



The Role of Mustafa Kemal Ataturk in Establishing the Republic of Turkey

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ABSTRACT

Before becoming a republic, Turkey was the last Islamic dynasty called the Ottoman Turks. The territory of the Ottoman Turks was very broad which made it a force respected by the international community, especially European countries. The technological advances that occurred in Europe were not in line with what happened in the Ottoman Turks which resulted in this sultanate becoming weak and left behind from more advanced European countries. Moving on from situations and conditions like this, a military officer who had a sense of nationalism came and initiated a republic to replace the Islamic government system which was considered old-fashioned and unable to bring the country into progress like European countries. This desire finally manifested itself through various means of struggle and movement which was quite long and led him to become the first leader of the Republic of Turkey which he formed.

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1. INTRODUCTION

Turkey is a democratic, secular and united Constitutional Republic. Before becoming a country in the form of a Republic, Turkey was an Islamic empire called the Ottoman Turks or the Utsmani Dynasty (Maarif, 2009) (Classic & Middle, 2007) (Davison, 2011) (Frick, 2011). During the Ottoman Empire was a large empire, whose territory largely consisted of the Balkan countries (Yugoslavia, Albania, Greece, Bulgaria, and most of Romania) and most of the Arab countries (Syria, Lebanon, Jordan, Palestine, Iraq, Kuwait, parts of Saudi Arabia, Egypt, Libya, Tunisia, and Algeria) The Ottoman government was officially an Islamic government and was held by many caliphs, starting with its founder Usman bin Ertogrul (1281-1324 AD).

After World War I in 1918, with the defeat of the Turkish-backed Central, the Ottoman Empire experienced a very sad period of decline (Kramer, 2008) (Shaw & Shaw, 1977) (Aksakal, 2008). One by one the territories that were far from the center freed themselves from the rule of the Ottoman Turks

(Mardin, 1973). Even worse, the allied countries are trying to divide up Turkey's territory to become their colony. The ravaged conditions of the Ottoman dynasty fostered a spirit of nationalism in the younger generation of Turks at that time (Shaw & Shaw, 1976) (Heper, 1980) (Heper, 2000). The idea of national identity and the importance of a nationalist state that includes the Turkish nation is a highly debated discourse (Koenig et al., 2006) (Coakley, 2004). The threat of Western countries to Turkey on the one hand and the weakening of the Ottoman dynasty due to the continued increase in breakaway territories, has given rise to the need to assert self-identity or identity as a Turkish nation which can be equal to Western countries (Akçam, 2004) (Uslu, 2004). As Ibn Khaldun famously said, "there is a tendency for losers to copy the winners." The desire to be equal with European countries is applied in various aspects of life, with the assumption that the only way for the Turks to rise and advance is to copy the West (Dönmez-Colin, 2008) (Hayton, 2007). has given birth to the need to assert self-identity or self-identity as a Turkish nation that can be equal to Western countries (Akçam, 2004) (Uslu, 2004). As Ibn Khaldun famously said, "there is a tendency for losers to copy the winners." The desire to be equal with European countries is applied in various aspects of life, with the assumption that the only way for the Turks to rise and advance is to copy the West (Dönmez-Colin, 2008) (Hayton, 2007). has given birth to the need to assert self-identity or self-identity as a Turkish nation that can be equal to Western countries (Akçam, 2004) (Uslu, 2004). As Ibn Khaldun famously said, "there is a tendency for losers to copy the winners." The desire to be equal with European countries is applied in various aspects of life, with the assumption that the only way for the Turks to rise and advance is to copy the West (Dönmez-Colin, 2008) (Hayton, 2007).

In 1919-1923 there was a Turkish revolution known as the Turkish war of independence. This nationalist movement, which at that time was a fusion of various independence movement groups in Turkey, originally aimed to defend Turkey's independence from seizure of allied countries (Byrd, 1959)(Sarinay, 2004). However, in subsequent developments this movement was directed against the Caliph. Turkey's need to be equal with Western countries such as Europe led Turkey under the command of Mustafa Kemal Atatürk to modernize by westernizing all aspects ranging from politics, law, education, to culture (Syauqi, nd) (Bozdağlıoğlu, 2008) (Rabasa & Larrabee, 2008). The change from a royal system to a republic was followed by a change from the application of Islamic law to the law of European countries.

