

The Balkan War and Its Implications for Islamic Socio-Political Life in Southeast Europe (1876-1914 AD)

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Abstract

This research describes the historical series of the occurrence of the Balkan Wars and the implications thereof for Muslim life there. This study took three main problems, namely (1) the causes of the Balkan Wars, (2) the chronology of the Balkan wars, and (3) What are the implications of the Balkan wars on the socio-political life of Islam in Southeast Europe. The research method used in this thesis is the historical research method. 4 stages, namely (1) Heuristics, (2) Source/Verification Criticism, (3) Interpretation and (4) Historiography. There are two approaches used in this study, namely the political and sociological approaches. While the theory I use in this research is theory. Conflict and social change theory. The results of the research that the authors obtained are: chronologically, the Balkan war was preceded by the problem of Macedonia which in the end was used as an excuse to legitimize the war. Basically, the main cause of this Balkan war was due to the ambition and personal grudge between the respective rulers of the Balkan countries and the Ottoman Empire. It was also driven by the decline of the sultanate, Russian domination, the Turkish-Italian war (1911-1912), the idea of nationalism, propaganda, the formation of the Balkan alliance and the failure of diplomacy. The outbreak of the Balkan war not only resulted in geo-political changes but also was a humanitarian catastrophe for Muslims in the Balkans who at that time had to accept the fact that their situation was no longer the same as when it was led by Muslims because authority had shifted to non-Muslims.

Keywords: *Balkan Wars, Social Implications, Political Implications, Islam.*



A. INTRODUCTION

Since the time of Rasulullah SAW, there has been a policy for non-Muslims who can remain in the Muslim government by paying some kind of tax or jizya. Their rights are guaranteed and protected and their obligations in social affairs are the same. They are called Zimmis. Initially, this Dhimmi was a polytheist who originally fought the Muslims and was defeated so that the Prophet established such a policy. This policy was still followed and held firmly by the subsequent ruling caliphs of the Prophet, including the Ottoman Caliphate. The Balkan region, which was predominantly Christian, was able to survive for approximately five centuries under the rule of the Ottoman Turks with the same policy.

This Balkan Peninsula has actually been conquered by Muslims, not far from the time of conquest of Constantinople. Serbia came under Ottoman rule in 1459, Bosnia and Herzegovina was captured in 1465 AD, and Greece, including Morea and Euboea, fell to the Ottomans in 1468. However, along with the triumphs achieved by the Muslims through this expansion, in the other side of the European nation is trying to rise from its sleep. The dark ages or what they often call The Dark

Ages, slowly disappeared along with the French Revolution which took place between 1789-1815 which gave birth to ideas about people's rights and nationalism. This idea also influenced various nations that were under the auspices of the Ottoman Turks and caused chaos (Lenczowski, 1994).

Rebellions began to be intensified by Christians who were under the auspices of the Ottomans, especially in the Balkans. Since the struggle for Serbian independence in 1804-1813 AD, one by one the Balkan countries broke away starting from Greece (1832), Romania (1856-1878), Montenegro (1878), and Bulgaria (1878-1908), all declared themselves independent states (Lenczowski, 1994). Suspicion of the cause of the rebellion to liberate in late 1876 there were uprisings in Serbia and Bulgaria, but the Turkish army overcame it with a violent crackdown which was called "horror in Bulgaria" by the Western press. This has added to the hatred of the European public against the Ottoman government, peppered by Russian propaganda aimed at crippling the Ottoman Turks in which Russia gave hopes of saving the churches to Greece, in order to reap benefits for Russia itself who wanted to influence non-Muslim (Slav and Greek) people to rebel against Turkey. It can be said that when the condition of the Ottoman Empire was critical, Russia dissected the parts of the sick man of Europe's body for itself and for countries in Europe (Reis, 2003).

The trigger for the Balkan War itself was the desire of Balkan countries like Bulgaria to liberate Macedonia, which was still under the rule of the Ottoman Caliphate. In fact, there was another purpose of the Balkan War itself, that apart from taking Macedonia from the hands of the Turks, the alliance of Balkan countries consisting of Bulgaria, Serbia, Greece and Montenegro had their own interests and ambitions. Although their goals were generally the same, namely to take over European territory, especially the Balkans which were still in the hands of the Ottoman Turks. They also wanted to expel the Ottoman Turks from the Balkans forever (Karim, 2011).

