



Islamic Education in the Aceh Sultanate Period

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ABSTRACT

This scientific study aims to examine more deeply Islamic education during the Aceh Sultanate. This scientific study uses qualitative research methods with the type of library research. The data used in this study is secondary data, including accredited journals and books that are appropriate to the topic studied. The results of the analysis state that the Aceh Sultanate was the result of the amalgamation of Islamic kingdoms in the Aceh region around the 16th century AD, which experienced prosperity during the reign of Sultan Iskandar Muda. What underlies the progress of the Acehnese Sultanate is Islamic law as the state ideology, being the center of study, intellectualism, and producing various Islamic literature. Therefore, Islamic education has become the main spearhead in the progress of the Sultanate of Aceh, to the point where it has the title Center for Islamic Studies.

Keywords: *Education, Islam, Sultanate of Aceh*

INTRODUCTION

Islamic education in Indonesia is of course very closely related to the process of converting to Islam and the establishment of various Islamic kingdoms in the archipelago. Many literary sources state that the arrival of Islam in Indonesia is unique compared to other nations or countries. Referring to (Hamdie et al., 2022), Islam entered Indonesia peacefully through trade routes, where in general Islam entered other regions by conquest.

The area in Indonesia that was first penetrated by Islamic teachings was the Aceh region around the 7th century AD (Rofi, 2018). During its development, several Islamic Kingdoms began to emerge in Aceh, for example the Samudera Pasai and Perlak Kingdoms. Meanwhile, the Kingdom of Aceh Darussalam or what we call the Sultanate of Aceh itself is thought to have existed around the end of the 15th century AD or the beginning of the 16th century AD.

The establishment of the Aceh Sultanate basically had a significant influence on the spread of Islam and increased prosperity in the archipelago. This can be seen from the development of various aspects of life, starting from government, military, economics, to religious education (Rahman, 2021). Even

in the field of education, the Sultanate of Aceh is the main reference for people or students from various parts of the archipelago (Southeast Asia) to obtain quality Islamic education (Rofi, 2018).

Based on this background, researchers are interested in analyzing in more depth related to Islamic education during the Aceh Sultanate. In this study, researchers will analyze the history of the development of the Aceh Sultanate so that it became the main reference or center for Islamic education in the archipelago. Apart from that, there are also implications of education for the integrity or progress of a nation. So that the results of this study can be used by various parties in an effort to improve the quality of education, in order to become a form of national development effort.

METHOD

This scientific study uses qualitative research methods. Cresswell in (Sugiyono, 2019) states that qualitative research is a type of research capable of producing various discoveries that cannot be obtained using statistical procedures. Basically, this type of research is used to discover and understand various things that are hidden in a phenomenon, which is sometimes something that is difficult to understand

properly. The researcher chose this type of qualitative research because it suits the topic to be researched, namely related to Islamic education during the Aceh Sultanate.

The type of research used is library research (library study). Library research can be understood as solving problems by critically and in-depth studying various relevant library materials (Sari & Asmendri, 2020). The data used in this study is secondary data, namely data obtained from the writings of other people or figures. The data is reliable data, where researchers use accredited journals and books that are appropriate to the topic to be studied (Fatha Pringgar & Sujatmiko, 2020).

DISCUSSION

In the historical notes that the researcher refers to from the book written by (Rofi, 2018), it is known that the Aceh Sultanate was the result of the fusion of the Islamic Kingdom of Aceh in the Western hemisphere with the Islamic Kingdom of Samudra Pasai in the Eastern hemisphere. With the first King or Leader, namely Sultan Alaudin Ali Mughayat Syah, who served from 1507-1522 AD. Meanwhile, according to (Mukti et al., 2022), the Aceh Sultanate was a form of unification of various small kingdoms around the north to northwest

coast of Aceh, due to attacks from the Majapahit Kingdom and the decline of the Samudra Pasai Kingdom.