2. RESEARCH METHOD

In this study the authors used a qualitative research method (Nazir, 1988), which is an analysis based on explanations and information about the object discussed from sources related to the object under study (Silalahi, 2006) (Semiawan, 2010). Qualitative research can be defined as research that produces descriptive data regarding spoken and written words and observable behavior of the people being studied. The method used to collect this data is library research which is often referred to as the documentation method (Zed, 2004). Research using this literature study is carried out by tracing, collecting, and discussing information materials from the essays contained in the book, articles contained in journals related to this research. The data analysis technique used in this study refers to what will be done in this study, namely by collecting data from various sources from libraries and journals related to this research (Zed, 2004). Then all the data that has been collected is compiled beforehand before proceeding to the next stage to obtain accurate data and in accordance with the research objectives and to obtain the results of the research then give conclusions to the analyzed data. The data analysis technique used in this study refers to what will be done in this study, namely by collecting data from various sources from libraries and journals related to this research (Zed, 2004). Then all the data that has been collected is compiled beforehand before proceeding to the next stage to obtain accurate data and in accordance with the research objectives and to obtain the results of the research then give conclusions to the analyzed data. The data analysis technique used in this study refers to what will be done in this study, namely by collecting data from various sources from libraries and journals related to this research (Zed, 2004). Then all the data that has been collected is compiled

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3. RESULTS AND DISCUSSIONS

3.1. The rise of the Ottoman Turks

a. Background to the Establishment of the Ottoman Turks

The Turks have two dynasties that have succeeded in carving out world history. First, the Seljuq Turks, and the second, the Ottoman dynasty. About Seljuq Turkey. Seljuq is a small tribe, Qunuq, of Turkish descent who was successfully united by the Saljuk bin Tuqaq who lived in Turkistan. Saljuk bin Tuqaq was once the commander of the Ulghur empire which was placed south of the Tahrir valley with Kashgar as its capital. Feeling challenged for her authority, the king's consort Ulghur planned to kill the Seljuqs. However, before it could be realized, the Saljuk already knew about the plan, so he and his followers fled towards the West, namely the Jundi area, an area which was part of Asia Minor controlled by the Samaniyah dynasty led by Amir Abd Al-Malik Ibn Nuh (954-961 AD). impressed by his kindness, Saljuk and his followers embraced Islam. Saljuk repaid Amir Abd al-Malik's kindness by helping him defend the Samani dynasty from enemy attacks. The Seljuqs helped the Samani dynasty from attacks by the Ulghur dynasty. During one of these wars, the Seljuqs were killed and left behind three children: Arselan, Mikail, and Musa. After the death of the Seljuqs, Mikail was the leader of the tribe. However, he also died during the war against the Ghaznawi dynasty which wanted to seize Khurasan and Samaniyah. After his death, Mikail was replaced by his son Tugril Bek.³⁶ Because the Samani dynasty had begun to weaken, Tugril Bek proclaimed the founding of the Saljuk dynasty and was recognized by the Bani Abbas dynasty around 1040 AD. The Ottoman Turks came from the Qayigh Aghus tribe led by Sulaiman Syah. In an effort to avoid the Mongol attacks who were trying to dominate the Islamic world, Sulaiman Syah and his tribe asked Jalaluddin (Khawarizmi Syah dynasty) for protection in Transoxiana. Jalaluddin requested that Sulaiman and members of his tribe stay in Asia Minor. Still in order to avoid the Mongol attacks, they then moved again to Syria. Sulaiman Syah and members of his tribe were hit by an accident, namely being swept away in the Euphrates river due to a flood of appeal (1228 AD) (Kunt, 1974) (Toprak, 2011).