This was inseparable from the support and encouragement from Russia for the Balkan countries, especially Serbia. Serbia was disappointed because Bosnia-Herzegovina was handed over to Austria-Hungary in 1908 AD without the consent of the countries on the Balkan Peninsula. Russia was not satisfied with Austria-Hungary's decision to annex Bosnia-Herzegovina as its territory, because Russia was concerned that Austria-Hungary's triumph would be a threat to Russia's influence in the Balkans. Therefore, Russia encouraged the Balkan countries to form the Balkan League (Aslizan, 2016).

The formation of the Balkan League consists of Greece, Serbia, Bulgaria and Montenegro started the fire of war between the countries of the Balkan Peninsula and the Ottoman Empire. It should be noted that, although this Balkan war only lasted for about one year, this war occurred 2 times. The first Balkan war was the war between the Balkan countries against the Ottoman Empire with the mission of liberating Macedonia and expelling the Ottoman Turks from the Balkans.

The second Balkan War was a war between allies of the Balkan countries themselves in fighting over the territories that were captured from the hands of the Ottomans. This was due to Sir Edward Gray's actions in urging the Balkan countries to sign a peace treaty with the Ottoman Empire without any prior agreement between them regarding the division of the territories that were captured from the Ottoman Turks. This is what causes these Balkan countries to be dissatisfied and disappointed with each other which ultimately triggers the drums of Balkan II war. Again, wars were fought on the Balkan Peninsula (Gray, 2007).

In general, this Balkan War had significant implications for Muslim life in Southeast Europe, both from a political and social perspective. After the Balkan Wars ended, Muslims suffered an authentic geo-political defeat. This geo-political defeat was accompanied by an economic defeat which ended in the migration and massacre of the Muslim population on a large scale from the Balkans, leaving only a small population that would become the Muslim minority of the Balkan national state.

Based on the explanation above, it can be said that the study of the Balkan Wars is very interesting to discuss. Their political intrigue, revenge, ambition, and even suspicion of each other greatly aroused the writer's curiosity about what was actually behind this Balkan War so that it was considered the Prelude (the beginning) of World War I. The author also wants to know more about the chronology of the war. The Balkans, whether it be Balkan war I or Balkan war II, and what are the implications for the life of Muslims in the Balkans or what is now more commonly called Southeast Europe. This is because, for several centuries, Muslims have controlled the countries of the Balkan Peninsula. Certainly, more or less, there are Muslim communities or communities living in the Balkans, both immigrants and natives from the Balkans who have embraced Islam.

In addition, considering that there is still little discussion about the Balkan Wars and the life of Muslims in the Balkans itself, this has further sparked the author's enthusiasm for further research on this Balkan War. Based on the reasons mentioned above, it finally encouraged the author to raise it as a research topic. for the purpose of a thesis, entitled "The Balkan War and Its Implications for Islamic Socio-Political Life in Southeast Europe (1876-1914 AD)".

B. METHODE

The method used in this study is a descriptive qualitative approach to the method of literature study using secondary data in the form of literature relating to the Balkan War and Its Implications for Islamic Socio-Political Life in Southeast Europe.

C. RESULT AND DISCUSSION

1. Implications of the Balkan War on Islamic Socio-Political Life in Southeast Europe

After the first military expedition to the Balkans in 1354, the presence of the Ottoman Turks in the Balkans lasted for more than five hundred years (Furrat, 2012). Talking about the Muslim population of the Balkans or Islam in the Balkans, it is important to recognize how diverse this Muslim population is. Balkan Muslim society as a whole stems from the process of Islamization that was accompanied by the arrival of the Ottoman Turks in the region from the 14th century to the beginning of the 20th century, but this Balkan Muslim society cannot by any means be described as a homogeneous society. Given the previous chapter has described the Balkan ethnicity which is very heterogeneous (Bougarel, 2005).