From these two findings, researchers can conclude that the Aceh Sultanate was the result of the amalgamation of Islamic kingdoms in the Aceh region around the 16th century AD, which stood on the ruins of Hindu-Buddhist kingdoms. Referring to (Rahman, 2021), the Sultanate of Aceh experienced prosperity during the reign of Sultan Iskandar Muda (1607-1637 AD). This can be seen from the very significant expansion of the sultanate's territory, thereby encouraging developments in aspects of religion, economics, government, military, even education or science.

Based on various sources that the researcher obtained, the following are important points that the researcher took as the basis for the progress of the Sultanate of Aceh, especially in aspects of Islamic education, including.

a. State Ideology

In general, ideology is known as a theme of study in the realm of political philosophy. The term ideology itself is understood as a complex set of ideas, concepts, beliefs and beliefs used to regulate the behavior of a certain group of people in aspects of life (Kaelan in

(Wikandaru & Cathrin, 2021)). These aspects of life are related to politics, social, culture and religion.

From data obtained by researchers from (Abdul Mukti, 2022), it is known that the Sultanate of Aceh has made Islamic law the basis or ideology of the state. Therefore, the laws that apply within the government must not conflict with Islamic law. The sources of law are contained in the Qanun Meukuta Alam (the laws of the Sultanate of Aceh as a complement to various regulations that have been made previously), including the Al-Qur'an, Hadith, Ijma Ulama Ahlussunnah wal Jamaah, and Qiyas.

There are 4 types of law that originate from Qanun Meukuta Alam, among others.

1. Law (Judicial), namely legislation that regulates religious issues.
2. Customs (Executive), namely laws and regulations that regulate state problems.
3. Reusam (Adab), namely legal rules that regulate social problems.
4. Qanun (Legislative), namely legal regulations that regulate military issues.

Still referring to (Mukti et al., 2022), the 4 types of law above basically still have

levels that have been regulated in Qanun Meukuta Alam, including.

1. Syar'i, namely the basic law that regulates religious, state, social and military problems, which originates directly from the Al-Qur'an, Hadith, Ijma Ulama Ahlussunnah wal Jamaah, and Qiyas.
2. Aridli, namely policies made by the government (Sultan or Minister), to regulate religious, state, social and military problems.
3. Diaruri, namely emergency legal regulations made directly or implemented by the sultan as the supreme leader of the armed forces.
4. Nafsi, namely a special policy specifically made by the sultan.
5. Urfi, namely the policy made by the regional ruler of Huluebalang.

Based on the various explanations above, it can be concluded that the state ideology used by the Sultanate of Aceh is Islamic ideology. All sources of law in government are contained in Qanun Meukuta Alam. Meanwhile, the various types of laws contained in the Qanun Meukuta Alam have special levels which can make it easier for the government to regulate the course of government in a fair and harmonious manner with Islamic law.

b. Study Center

The success and progress of education in the era of the Aceh Sultanate was closely related to the influence of the sultan or powerful leader. Apart from that, there was also the role of ulama and poets in the Sultanate of Aceh (Rofi, 2018). So it is no wonder that the Sultanate of Aceh is widely known as the center for Islamic studies in the Southeast Asia region.

Referring to (Mukti et al., 2022), it is known that at that time the capital of the Aceh Sultanate, namely Kuta Raja or Banda Aceh, was one of the central cities for educational, cultural and scientific activities in the Southeast Asia region. There are 3 places that are centers of educational activities, namely the Jami' Baiturrahman Mosque, Baiturrahim Mosque, and Baitul Musyahadah Mosque. The progress of the Sultanate of Aceh in the field of education cannot be separated from the accessibility of the region as a trade center and gathering point for Muslim scholars and intellectuals.

Apart from that, referring to (Rofi, 2018), the institutions of the Sultanate of Aceh which are tasked with education and science, including.

1. Balai Seutia Hukama, namely a science institution, which is also a gathering place for thinkers,

scholars and ulama to discuss and develop science.

2. Balai Seutia Ulama, which is an educational institution which has the task of dealing with various educational and teaching problems.
3. The Ulama Association Congregation Hall, which is a research institution where ulama and scholars gather to exchange ideas to discuss various educational problems and educational knowledge.

