

Lasykar Syiah Hudan Contribution in Business Distribution of Islam in XIII Masehi Century Aceh

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Abstract

Lasykar Syiah Hudan is part of the Zawiyah Cot Kala College, the oldest in Aceh and Southeast Asia, built in the era of the sixth Sultan Peureulak Muhammad Amin Syah Johan Sovereign, early X century AD. One of the great scholars / teachers is Chik Abdullah Kan'an. Center for training activities in Aramiyah / Bayeun (present-day East Aceh). Besides being a professor, Chik Abdullah Kan'an was an adult who was also the leader of Wazirul Harb, the Shia Hudan army in Bandar Khalifah, known as "Teungku Chik Syiah Hudan" and his deputy was Commander Meurah Johan. The realization of the Lasykar Syiah Hudan, have contributed a lot (donations) in the effort to spread Islam through the missionaries / soldiers of Lasykar Syiah Hudan in Aceh and Nusantara / Southeast Asia in XIII AD. For example Meurah Gajah to Tamiang, Meurah Khair to Cot Girek Lhoksukon, Meurah Giri to Seureuleue Aceh Tengah. The objectives of this study were (1) to trace the location of the Syiah Hudan army, (2) the guidance and training of the Syiah Hudan Zawiyah Cot Kala army, and (3) the efforts and contribution of the Syiah Hudan army in the expansion and development of Islam in Aceh. This research design uses historical and critical methodologies. According to Gottschalk (1975: 18), that the study of the critical historical method, its substance excludes inauthentic material and concludes reliable testimony about the original material. The critical historical method consists of 4 (four) steps of the research process, namely gathering sources (heuristics), including primary, secondary and tertiary sources; criticizing these sources (both internal criticism and external criticism), interpreting the facts obtained from criticizing these sources, and historiography, namely reconstructing existing facts that have been interpreted in the form of historical writing, namely the process of synthesizing facts critically. The results of his research show that the contribution of members of the Shia Hudan missionary army, part of Zawiyah Cot Kala, succeeded in introducing Islamic da'wah in Aceh.

Keywords

Islam, Lasykar Syiah Hudan, business distribution, Aceh



I. Introduction

Research on Islamic Da'wah Lasykar Shia Hudan, Zawiyah Cot Kala, one of the elements of the Peureulak Islamic Kingdom, early XM century, during the sultan's era the sixth; Muhammad Amin Johan Syah bin Malik Abdul Kadir (641-665 H / 1243-1267 AD). Before being crowned sultan, he opened a university in Aramiyah Bayeun (Rantau Selamat East Aceh now), one of the Supreme Teachers; Chik Abdullah Kan'an, known as Teungku Chik Shia Hudan, came from Kan'an (Palestine / Persia) (Zainuddin, 2012: 117).

Arifin Amin (1986: 18) said that "Zawiyah Cot Kala Aramiyah was very prominent in the year 285 H / 899 AD, and the subjects taught were a combination of religious and general sciences. Hasjmy (1978: 58), said "Prospective preacher members of Shia Hudan

Da'wah learn; fiqh jinayat, fiqh munakahat and horse race training, sword skills / archery skills. The trainers / teachers of the Shia Hudan army besides Chik Abdullah Kan'an and Meurah Johan, Syekh Mahmud Quraisy, and Putri Anisah and Putri Latifah. The output of most of his students became preachers / *lasykar Da'wah Islamiyah*", and reactive made a large contribution in the effort to spread / expand Islam in Aceh / Archipelago.

His efforts and contributions were mostly to develop Islamic Da'wah to the east, west, north and south, even to the neighboring country of Brunei and succeeded in pioneering new Islamic countries, at that time. The realization of the Shia Hudan Islamic preachers in the XIII century, built a new Islamic education center in Aceh. For example Syekh Sirajuddin, opened Dayah Seureuleu, Syekh Mahmud Syah built Dayah in Lhoksukon, Syekh Yacob founded Dayah in Blang Peurian and Meurah Gajah, in addition to Qadhi Negeri during Raja Muda Sedia and also built a Dayah on the Continent of Karang in (1353-1398 AD) (Marliyah, 2017: 7).