The conflicts that occurred in the Balkans in 1912-1913 were a result of symptoms of social differentiation that occurred in the Balkans. As long as the Ottoman Turks were in power, this social differentiation continued. Such as the classification between Muslim and Christian communities who are treated differently, urban residents are treated differently from rural residents, and so on. This was the first spark of a prolonged conflict that eventually led to war.

As the first conflict involving European countries in the 20th century, the Balkan Wars introduced modern warfare involving many soldiers, machines, including the population. This war succeeded in removing the Ottoman Turks from Europe, except for parts of Eastern Thrace. One Indian Muslim leader rated the Balkan dispute as follows:

"The king of Greece has declared a new crusade. From the councils in London there were calls, for Christian fanaticism, and Saint Petersburg had ordered the placement of the cross over Saint Sophia. Today they say so, tomorrow they will order similar things regarding Jerusalem and the Mosque of Umar. Brothers! Insyafiah, that the duty of those who truly believe is to gather under the banner of the Caliph and sacrifice his life for the safety of our faith. "

Referring to the conflict theory described in the previous chapter, it is stated that conflict does not always have negative implications, in the sense that conflict is the cause of destruction of community integration and unity. This shows that on the other hand, conflict has positive implications and is a source of change. The establishment of Albania as an independent state is an example of the positive implications of the conflict. As a result of the London Agreement, Albania became an independent state.

2. The Impact of the Balkan War on Islamic Political Life in Southeastern Europe

Talking about Islamic rule in Southeastern Europe, this means discussing how the impact of the Balkan Wars on the continued rule of the Ottoman Turks and Muslims, especially after the Balkan War. Politically, in the first Balkan war, the Ottomans had lost all of their control in Europe. Obviously, the Muslims who had

enjoyed special status under the Ottoman rule had to accept the fact that they would no longer be treated the same way. The devastating defeat that the Ottoman Turks experienced against the four members of the Balkan League had a tremendous impact on the Ottoman Empire and the Balkan society itself (Medland & Hatemi, 2009).

In addition, the Balkan wars led to the diplomatic isolation of the Ottoman empire, and the Unionists believed that continued isolation meant the end of the Ottoman Empire. Wanting to avoid political isolation which was expected to end badly, the Ottomans finally got involved in the World War in 1914. In an atmosphere of mounting international tension, the Unionist government in the Ottoman Empire tried to form an alliance. Basically, the Ottoman government was ready to accept any alliance rather than experience further isolation. However, on the other hand, the territory of Albania where the population is the majority of Muslims managed to gain its independence. For more details regarding the political impact arising from the Balkan War, it will be described as follows (Jhazbhay, 2008).

Territorial Boundary Disputes

Albania declared independence from the Ottoman Empire in November 1912 with 70% of the population being Muslim. As soon as this statement was carried out, neighboring Christian forces began to invade all of the Albanian provinces and incorporate them into their own territory. Serbia captured Kosovo and West Macedonia, Montenegro subdued neighboring areas, and Greece took over Khamiria, including the famous city of Janina.

As a result, Albania's original area was reduced from about 70,000 square kilometers to just 28,748 square kilometers. A conference in London held the European ambassadors to meet and confirm the boundaries of the new state to the conquerors of the Albanian lands. Even worse, Muslims are not allowed to rule in Albania but are non-Muslims. The major European powers chose a foreign Christian, the German prince, Wilhelm zu Weid, to be king of Albania. The great powers themselves chose Wied, a German soldier and nephew of Romanian Queen Elisabeth. He replaced the provisional government founded by Ismail Kemal in November 1912

However, this Prince Wilhem remained in Albania for only a few months. When World War I broke out 6 months later Prince Wilhelm left Albania. Subsequently Albania experienced a state of anarchy for a period of about ten years until Ahmad Beg Zogu declared the country a republic with himself as its first president.

The Struggle for Power between Balkan States

As a direct result of the First Balkan War, Albania's independence was able to limit Serbia and prevent it from becoming a new maritime power in the Adriatic. This was due to Austrian insistence, whose main political objective was to prevent Serbia from gaining an exit to the Adriatic. This was done by Austria because the

strength of Serbia was feared to compete with it as a new power in Europe. Of course, that was not what Austria wanted.