b. The expansion of the Ottoman Empire

Usman I, who was the first sultan of the Ottoman Turks, expanded its territory to the borders of the Byzantine Empire (Shaw & Shaw, 1976) (Hess, 1970) (Goffman, 2002). He moved the capital of the sultanate to Bursa, and had a strong influence on the early political developments of the sultanate. Usman I was favored as a strong and dynamic leader even long after he passed away. His reputation became even more fragrant due to the existence of an old story from medieval Turkey known as Mimpri Usman, a myth in which Usman was inspired to conquer various areas that were the rulers of the Ottoman Empire. This period saw the formation of a formal Ottoman government, the form of which the institution had not changed for four centuries. The Ottoman government developed a system known as Millet (derived from Arabic millah), which meant that religious groups and ethnic minorities could take care of their own problems without much intervention and control from the central government. The Ottoman Turks carried out a massive expansion of the territory. For war purposes, Orkhan (1324-1360 AD), successor to Usman I, formed a distinctive force, namely the Janisaries consisting of converts from Georgia and Armenia. With the resilience of these troops, Orkhan managed to conquer Broessa (Turkey), Izmir (Asia Minor), and Ankara. Murad I, Orkhan's successor, managed to conquer the Balkans, Andrianopel (Turkey), Mecedonia, Sofia (Bulgaria). Bayazid I (1389-1402 AD), successor to Murad I, was able to capture the fortresses of Philadelphia, Gramania, and Kirman (1391 AD) In the time of Beyazid I.

c. Advancement of Science and Civilization

In running the government, the leaders of the Ottoman Turks used two titles at once: caliph and sultan (Deringil, 2010) (Karabelias, 1999). The caliph is a symbol of spiritual (religious) rulers and the sultan is a symbol of worldly rulers. In practical terms, the leader of the Ottoman Turks had two main assistants: the first mufti (Syaykh al-Islam) who was authorized to represent the leader of the Ottoman Turks in exercising spiritual authority, and the second prime minister (Shadhr al-A'zham) who was authorized to represent the leader of the Ottoman Turks in exercising authority worldly. At this time, the Ottoman scholars produced a number of works which were quite important for society, namely: (1). Mustafa Ali (1541-1599 AD), historian. Among his works is *Kunt al-Akhbar*, which contains the history of the world from Adam As to Jesus, the history of early Islam to the Ottoman Turks. (2). Evliya Chelebi (1614-1682 AD), social scientist. Among his works is the *Seyabat Name* (Travel Guidebook), which deals with the society and economy of the Ottoman Turks. (3). Arifi (d.1561 AD), court historian. Among his works is *Shah-name-I-Al-I Osman*, which contains the family of the Ottoman kings. As a nation with military blood, the Ottomans focused more on military activities, while in the field of science it was not that prominent. During Solomon's time, mosques, schools, hospitals, buildings, tombs, bridges, waterways, villas and public baths were built in big cities and other cities. In the religious field, Usmani pays close attention to religious life in society. Especially in the socio-religious aspects and the implementation of religious laws. This sultanate was more religious in character, so that it itself was very much bound by the Shari'ah so that the ulama's fatwas became the applicable law. Ulama is very important. The tarekat developed during the Ottoman era, especially the Bektasyi order and the Maulawi order. Both of them have many followers from both civilian and military circles. Bektasyi had a lot of influence on Yenisiari's army, while Maulawi received support from business circles to keep up with Yenisiari-Bektasyi. From the point of view of the religious sciences, it is actually underdeveloped, on the contrary, the life of the sect is more prominent as a sign that the community is satisfied with the religious knowledge that was built by previous scholars during the time of Bani Abbas. Therefore, the ijthad tradition is not only experiencing development.

3.2. Early Modernization

a. Renewal in Ottoman Turkey.

