from the political side, this route will create a great religious spirit and facilitate the spread of Pan-Islamism to Muslim communities from all over when they want to perform the pilgrimage, as for the military side, this route is intended to facilitate the distribution of Ustamani troops to various parts of the country and force the regions under the auspices of the Ottoman Daulah to succeed in the obligation to participate in defending the Ottoman caliphate with its treasures and soldiers.

In the process of building this railway line, the biggest obstacle experienced by Sultan Abdul Hamid II was the cost and budget for operations, realizing this, Sultan Abdul Hamid II opened channels of donations and spread a circular to Muslims throughout the world to take part in the construction of this railroad. The Sultan started the registration of donors with himself who donated his wealth of 50,000 pieces of Ottoman gold and issued 100,000 pieces of gold from the state treasury. The Egyptian authorities also contributed to the voluntary donations (Mawdsley, 2012). A project team was formed in Egypt and succeeded in collecting voluntary donations under the leadership of Ahmad Pasha Al-Munawi. Egyptian newspapers also campaigned vigorously for the Hijaz railroad project, such as Al-Muayyid Newspaper. The Al-Liwa newspaper in Egypt managed to collect donations of up to 3000 Ottoman liras in 1904 CE. Its leader was Mustafa Kamil Pasha. Just as Ali Kamil had managed to raise money amounting to 2000 Ottoman liras in 1901 CE.

The Indian Muslims were among the most eager to contribute to the railroad project, with Amir Haidar Abad in India and the Shah of Iran having contributed 50,000 Ottoman liras each to the railroad project. The Muslims in the Dutch East Indies who learned of the voluntary donations for the project flocked to the project in droves. Hadramaut Arab leaders in Batavia such as Sayyid Abdul Qadir bin Husain Alaydrus, Sayyid Muhammad Syahab, and Sayyid Sahl bin Abdullah helped Sadiq Belig Bey, the Ottoman consul appointed in Batavia in April 1900, to raise funds for the Hijaz Railway project. As a token of gratitude, Sadiq Bey presented them with medals of appreciation on behalf of the Sultan (Pandawa, 2021).

A Dutch newspaper in 1905 also reported the actions of the Sultan of Bone who contributed 200 pounds to the project. At the time, the sultanate was also under military pressure from the Dutch colonial government. The conspiracy between the colonial governor of South Sulawesi, Cornelis Alexander Kroesen and the iron-fisted Governor-General J.B. Van Heutz (1851-1924) to force all local rulers to submit and recognize Pax-

Neerlandica by signing a korte verklaring was flatly rejected by the then sultan of Bone, La Pawawoi Karaeng Segeri (1895-1905) (Pandawa, 2021).

The Implications of Pan-Islamism Policies on the Geopolitics of Asian and European Countries

The policies carried out by Sultan Abdul Hamid II to encourage the expansion of the influence of Pan Islamism have had many impacts on the socio-political order not only in the Ottoman Empire but also the Geopolitics of Asian and European countries. Of the several policies that were enacted during the time of Sultan Abdul Hamid II, the following are the impacts of these policies:

1. Education Field.

Some of the policies in the field of science that were carried out by Sultan Abdul Hamid II during his leadership had a great impact on the life and condition of the Ottoman Empire and the Islamic world, these policies succeeded in boosting the order of society which was not too focused on the field of education into a critical society and has a logical concept of thinking. Some of the impacts of Sultan Abdul Hamid II's policies in the field of Ilmi Knowledge are as follows:

a. Eradicating illiteracy.

During the reign of Sultan Abdul Hamid II, there was a massive increase in the number of schools in the Ottoman Empire, an increase in the number of educational facilities that numbered in the thousands brought the children and also the people of the Ottoman Empire to be aware of the geopolitical conditions of the world at that time, besides that the increase in teaching facilities also helped the Ottoman Empire produce competent educators, not only from among men but also women. Although data on the increase in illiteracy rates cannot be reviewed due to the absence of research institutions that present the data, this increase can be reviewed through the contribution of students among students in correcting every policy implemented by the Ottoman government due to the modernity carried out for every educational facility in the Ottoman Empire. One of the modern educational facilities built during the time of Sultan Abdul Hamid II was Darul Funun, which was founded in 1900 and became the forerunner of Istanbul University (Nurhayat & Tezer, 2015).