In the realm of education, the Aceh Sultanate also created Islamic educational institutions to improve the quality of human resources or educate its people. The following are the forms of educational institutions of the Aceh Sultanate that researchers refer to from (Sarkowi & Akip, 2019), including.

1. Meunasah, namely an elementary/MI level educational institution
2. Dayah, namely an educational institution at SMP/MTs level
3. Rangkang, namely a SMA/MA level educational institution
4. Dayah Teungku Chik, namely a university-level educational institution founded by ulama, with a

focus related to the science of interpretation, Sufism, and others.

Based on the various explanations above, it can be concluded that the Center for Islamic Studies is a name that suits the Sultanate of Aceh. The Sultanate of Aceh is not only aware of its government and economic policies, but is also fully aware of the importance of an educational institution. The Aceh Sultanate's policy regarding Islamic education is of course in accordance with the Hadith of the Prophet Muhammad SAW, namely.

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Meaning: "Seeking knowledge is an obligation for every Muslim individual." (HR. Ibnu Majah)

أَطْلُبِ الْعِلْمَ مِنَ الْمَهْدِ إِلَى اللَّحْدِ

Meaning: "Seek knowledge from the cradle to the grave" (H.R. Ibn. Abd. Bar)

c. Intellectualism

Intellectualism is an understanding that uses thinking and research into a science that is classified based on the focus of the field being studied (Mukti et al., 2022). Meanwhile, Islamic Intellectualism is understood as an effort to make Islam more religious, rational and contextual

(Mulyadi, 2023). So, the implication is that Islam has a functional connection or vice versa to morality in the process of change. Where Islam demands critical analytical studies with a comprehensive nature in understanding Islamic teachings.

Basically, educational progress in the Sultanate of Aceh cannot be separated from intellectualism, in which various ideas are expressed by scholars, figures and ulama who have high intellectuality. This is in line with the previous point, the Sultanate of Aceh is the Center for Islamic Studies in Southeast Asia which has produced many Muslim intellectual figures. Referring to (Iswandi, 2019), several well-known Muslim intellectual figures from Aceh, namely Hamzah Fansuri, Samsuddin Sumatrani, Nuruddin ar-Raniri, and Adbur Rauf as-Singkili.

d. Islamic Literature

In the field of Islamic education, many ulama during the Aceh Sultanate were directly involved in writing or literary works. In addition, with the view of the Center for Islamic Studies, various Islamic literature written by these scholars has been used and even spread widely in various corners of Southeast Asia (Mukti et al., 2022). No doubt, the Sultanate of Aceh was very famous in its time not only because of its strategic territory, but also its various

advances in the field of education and Islamic literature.

Referring to (Mukti et al., 2022), the following are several examples of prominent Acehese scholars who published their writings during the Aceh Sultanate, including.

1. Syaikh Abdur Rauf, with his work namely Translation of the interpretation of the Al-Qur'an Anwarul Tanzil wa Asrarut Takwil into Jawi language.
2. Shaykh Daud Rummy, with his work, namely Masailal Muhtadin li Ikhwanil Muhtadi's Treatise.
3. Shaykh Nuruddin ar-Raniri, with his work a number of 27 books in Arabic and Malay, one of which is famous is Sirat al-Mustaqim.
4. Tun Sri Lanang, with his work, namely the book Sulalat Salatin

Apart from the books that the researcher has described above, there are also saga works written by Islamic scholars and scholars, which also have social and political nuances in them. This has shown us that the development of Islam was greatly influenced by literary works. This is because Islamic literature really supports research activities carried out by ulama and intellectuals, in order to develop knowledge

and find solutions to problems that occur in the educational and social fields.

e. Malay as a Religious Language

Basically, Malay is a language that has developed and lived before Indonesian. In its implementation, the majority of residents in Southeast Asia use Malay to communicate (Abidin, 2019). Therefore, various diplomatic relations between nations can be established, especially in the fields of business and government.