The reforms in the Ottoman Turks began with the defeat of the Ottoman military in Lepanto in 1571 AD and the failure to conquer Vienna (1683 AD) which was a sign of a shift in power. The Christian military in Europe was stronger than the Ottoman military. The *Kucuk Kaynarca Agreement* (1774 AD) reinforces the notion that European military, technology and administration are superior to the Ottoman Turks. The solution that was taken was that the Ottoman Turks had to adopt the advances that had been achieved by Europe. The adoption of the advances that Europe had made gave birth to a reform movement in the Ottoman Turks. The reform steps undertaken by the Ottoman government were: (1). Sending Ottoman students to study various sciences in Europe, especially France. (2). sending ambassadors to see first hand the progress of Europe in the form of factories for the economy and fortresses for the military field. (3). bring teachers from Europe to the Ottoman Turks. De Reochefort (French officer) was entrusted with training the Ottoman Turkish military. (4). founded the Military Engineering School (1734 AD). (5). the establishment of a translation agency (1717 AD) under the leadership of Ibrahim Mutafarika (a Muslim who came from Ireland). This institution is in charge of translating Western books into Turkish. Ibrahim Mutafarika wrote a number of books on mathematics, astronomy, geography, medicine, history and religion. (6). the establishment of a publisher and printing company (1712 AD), which published books in various fields of science. The reforms spearheaded by Husein Koprulu (1644-1702 AD) and Damad Ibrahim (1719-1730 AD), both of whom were Grand Vizier, received a challenge from

Feyzullah (Syaykh al-Islam), which in the end occurred an internal conflict. Patrona Khalil (leader of the movement against reform of the Ottoman Turks) succeeded in overthrowing the government of Sultan Ahmad III and his Grand Vizier. Damad Ibrahim (1730 AD). The result was inflation and internal instability of the Ottoman Turks.

b. The reign of Mahmud II

Sultan Salim III's successor was his cousin, Sultan Mahmud II. Mahmud II rose to replace Salim III from a very weak position, so he had to be very careful in his actions. Mahmud II can be in power to replace Sultan Salim III because there is no more male substitute for the sultan besides himself. He spent 15 years in his reign building a power base. This meant that it had to appoint trusted supporters to important positions in the administration, the ulama hierarchy, and the army. Mahmud II and his assistants succeeded in re-establishing control of much of the central Ottoman area, but in some important cases they failed. In 1804 AD a rebellion led by Kara George broke out in Serbia, opposed to the cruel acts committed by the local Janissary soldiers. However, the Ottoman army managed to suppress this rebellion in 1813 AD. The most important area apart from the Ottomans in this period was the Egyptian province of nearly 4 million people. The release of this region was the work of an Ottoman governor in Egypt, Mehmed Ali. In the years when Mahmud II gradually strengthened his power over the government apparatus by infiltrating his supporters, the Egyptian governor demonstrated what can be achieved through the effective concentration of all the forces at the center. Mehmed Ali is an Albanian from northern Greece, who came to Egypt as an officer of the Albanian contingent in the Ottoman army against France. In 1803,

c. Greek Rebellion and War with Russia

At the request of the sultan, the Egyptian army landed at Morea in 1825. While the Janissary army failed, they were successful and within the next two years they managed to conquer most of the territory. Only the domination of the Greek navy, capable of supplying the rebels with weapons and food, prevented a complete collapse of the rebellion. In the face of this military catastrophe, the resistance of the Greeks is now being saved by European intervention. In Europe there was great sympathy for the Greek rebels, mostly in Britain and Russia. Public sympathy for the rebels did not manifest itself in political support, except by Russia. Tsar Alexander I tried to get other major powers from Europe to intervene in the conflict and support the establishment of an autonomous Greek state. However, other European countries are not very enthusiastic, because they are worried that Greece will become a puppet state for Russia. This aspect of the situation changed after the death of Alexander and the ascension of Nicholas I in December 1825 AD. The new emperor declared that if there was no agreement at all with the other powers, Russia would do it alone. Seeing the Russian threat, Britain then agreed to Greek autonomy in 1826 and then in June 1827 Britain, France, Russia jointly decided to intervene by pressing for a ceasefire for the warring parties (thereby saving the rebels). When the Ottoman government refused to acknowledge the mediation of the three countries, their navy first blockaded the Ottoman and Egyptian navies at the port of Navarino on the west coast of Morea, and then on 20 October destroyed the Ottoman and Egyptian naval fleets, crippling the power of the Egyptian expedition. This effectively escalated the conflict, for although Mehmed Ali agreed to withdraw his troops from the Balkans, the government in Istanbul refused to accept the reality, which resulted in a major war against Russia and resulted in the defeat of the Ottomans. In the Edirne Agreement of September 1829, The Ottomans had to recognize Greek independence and the autonomy of the regions of Moldavia and Wallachia and Serbia, plus several Ottoman districts. That Greece is on the map as a small country, and only a small part fulfills the demands and plans of the Greek nationalists, is due to the fact that Britain, France and Austria preferred a soft Ottoman sultanate to a strong Greek country dominated by influence Russia.