The eradication of illiteracy could eventually make Sultan Abdul Hamid II trusted by his people and the Islamic world which made him serve as Sultan with a long enough tenure compared to several Sultans before and after him.

b. Human resource quality improvement.

The application of the modern system to the field of education also affected the

quality of human resources in the Ottoman Empire, the existence of education that had been transformed into modern made the quality of the Ottoman Empire society a certified and competent society in various fields. This can be seen through the many educated people of Sultan Abdul Hamid II's time who managed to get a bachelor's degree and get the rank of Qaimqam entering the political sphere and becoming high commanders of the military division which made him a prosperous man in the eyes of the community, In addition, students from outside the Ottoman Empire were also authorized to devote the knowledge they had gained in the Ottoman Empire or return to their hometowns and continue their lives there, armed with the diplomas they had achieved during their education in the Ottoman Empire, those who returned could become experts in various fields in their respective countries. All these political steps in improving the quality of human resources later became the new pillars of the Ottoman Empire in responding to the development of world globalization.

2. Religion Field.

In the field of religion, several policies that were carried out during the reign of Sultan Abdul Hamid II have succeeded in encouraging the quality and influence of Islam in the eyes of the world, some of the implications of the religious policies achieved are as follows:

- a. The legality of the caliphate is strengthened.

Several policies in the field of religion helped Sultan Abdul Hamid II restore the legality of the caliphate in the eyes of Muslims and European countries (ABDULHAMID II & BARLAK, 2019), one of his policies that was quite controversial was to abolish the parliamentary system and make the Caliph the top of all regulations that would later be made, this then had a major impact because during the past few periods, the sultans of the Ottoman Empire only acted as De Jure leaders and took over all decisions were the ministers and prime ministers who were then considered that the leadership of the Ottoman Empire was fully under the control of its ministers (De Facto). In addition, the policy of uniting Muslims under the banner of Pan-Islamism played an important role in the process of strengthening the legality of this Khilafah, there was also the influence of the policy of empowering the schools of Sufism to succeed and dispel European domination of Muslim countries which made many European countries anxious because of the many resistance movements from Sufism adherents that occurred in the conquered countries (Herdiansyah, 2016).

The construction and renovation of religious facilities such as mosques and the construction of the Hijaz railroad also contributed to strengthening the legality of the caliphate, this can be seen from the many Muslim communities in the world who helped

by donating and donating their labor to the construction and renovation of religious facilities carried out by Sultan Abdul Hamid II. Policies in other fields also helped the Ottoman Empire to restore the legality of the Caliphate that had faded, the number of Muslims in the world who received scholarships during the time of Sultan Abdul Hamid II made the world's Muslim community complement the name Sultan Abdul Hamid II and considered the Ottoman Caliphate in Turkey as a savior in the midst of European imperialism, this can also be seen from the Muslim community in Beijing who established a Beijing Muslim University and named it after Sultan Abdul Hamid II (Herdiansyah, 2016). With various tactical steps taken by Sultan Abdul Hamid II when he served as leader, finally making the Ottoman Daulah's status, which had begun to lose its prestige in world geopolitics, increased.

b. The spread of Islam

In 1867, after the fall of the Meiji revolution in Japan, the country finally restored the Emperor's power after 264 years (1603-1867) of rule by the Tokugawa military family. This event resulted in the reopening of Japan from the politics of isolation, which is a policy of closing the country from outside influences and not interacting with other countries (Sari, 2013). Emperor Mutsuhito better known as Emperor Meiji realized that diplomatic relations should not only be carried out with Western countries but also with countries with Eastern cultures. Seeing this opportunity, there was correspondence between the two leaders of the country, as a result in 1881, the Japanese foreign minister, Yoshida Masabura sailed to Istanbul to realize the mission of negotiating cooperation with the Ottoman Empire. Yoshida reported to Emperor Meiji that diplomatic relations between the two empires would have a positive influence and could counteract the influence of European powers (Zainol & Resad, 2017).