European states forced Serbia and Montenegro to withdraw from Albanian territory they had conquered in Balkan War I. The Serbian government, frustrated by the loss of Albanian territory, sought satisfaction in the territory of Macedonia controlled by Bulgaria and Greece. The Bulgarians, who believe they played an important role in the battle against Turkey, refuse to hand over any territory to Serbia and reject Russia's attempts to mediate. On June 29-30, 1913, Bulgarian forces attacked Serbian and Greek territory in Macedonia, sparking the Second Balkan war.

The London Agreement, which was originally intended to end Balkan War I peacefully, led to the initiation of Balkan War II due to an unsolved power struggle. This shows that the existence of dissatisfaction with the resolution made to resolve the war, can actually lead to war again.

The Breakdown of the Territorial Unity of the Ottoman Turks

The breakdown of the territorial integrity of the Ottoman Turks led to political polarization in Istanbul. Losing Libya was nothing compared to giving up Albania, Macedonia and Thrace. Since being seized from the Byzantine Empire five centuries earlier, European territories have been at the economic and administrative heart of the Ottoman world. These three regions are also the most prosperous and developing provinces in the entire Kingdom. In addition, Macedonia, Thrace and Albania were the richest and most developed provinces and part of the ruling Ottoman elite came from there (Rogan, 2016)

The loss of income was exacerbated by the high cost of the First Balkan War on the Ottoman coffers. Thousands of refugees need resettlement efforts. In addition, hunger in turn leaves the population vulnerable to disease outbreaks, which usually attack people who are weak due to lack of food. The government also faced enormous expenditures to rebuild the Ottoman armed forces after the loss of life and property caused by two failed wars (Turkish-Italian War and Balkan War I). Resettlement construction for them posed major problems and many refugees spent the next few years as squatters in cities.

The kingdom lost almost all of its territory in parts of Europe, totaling about 60,000 square miles, with a population of about 4 million people. After all, as in 1878, Istanbul was filled with Muslim refugees who had lost everything. There, typhus and cholera outbreaks hit and there was a high death rate among the refugees. Apart from Eastern Thrace, all Ottoman territory in Europe was lost (Zurcher, 2003).

The dominant impact is the impact of public morals. Defeat against a relatively advanced European country like Italy was bad, but neither the army nor the general Ottoman population could accept defeat at the hands of the small Balkan states that were once part of their Khilafah. Yusuf Akcura, a young Turkish intellectual wrote:

"The Bulgars, Serbs, Greeks we colonized for five centuries, whom we hate, have defeated us. This reality, which we cannot even imagine in our imaginations, will open our eyes ... if we are not completely dead"(Rogan, 2016).

This shows that initially the Ottoman Empire underestimated the strength of the Balkans which they had colonized. However, the Balkans they underestimated were able to defeat them, making it difficult for them to accept the fact that they had lost and lost a lot of territory.

3. The Impact of the Balkan War on the Social Life of Muslim Communities in Southeast Europe

The wars that took place in the Balkans during 1912-1913 AD caused tremendous human havoc. In the first Balkan war Bulgaria lost 14,000 lives, 50,000 were injured, and 19,000 died from disease. In the second Balkan War Bulgaria suffered 18,000 casualties, 60,000 were injured and 15,000 died from disease. The high losses for Bulgaria in Balkan War II occurred during intense battles with Greece and Serbia for only a short time (Hall, 2000). In contrast to the case with Greece which only suffered 5,169 casualties, and 23,502 injured in the 1st Balkan war. Meanwhile, during the Second Balkan War, only 2,563 people were killed and 19,307 injured. Meanwhile, during the First Balkan War, Montenegro lost 2,836 lives, and 6,602 were injured. Most of these losses resulted from military operations around Scutari. Montenegro also lost 240 lives and injured 961 in the Second Balkan War. These losses are high for a country as small as Montenegro.