In addition to the east and south, they are also active in the effort and development of Islamic broadcasting to the land of Pidie and Aceh Besar. The spread of Islam in Aceh at that time, also had a connection with the Hindu / Buddhist attack from the Sriwijaya Kingdom at the end of the 9th century AD. Many Ulama and Peureulak Kingdom officials while evacuating the spread of Islam to western countries; Tiro, Ribee and Sanggeue and succeeded in converting the population from Hindu / Buddhist adherents to Islam. From the land of Pidie, *Lasykar Syiah Hudan* continued to expand Islam to the westernmost country, with the main task of capturing the Hindu / Buddhist Indrapuri, Indrapurba and Indrapatra countries (Hasjmy, 1975: 29).

After the conquest of the country in Aceh Lhee Sagoe, Meurah Johan was crowned sultan, on Friday 1 Muharram 601 H / 1205 M (Hasjmy, 1975: 58). Meanwhile, Sheikh Abdullah Kan'an himself was the leader of the group of *Lasykar Syiah Hudan*, besides being active in the spread of Islam, he was also building "*Dayah Lam Keuneu'un*" (Hasjmy, 1959: 59). In addition to the expansion of Islam in the land of Aceh, other Shia Hudan Islamic missionaries / *lasykar* broadcast Islam to the archipelago (a neighboring country). Among others are; Mataram (East Java) by Maulana Malik Abdullah.

II. Research Methods

The design of this research uses historical and critical methodologies. According to Gottschalk (1975: 18), besides historical analysis, document studies and field studies or direct observation, historical and archeological research will also be reviewed. According to the Gottschalk study, "critical historical method research and its substance get rid of inaccurate materials so that the authenticity of authentic materials can be trusted in research studies" (Gottschalk, 1975: 18).

The research design above, from historical and critical methods, consists of 4 (four) stages the process; (1) collecting sources (Heuristics), both written and unwritten, consisting of primary, secondary and tertiary sources, (2) source criticism consists of external criticism to ascertain whether the document is fake or original, while internal criticism tests its contents and interpret the facts from reliable sources, (3) interpreting facts that can be accounted for, and (4) doing hisforiographics in the form of historical writing as part of the process of synthesizing facts critically.

In addition to historical and critical approaches, research observation techniques are also used by combining information and books and figures in the research location. In the study Moleong (2010), described "informants who help in providing information about the situation and background conditions of the research". In order for the data / facts to be more

accurate, the data source of the research object is more perfect. There are three stages of data analysis; First, data reduction was obtained from field notes during the research implementation. Both data present in the form of stories in a systematic and easy to understand manner. The third draw conclusions from the analysis in accordance with the formulation of the problem from the research results consistently and coherently.

The research stages mentioned above, then the initial steps starting from the pre-field stage, namely making the design and implementation of the research, determining the research field, ensuring the schedule and checking the correctness of the data. The second stage, which requires a researcher data collection tool. The process according to Surakhmad (1982: 162) "where the investigator will make direct observations (without tools) of the symptoms of the subject being investigated, both observations in the actual situation and in an artificial situation specifically held". The third stage is the selection of research locations and is based on the conditions of the field itself so that research activities can be carried out according to the research theme and considerations of geographical factors, limited time, cost, and labor.

III. Result and Discussion

3.1 Location of Lasykar Syiah Hudan

Based on studies of various written sources from literature and historical and archaeological cultural heritage sites; the location of the training headquarters for Lasykar Syiah Hudan, Zawiyah Cot Kala in Aramiyah Bayeun was built in the early Xth century AD (present-day East Aceh) (Hasjmy, 1978: 57). The historical and archaeological traces of the training location for the Shia Hudan headquarters, led by Chik Abdullah Kan'an Zawiyah Cot Kala are in Aramiyah Bayeun, built in the early Xth century AD. In the study of Junus Djamil (1968: 6) "Sulthan Makhdum Muhammad Amin Syah bin Malik Abdul Kadir (1243-1267 AD) an Alim, before he was crowned sultan, had opened an Islamic Religious College in Aramiyah Bayeun".