After all forms of correspondence that had been carried out through the envoys of each country, Sultan Abdul Hamid II wanted to strengthen diplomatic relations between the two countries by sending a number of fleets carried by the ship "Ertughrul" commanded by Colonel Osman Bey. The date of the Ertughrul voyage was chosen by Husnu Pasha on July 14, 1889. This voyage started from the port of Galata accompanied by 609 total crew members. The long-distance of the voyage resulted in the Ertughrul ship having to stop several times at several ports, in addition to preparing logistics, this stop was also used to repair parts of the ship that were destroyed by the voyage. The first stop was at Mamaris then next at Port Said then Singapore for seven months then the last stop was Shanghai on June 7, 1890, the Ertughrul ship finally reached Japan at the Yokohama port and was welcomed by the embassy and the Japanese people with great joy. After

arriving and being brought before the Meiji Emperor, Colonel Osman Bey was awarded a first-class Rising Sun charter of honor for his success in carrying out this mission.

During its three-month stay in Japan, the Ottoman fleet finally sailed back to Istanbul on September 15, 1890, after a few days of sailing, news spread that the fleet carried by the Ertughrul ship had an accident due to a big storm that hit them in the Kyusu islands, in this incident it was reported that 540 crew members died including Colonel Osman Bey and only 69 survivors were found in the Wkayama fishing village. Emperor Meiji who knew this then assigned nurses and doctors to treat the survivors, after which Emperor Meiji mobilized the warships "Heiyi" and "Kongo" to deliver the remaining survivors of the fleet back to Istanbul (Zainol & Resad, 2017).

After the Ertughrul incident, diplomatic relations between the two countries became closer and in 1904-1904, Pertev Pasha again met the Meiji Emperor at the direction of Sultan Abdul Hamid II, the Meiji Emperor conveyed to Pertev Pasha his desire to send Islamic preachers to explain the concept and teachings of Islam, knowing this, Sultan Abdul Hamid II was eager to send credible Muslim figures to broadcast Islam in the land of the Rising Sun. Afterward, in 1909, Emperor Meiji sent a letter as proof of his seriousness that the Ottoman Empire sent Islamic preachers to be introduced to the Japanese people, the letter was entrusted to Putra Komatsu who then gave it to Ali Fethi Okyar because of that time Sultan Abdul Hamid II was not in Istanbul (Zainol & Resad, 2017).

Such was the political diplomacy that occurred during the reign of Sultan Abdul Hamid II, diplomacy that not only established cooperation in the political and economic realms but was used well by Sultan Abdul Hamid as a means to spread and introduce the teachings of Islam to the Japanese people who did not know what Islam was, after all the diplomacy that had been carried out by Sultan Abdul Hamid II, in 1906 after Japan's victory over Russia, Emperor Meiji held a religious congress which was attended by various delegations of scholars from every corner of the world, including Abdul Rahman A. Thompson from New Zealand, Ali Ahmad Jarjani from Egypt and Mufti Sayyid Osman from Java. B. Thompson from New Zealand, Ali Ahmad Jarjani from Egypt, and Mufti Sayyid Osman from Java. Through this congress, the scholars who came printed a book entitled "Muhammad" which made it easier for the Japanese people to learn about Islam (Zainol & Resad, 2017). Over time, the Muslim population in Japan grew and this all began with the good steps of Sultan Abdul Hamid II in establishing diplomatic cooperation with Emperor Meiji.

3. Politica Field

In the political field, the policies implemented during the reign of the Ottoman Empire

had many implications for the life and future of the Ottoman state, some of the effects of policies in the political realm are as follows:

a. Resistance to the European Imperialist System

Some of the policies that were carried out by Sultan Abdul Hamid II in the Ottoman Empire were very influential on imperialist and colonialist politics imposed by European countries to countries that have a majority Muslim population, these policies ultimately encouraged the spirit of resistance of the Muslim community to be free from the colonialist bondage of foreign nations, among the many records of the resistance of the Muslim nation is the role of the policy of empowering the schools of Sufism which makes the followers of these tariqahs become knowledgeable about the idea of Muslim unity and the spirit of independence.

According to the records of the French intelligence officers in charge of monitoring every political movement of the Ottoman Empire (Keller, 2018), the report explained that there was a role of the organizers of the Pan-Islamism branch committee in Istanbul in the resistance movements that took place in the Baghdad region and North Africa, it was known that those who came from the followers of the Qadiriyyah Order had been in intense contact with the callers for Pan-Islamism assigned by Sultan Abdul Hamid II during the pilgrimage in the Holy Land of Mecca and Medina.