Like Latin for Europeans or Arabic for Arabs and Muslims, Malay, especially written in Jawi script, is a language of instruction that can unite the Malay people or nation. So Malay is also referred to as Lingua Franca (language of instruction) (Zulkhairi, 2021). Therefore, Malay written using Jawi script can be a communication medium for Islamic education in the Sultanate of Aceh.

Malay has reached the level of being an international language, because it is supported by its role as a language of instruction in the spread of Islam in the Malay region or Southeast Asia (Zulkhairi, 2021). Even with the widespread use of the Malay language, the use of Malay Arabic letters or what we know as Jawi script is also used. With this phenomenon, it is no wonder that Malay has become the language used in Islamic education,

especially in writing literacy or literary works.

The use of Malay in Islamic writing or literature, one of which we can find in the yellow book circulating in Indonesia. Referring to Martin Van Bruinessen in (Nata, 2022), states that of around 900 Islamic literary works or books, there are around 500 (55%) in Arabic, 200 (22%) in Malay, 120 (13%) in Javanese, 35 (4%) speak Sundanese, 23 (2.5%) speak Madurese, 20 (2%) speak Indonesian, and 5 (0.5%) speak Acehese. From this statement it can be seen that Malay is the second language of instruction for Islamic education or literacy after Arabic.

Based on the various explanations above, researchers can conclude that Malay is a language that has existed since ancient times in the Southeast Asia region, and is even used as an international language of instruction. So it is no wonder that the Malay language with its Jawi script has become an effective communication medium in accelerating Islamization or the spread of Islam in the archipelago. Even the Sultanate of Aceh, which is famous for its Center for Islamic Studies, uses Malay as the language of instruction for Islamic religious education. This was done to make it easier to convey religious knowledge,

develop education, and reach all Southeast Asian nations.

f. Education Helps National Integrity

Education is a learning process that accustoms members of society to as early as possible explore, understand and practice all praiseworthy and desirable values, which are useful for the survival and development of themselves personally, in society, in the nation and in the country (Rofi, 2018). Meanwhile, a nation is understood as a group of people who have the same sense of unity for the same future (Nurohmah et al., 2021). From these two meanings, researchers can conclude that education helps national integration, understood as a community effort to achieve common goals through educational aspects.

Based on several points that have been explained previously, researchers have found that education has a big influence on the level of national integrity, especially in the example of this study, the Sultanate of Aceh. With the ideology it adheres to, namely Islamic ideology, the Sultanate of Aceh complexly regulates all aspects of its people's lives. Starting from government, economics, law, to education.

Education, as the main spearhead in the Islamic religion, can be spread well through existing educational institutions as

well as various literary works written by ulama and intellectuals. Several ways to obtain education are part of the government's efforts, especially the Sultanate of Aceh, to educate its people. Because a nation that has quality and evenly distributed human resources will make it easier to achieve the goals and progress of a nation.

From these conditions, it is no doubt that the Sultanate of Aceh can become a Center for Islamic Studies for the people of Southeast Asia. Apart from the fact that the Aceh Sultanate is a strategic area for trade routes, it is also balanced by the activeness of its ulama and intellectuals in continuing to strive for the spread of Islam through education. This is certainly proof that education helps integrate the nation to achieve common goals, based on the ideology it adheres to.

CONCLUSION

From the scientific study that the author has described in the discussion section, it can be concluded that the Aceh Sultanate was the result of the amalgamation of Islamic kingdoms in the Aceh region around the 16th century AD, which experienced prosperity during the reign of Sultan Iskandar Muda. What underlies the progress of the Acehnese

Sultanate is Islamic law as the state ideology, being the center of study, intellectualism, and producing various Islamic literature. Therefore, Islamic education has become the main spearhead in the progress of the Sultanate of Aceh, to the point where it has the title Center for Islamic Studies.

Hopefully this scientific study can become a reference for thinking about the development of Islamic education in Indonesia. This is in line with the results of the study obtained by researchers, namely that education is one of the fundamental aspects of being able to integrate the nation in a better direction. Therefore, the results of this study can also be a reference for future researchers or as a basis for the development of Islamic education in Indonesia.

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