d. Egyptian crisis

After being separated from the conflict over Greek independence, Egypt lost a lot of its naval fleet and experienced huge budget expenditures, so it had to seek compensation in other areas. First of all entered into an agreement with the French government. Egypt has historically had close relations with France. Egypt was once occupied by France under Napoleon and French officers played an important role in shaping and training Mehmed Ali's army. The outcome of the agreement is regarding Egypt's occupation of the Ottoman provinces of North Africa, and France will get political and economic concessions in that area. The plan did not work, in fact France finally decided to occupy Algeria.

e. The Tanzimat Era (Reform)

The start of the Tanzimat coincided with efforts to resolve the crisis with Egypt. When the fate of the Ottomans was at its lowest point. On 3 November 1839 a royal edict written by the prominent reformer and foreign minister, Resit Pasha, but in the name of the new sultan, was announced outside the palace gates. This edict was a statement of the determination of the Ottoman government, which promised four main reforms: (1). Uphold the guarantee for the life, honor and wealth of the citizens of the sultan. (2). An orderly taxation system to replace the land tax system. (3). Compulsory military service for the army. (4). The equality of all citizens before the law, regardless of their religion.

f. Internal Conflict and International Politics

Conflict in Lebanon, The biggest internal conflict that occurred in those years was the one in Lebanon. The reason for this conflict was due to the implementation of the division of territories by the Ottoman government, which was Lebanon. The north was controlled by a Christian governor, and south Lebanon by the Druze. Since this division did not take into account the mixed character of the population in the south and north, tensions escalated, and in 1845 these tensions erupted into wide-scale war. The Druze have burned down a number of Maronite Christian villages. Under pressure from major powers, France established a de facto protectorate of Maronite Christians in Lebanon, Britain over the Druze and Russia over Orthodox Christians.

The Battle of Crimea, the Battle of Crimea lasted for three years (1853-1856), was caused by disagreements over whether the Catholic church or the Orthodox church should control the holy sites in Palestine. France mediates on behalf of Catholics, while Russia protects Orthodox rights. The Catholic Church gained prominence in 1740, but the fact that there are often more Orthodox groups than Catholics making pilgrimages to the holy city strengthens the Orthodox church's position. France, supported by Austria, is now demanding the reaffirmation of Catholic preeminence. Russia still wants the status quo to be enforced.

g. Important Changes in the Tanzimat Era

Bureaucratic Reform in Central Government, The main development in the system of government at the central level in this period was the continuous rationalization and specialization, in which several ministries and councils with European patterns were gradually formed. Apart from the growth of new line ministries, another important trend at the central level has been the development of a system of consultative assemblies and commissions.

Military Reform, the armed forces, now known as Nizamiye (regular), were expanded and equipped with modern equipment. Military service was enforced at this time in almost all the territories of the Ottoman Turks. The most spectacular thing in reforming this military institution is in the field of hardware, namely the development of modern navies with armored warships.

Reform of the Taxation System, In 1840 a major reorganization of the taxation system was announced, with three taxes still in effect: the ciziyeh, or tax imposed on non-Muslims, asar, or the tenth tax, and murettebat, or allocation tax, which is actually a services tax. The agricultural tax system was replaced by direct collection through muhassils who were

appointed and paid from the center. These changes are expected to increase central government revenues and reduce the burden on farmers.

Judicial Reform. In the judicial system, many changes have been made regarding the position of non-Muslim communities. The Islamic legal code has never been repealed, but its scope is almost limited to the family law. Statesmen created new secular laws and institutions to replace the traditional kanuni system.