In addition to the Middle Eastern Muslim community, many Muslim communities in the archipelago were also involved in rebellion against the European colonialist system (Rosidin, Amalia, Sa'dudin, & Safitri, 2022). Among the many names of the drivers of resistance from the archipelago, there was a Sultan from Bone, South Sulawesi. The Dutch newspaper in 1905 also reported the actions of the Sultan of Bone who contributed to the Hijaz railroad construction project amounting to 200 pounds. Even though at that time the sultanate of Bone was also under military pressure from the Dutch colonial government. The conspiracy between the colonial governor of South Sulawesi, Cornelis Alexander Kroesen and the iron-fisted Governor General J.B. Van Heutz (1851-1924) to force all local rulers to submit and recognize Pax-Neerlandica by signing a korte verklaring was flatly rejected by the then sultan of Bone, La Pawawoi Karaeng Segeri (1895-1905) (Pandawa, 2021).

For his refusal, Van Heutz bombarded Bone with a force of 25 warships (Van Bergen, 2019). Not to be outdone, La Pawawoi and his troops led by Bone's Laskar including his own son, Petta Ponggawae Abdul Hamid, launched guerrilla resistance to the Dutch troops. The connection between the Sultan of Bone La Pawawoi Karaeng Segeri and the Ottoman Empire was strong. Colonial reports state that in his resistance against Dutch forces, La

Pawawoi hired four military instructors from the Ottoman Daulah. The use of the name "Abdul Hamid" by La Pawawoi's son, Petta Ponggawae, is closely related to the influence of the Muslim caliphate in Istanbul at the time, Sultan Abdul Hamid II (Pandawa, 2021). These revolts by many local kingdoms against the European imperialist rulers became a frightening scourge for the European countries of the 20th century and made the legality of the Ottoman even more elevated.

b. Emergence of Domestic Political Turmoil.

In addition to the positive impact on the system of government of Sultan Abdul Hamid II, some of the policies that were initiated by Sultan Abdul Hamid II turned out to be of particular interest to his political opponents, this also led to a variety of reactions from the public in the process of creating several new constitutional systems, among some of the tragedies that occurred as a result of the policies set by the Sultan was the rise of an active demonstration movement and supported by the Freemason movement and several European countries, the demonstration movement occurred massively in Salonika, Manatsir, Osklop and Susan, with demands to restore the constitution that had been replaced by Sultan Abdul Hamid II. In addition, the demonstrators also threatened to attack Constantinople.

After much pressure to replace the Sultan, Mufti Islam Dhiyauddin was forced to issue a fatwa to dismiss the Sultan. On Tuesday, April 17, 1909, a gathering of 240 dignitaries met together and agreed to dismiss Sultan Abdul Hamid II. After the agreement, on April 27, 1909, he was exiled to a guesthouse owned by a Jew named Allatini in an area of Salonika, and his position was later replaced by Sultan Muhammad V. After the forced overthrow by the opposition of Sultan Abdul Hamid II, the Ottoman Empire gradually experienced a phase of collapse, until on November 1, 1924, Sultan Mehmed Vahideddin or Sultan Muhammad VI was overthrown by Mustafa Kemal Attaturk and replaced the Ottoman Empire's constitution from a religious government system to a secularistic government system.

CONCLUSION

Sultan Abdul Hamid II was the 34th Sultan of the Ottoman Empire and ruled for 33 years, starting in 1876 and ending in 1909. He was the son of Sultan Abdul Majid I who was the 31st Sultan of the Ottoman Empire (Ahmed, 2021). During his reign, Sultan Abdul Hamid II tried to reorganize the Ottoman Empire, starting with changes to the state constitution to the social order that had begun to change direction at the beginning of the 19th century. He knew that the strength of Muslims lies in the concept of unity and

harmony, this is also what he used as a Counter Attack against the Divide et imperialism politics run by European countries in dividing Muslim unity.

In the end, his reign succeeded in making several brilliant achievements such as improving the quality of education in the Ottoman Empire, strengthening the legality of the Muslim Caliphate in the eyes of all Muslims, and spreading Islam to various parts of the world, although the implications of the policies carried out during his reign also triggered various acts of rejection both by the Ottoman civil society and from the European countries, which ultimately caused him to be deposed from his position as sultan on April 17, 1909 and then exiled to Salonika on April 27, 1909.

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