The biggest winner in the Balkan Wars was Serbia. Not only did the Serbian army win battles over the Ottoman forces in Albania, Macedonia, Thrace and over the Bulgarian army in Macedonia, but Serbia greatly expanded its territory and population. Surely this expansion ended in cruelty to the Muslim population.

Serbia, which was the main winner in the Balkan War, was estimated to have only lost about 36,550 people and injured 55,000 people. Other numbers indicate that Serbia's losses in the war with Bulgaria were around 9,000 killed on the battlefield, 5,000 died from cholera and 36,000 injured (Hall, 2000).

Meanwhile, the loss of life suffered by the Ottoman Turks is difficult to ascertain. This was because the Ottoman troops often retreated or fled from the battlefield, so the Ottomans were not always able to produce an estimate regarding the number of dead and injured. During the First Balkan war, the total casualties from the Ottoman Turks probably numbered around 100,000. Other sources suggest that an estimated 125,000 Ottoman soldiers were killed in the war or died of disease and starvation. Most of these deaths were the direct result of war, for example, the Turkish prisoners of war killed by Bulgaria in Stara Zagora numbered between 500 and 600 (Hall, 2000).

This high loss of life resulted in a decline in the population of the Ottoman Turks and accelerated the process of disintegration. Apart from that, the Balkan Wars also wiped out many generations of Bulgarians, Greeks, Montenegro and Serbs. Especially for Bulgaria, which suffered heavy casualties in both Balkan Wars.

The writer will describe the situation and conditions experienced by Muslim communities in Southeast Europe after the Balkan War.

The Destruction of Values and Norms

While Serbia and Montenegro accepted Albanians, the Greeks followed a policy of expelling Albanian Muslims from the territories they conquered. Indeed, before the Balkan War, the persecution and mistreatment of Muslims had already taken place, but the situation got worse when the Muslim authorities, namely the Ottoman Turks suffered a crushing defeat in the Balkan war I. For example, in 1876, Muslims were the majority in many major cities, such as Varna, Plovdiv (Filipe), Pleven, and so on. Muslims are also an important minority in the city of Sofia. After the Crimean war, the Ottoman State placed Muslim refugees from Crimea in the area, or about 350,000 people, of whom 100,000 were Tartars and 90,000 were Circassians. However, the war between Turkey and Russia in 1877 was disastrous for Muslim population and caused major dislocations and mass emigration to Anatolia (McCarthy, 2017).

The persecution of the Muslim community increased in intensity after Bulgaria's independence in 1908, which led to a new wave of emigrants to Turkey. In fact, the Bulgarian royal government continued to adhere to a policy of wiping out the Muslim population with a spirit tainted by religious fanaticism. This led to a reduction in the Muslim population in Bulgaria from about 50% in 1876 to only 13% in 1939 with only 858,000 Muslims among a population of 6,600,000 people (McCarthy, 2017).

Moreover, in October 1912 Greece, Bulgaria, Serbia and Montenegro agreed to attack the Ottoman Turks and expel them from the Balkans. The problem is that their population is a minority in Ottoman Europe. 51% of their population is Muslim, mainly Albania in the West, and Turkey in the East. They realize that the majority of Muslims will always be a threat to their power. The solution is to expel and kill Muslims (McCarthy, 2017).

There is no doubt that the Albanian population of Kosovo and Northern Albania suffered grievous suffering at the hands of the Serbian and Montenegrin armies. Fritz Magnussen, a correspondent for Danish Riget Newspaper, wrote: Serbian military activity in Macedonia has taken a stance of annihilating the population of Arnaut (Albania). The soldiers carried out a terrible war atrocity. According to officials and soldiers, some 3,000 Arnaut people were massacred in the area between Kumanova/Kumanovo and Skopje and some 5,000 near Prishtina. The village of Arnaut was burned, and its residents were driven from their homes and shot like rats. The Serbian soldiers happily informed me of their manhunts (Hall, 2000)

Apart from Fritz Magnussen, other sources also mention the war atrocities committed against Muslims through the writings of a British consulate, namely Lamb who wrote: "Through the areas of Kilkish, Doiran & Ghevgheli almost all the Muslim leaders have been killed, their property has been confiscated or destroyed,

their farms and houses have been burned. Their women are abused, and often worse" (McCarthy, 2017).