Education Reform, Education has also undergone significant changes. This is shown by the formation of four types of schools in the Usmani. First, it includes traditional Islamic schools, which teach traditional Islamic science curricula. Second, there were secular schools which were expanded during the reign of Sultan Abdul Hamid II, which in the end this school would give birth to reformer cadres who led the sultanate and the Republic of Turkey. The third was a school founded and funded by several millets. A number of developments led to a crisis in the Ottoman Empire. The opening of the Suez Canal in 1869 meant that Egypt was the focus of attention of the major powers, Britain and France. The clear and unexpected defeat on the side of the French in the war of 1870 meant a change in the balance of power in Europe. France, the power attributed the most, and fourth are schools run by Catholic and Protestant missions abroad and by the Jewish Alliance Israelite Universelle, which also has a small, but growing number of Muslim children.

Cultural Change, Cultural change in the Ottoman society occurred due to the large number of Ottoman citizens who were educated in European countries. This can be seen from the government employees who dominated the country during the Tanzimat period who had European educational backgrounds. They use robes and clothes worn by European society. This new lifestyle even influenced the sultans, who were now willing to attend social and diplomatic meetings, to show themselves to the inhabitants of the capital and even to travel to France and England in 1867 which was carried out by Sultan Abdul Aziz.

h. Crisis in the Ottoman Empire and the Period of Enactment of the Constitution

Young Turkish Revolution, After coming to power, the Young Turks were divided into two groups, the first, the Liberal Young Turks who wanted an autonomous system of government for their regions (decentralization), and second, the Young Turks who wanted to maintain a centralized system of government. Under chaotic conditions, the territories under the Ottoman Turks began to break away. Bulgaria declared its independence, Crete joined with Greece, Bosnia and Herzegovina joined with Austria. In April 1909, there was a rebellion by a group claiming to be fighters loyal to the Shari'a and accusing the Young Turks of being a group that had overthrown sharia and the caliphate. Finally, Sultan Abdul Hamid was demoted from his office by Shaykh al-Islam because he was considered to be innovating the rebellion.

4. CONCLUSION

Associated with the assumptions and role theory which says that most political behavior is the result of demands or expectations on a role that happens to be held by a political actor who finds himself in various positions, each of which has certain behaviors and it is hoped that someone who occupies a certain position also must behave a certain. When associated with the definition of the role theory put forward by Koentjoroningrat, that role is the behavior of individuals who indicate a certain position. So the role of Mustafa Kemal Ataturk can be interpreted as the dynamization of the position or status that a person has in order to carry out his rights and obligations, and in this case Mustafa Kemal Ataturk has many roles in his political career. so that Mustafa Kemal could see closely what was experienced by the people of the Ottoman dynasty at that time, so that he was required to be able to change these conditions for the better. This form and role is carried out in the form of his movement and his ideas regarding secularism, nationalism and westernization. When associated with the concept of ideology, namely: first, one of the definitions is as a comprehensive and in-depth view or value system of the goals to be achieved by a society and regarding the most considered ways to achieve goals. Second, of the ten ideological characteristics according to Cheppy Hari Cahyono, five of them

are: (1). Idiology often tends to emerge and develop in critical situations, (2). Idiology is a systematic thought pattern and ideology also tends to be abstract, (3). Idiology includes empirical and normative elements, where empirical statements regarding certain conditions and normative statements regarding a political order and this are a combination of facts and values or between diagnoses and provisions that contain guidelines for life (4). Idiology is manifested in a persuasive statement. Idiology is interwoven in political movements because as an idea related to action, ideology requires organization. Because it is through this organization that ideology is implemented and disseminated. Furthermore, when it is associated with ideological functions So the idea of reforming Mustafa Kemal Atatürk to establish a Republican state that replaces the monarchy of theocracy (a kingdom based on Islam) contains dimensions of that ideological function. The idea of renewing Mustafa Kemal Atatürk suggests that this is a way of life for Turkish people to be able to rise from adversity by adopting Western values in people's lives. There is a separation of religion and state, because religion is considered a matter of each individual and its creator without any interference from the state. It can be said that Mustafa Kemal Atatürk was a founding architect of the republic of Turkey as the title Atatürk was given to him which means Father of Modern Turkey.

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