In each area, villagers were robbed of everything from livestock to agricultural seeds on which their lives depended. They had no food, and not a single victorious country provided food for them so they starved. European observers report cases of murder, vandalism and starvation from all over Turkey's former European territories.

The Muslim population who fled to the Serres region reached a thousand people. When the fighting ended, the new authorities informed the Muslim population that it would be safe to return to their village. When they arrived, they found that their village had been destroyed and they gathered in cities like Petrich, where 200 people were killed by Bulgarian troops, 120 people were massacred in Orman Ciftlik, a further 150 people in Gjurgjevo. Meanwhile, the 364 people who survived in Petrich were ordered to gather in the city barracks, but in the end 260 of them were killed there with bayonets. It is not known exactly what happened to the 100 survivors, they probably went to the rest of Turkey (McCarthy, 2017).

At the end of the war, the survivors who were unable to escape from Europe fled to Eastern Thrace and Anatolia, and took what was left of their possessions. Their land, houses, businesses and even farms are lost, and of course there is no compensation for that. Nobody has calculated the large number of deaths in Albania. This is because there was no census in post-war Albania to compare the numbers surviving from before the war. Outside Albania, 2.3 million Muslims lived in pre-war Ottoman territory. In 1926, only 870,000 people were still living in their hometown.

Meanwhile, the ethnically diverse Muslim population in Macedonia died and became refugees like their Christian counterparts, mainly as a result of the Balkan wars of 1912-1913. This shows that with the change in the political situation, namely the transfer of power from Muslims to non-Muslims, the number of Muslims in the Balkans has decreased.

Group Discrimination

It must be remembered that since the disintegration of the Ottoman Empire, the Muslim Balkan population in a political position was a minority. Since then, the new political majority in the Balkans has discriminated against and oppressed them. Due to this situation between 1878-1945, two to three million Muslims immigrated to Turkey (Iseni, 2009).

After the disintegration of the Ottoman Empire, Muslim religious authority in the Balkans was placed directly under the rule of the new Balkan state. Therefore, they must first adjust to their new minority status, outside of the modernization of society and the state) (Iseni, 2009).

The allies' speed of winning the battle added to the suffering of the Turks and Albanians. The Muslims stayed in their village to await the outcome of the fighting, but after the defeat of the Ottomans, the villages were attacked by guerrilla gangs

and the Muslims tried to save themselves. However, they were attacked again on their way, some perhaps making it to ports such as Salonika or Kavalla to catch ships to Anatolian ports.

As the troops of the victorious country take over the port, the danger to Muslim refugees looms even more. Perhaps, the refugees survived the fake attack on Salonika, but did not survive the dangers of hunger and disease as they waited for transportation from their hometowns. About 30,000 refugees waited there in March 1913.

Most of the Muslims were unable to escape or at least they did not escape. The soldiers blockaded the roads, making it impossible for them to travel by land to Istanbul while the Ottomans and Bulgarians were fighting in Catalca. They often do not make it to the port. The Lamb Consulate reports: "Of the approximately 1500 Muslims who tried to flee to Cavalla (from Drama) about half of them were sure to reach Cavalla. For 8 or 10 days after that, the streets were declared as scattered with bodies that had not yet been buried". Many regulations on the road are only to force them to be attacked again like soldiers, even guerrilla forces blockaded their roads (McCarthy, 2017).

Apart from those who tried to run away, many villagers never left because they were afraid of traveling or simply didn't want to leave their homes. Even after the war ended, there was no security in many villages. A British Consulate, Grieg in Manastir wrote: "The war has caused suffering in the Manastir region. When passing through the Manastir region, Kirchevo, Florina, Serfidjé, Hailar, Kozhani, Ellassona, Grevena, Naselitch, and Kastoria, about 80% of the population is Muslim, and from a quarter of the Muslim population with a mixed population has been plundered even part or all of the village was destroyed. The same situation is experienced by Christians and Muslims in the Gorcha and Dibra regions. Furthermore, there was competition between the army and robbers from neighboring Christian areas who were primarily responsible for destroying these villages"(McCarthy, 2017).

The same situation is experienced in every region. The consulate reports that Bulgaria has destroyed entire Muslim villages in the territory they occupy in Thrace. Meanwhile, Serbia destroyed Muslim villages in northern Macedonia and Albania. Montenegro is betting hard on Northern Albania, leaving few places for Muslims. Despite the great cruelty and expulsion of Muslims, there are still Balkan Muslims who have survived.

Increased Internal Solidarity

Albania is one of the Balkan countries that has fallen victim to atrocities whose inhabitants have nowhere to flee during the war. Although the number of Albanians who died or were injured during the Balkan Wars is difficult to determine, many Albanians fought as members of the army or sided with the Ottoman Turks, while others fought the invasion of Greece, Montenegro and Serbia on their territory separately. These invasions caused untold numbers of casualties

and damage in many places. Undoubtedly, the north and south, areas that were fought most often and areas coveted by the invaders, suffered great demographic losses (Hall, 2000).

This points to the positive implications of the outbreak of the Balkan Wars. The increasing sense of solidarity of Albania as fellow Muslims with the Ottoman Turks is evidenced by the large number of Muslim Albanians who helped the Ottoman soldiers in fighting the Balkan League alliances. Even though in the end, Muslim Albanians suffered a lot of losses in terms of property, lives, and even their territorial territory. Although Albania really wanted independence and separated from the Ottoman Turks, Albania did not forget their identity as fellow Muslims who had to help each other.

The Muslim communities living in Southeastern Europe after the Balkan War can be divided into two categories: first, those communities that survived the defeat of the Ottoman Turks, and communities that emigrated due to European colonization of Muslim countries. Although the number of Muslim residents who died or fled countless as a result of the atrocities of the Balkan War, it does not mean that the Muslim population in the Balkans disappeared, but this Muslim population is faced with a difficult situation where they must survive in their homeland with Islamic beliefs where authority has turned to non-Muslims.

D. CONCLUSION

Based on the discussion in the previous chapters, it can be concluded that the Balkan War was a war between the Balkan countries and the Ottoman Empire in the Balkans which lasted from 1912 to 1913. Basically, the main cause of the Balkan War was ambition and personal grudges between the respective rulers of the Balkans and the Ottoman Empire. It was also encouraged by the decline of the Ottoman Empire, Russian domination, the Turkish-Italian war (1911-1912), the idea of nationalism, propaganda, the formation of the Balkan alliance and the failure of diplomacy.

Chronologically, the first Balkan War began on 8 October 1912 AD, counting two to one, the Ottomans were quickly defeated by the four members of the Balkan League. Only three city defenses that can be defended long enough, namely Yanya (Ioannina), Uskudar (Shkoder), and Edirne. However, all of these fell in April 1913 AD. Apart from Istanbul, at the end of the First Balkan War all the Ottoman territories in Europe were lost, which was marked by the London agreement on May 30, 1913. Furthermore, on June 1, 1913, the member states of the Balkan League clashed among themselves. To fight over the conquered territories that were captured from the Ottoman Empire so that Balkan War II erupted. The Ottoman Turks took advantage of the conflicts of the Balkans to take back Edirne and eastern Thrace (currently European Turkey).

The implications of the Balkan Wars on Muslim life in the Balkans or now more commonly known as Southeastern Europe are not only negative, but also positive. Politically, there are three impacts that arise, namely: a. Disputes over territorial boundaries, b. Power struggles between members of the Balkan League, c.

Destruction of territorial unity. Apart from that, from the social point of view of the Balkan Muslim community, three implications arise, namely: a. Destruction of values and norms, b. Group discrimination, and c. Increased internal solidarity, which is one of the positive implications arising from the Balkan Wars. In general, Balkan Muslims form a minority among the Balkan Christian majority.

As a result of the atrocities of war, many Muslim populations fled to Anatolia so that the Muslim population in the Balkans at that time decreased significantly. The massacres of Muslims, the destruction of Muslim villages, and other atrocities have occurred during and after the Balkan Wars. The Muslim population that was able to survive in the Balkans had to adapt to the new government that had been held by Christians.

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