Figure 1. Used Zawiyah Cotkala Location

Source: Researcher's Surve Collection (05 August 2020)

Based on sources from Zainuddin, Ali Hasjmy, and Djunos Djamil, the former location of the Shia Hudan Zawiyah Cot Kala headquarters is located in Aramiyah Bayeun, built in the early X century M. Ibrahim Daud (03 August 2020) gave information that the location did not leave a mark on the local population. But can make donations from Zawiyah Cot Kala services to its residents; (1) in Bayeun the name "Dusun Cot Kala" (current PKS location) was born in Bayeun, and (2) "the establishment of a unit of the Madiatul Diniyah Zawiyat Cot Kala Foundation, led by H. Rusli Hasan", (3) Zawiyah Cot Kala located in on a hill or

cot, then "Zawiyah on top of the hill / cot Kala" was born, and (4) Zawiyah Cot Kala is located on the hill "Seuleumak", and is about 3 km from the Medan-Banda Aceh black road.

According to Ibrahim Daud, a 70-year-old Aramiyah resident, "to his knowledge in 1963, post-seminar at Rantau Kuala Simpang proved that the former location of Zawiyah Cot Kala was in Aleue Seuleumak. And in Gampong Aramiyah Bayeun the location of the Ulama Dormitory was built, the name "Bukit Guru" is behind the Headquarters of the Brimob Unit for the Aceh Region Battalion B Pelopor Kompi-2, Medan-Banda Aceh Km. 419 Birem Bayeun 24451", the distance is about 3 km from the Medan-Banda Aceh crossing to the former location of the Teacher Dormitory, about 100 meters.

Ibrahim Daud's opinion, was also confirmed by Teungku Zulkifli Ali, the leader / teacher of Balee Aramiyah (05/08/2020) that "the information was obtained from Nek Tu (guree / Imam Yusuf), then up from Teungku Syakubat and Teungku Aramiyah that the location of the Lasykar headquarters Shia Hudan is based in Zawiyah Cot Kala, Bayeuen Rantau Selamat, but his teacher's dormitory / housing in Aramiyah / Bayeuen was part of the former Peureulak Kingdom. Even though the distance is 3 Km, where the teachers who live in Aramiyah, not all of them come every day, but take turns and share the schedule of the learning process every day to teach to Zawiyah Cot Kala in Bayeun. According to Hasjmy's study (1978: 57) that "the Zawiyat Cot Kala Higher Education Center was the first to be built in Southeast Asia and its location is in Aramiyah Bayeun" (present-day East Aceh).

From the historical study above, the former location of the Da'wah Islamiyah Hudan Zawiyat Cot Kala was built in 1243 AD, and has been around 737 years or 7.5 (seven and a half centuries) ago, and had a major impact on the birth of the name STAIN College Zawiyah / IAIN Cot Kala Langsa, 14 October 1980 is now located in Gampong Meurandeh and adjacent to Samudra University (both are institutions that are proud of the people of the East coast of Aceh and lecture centers for the nation's children).

3.2 Coaching and Training of Lasykar Syiah Hudan Zawiyah Cot Kala

Lasykar Da'wah Islamiyah Shia Hudan Zawiyah Cotkala, the oldest in Southeast Asia at the beginning of the X century AD. The activities of the university besides the center for learning Islamic religious knowledge at that time, also opened a unit of Syiah Hudan (Wazirul Harb / equivalent to the Military Academy) with the aim of producing mubaligh / soldiers in strengthening the sovereign territory of the Peureulak Islamic Kingdom itself and expanding the spread of Islam to various other areas in Aceh and Nusantara (Hasjmy, 1975: 30). Famous senior teachers / trainers besides Chik Muhammad Amin himself, also Chik Abdullah Kan'an (from Terim Handramaut / Persia), and assisted by Meurah Johan and Putri Latifah from Lingga and Peureulak, most of the teachers were even brought from Persian Alawiyyin / Iran to provide lessons / printed books from Persian origin (Middle East),

The santri trainers / warriors of the Shia Hudan army, as well as most of the Peureulak Kingdom officers / officers. His job is to educate and train students who are studying at the Islamic college. The students / soldiers received various fields of Islamic religious knowledge, namely; fiqh jinayat (criminal law), fiqh munakahat (law of marriage), fiqh dualy (law of state administration), falaq (astronomical knowledge), tasasawuf and tafsir. The coaches and coaches train the Shia Hudan santri / warriors in the activity of spreading Islam, as well as deepening the knowledge of Tariqat, the knowledge of Mua'rifat and various kinds of wisdom which are of high quality to prospective missionaries / soldiers (Hasjmy, 1978: 68).

An educational institution, including that which has an Islamic nuance, certainly has a goal in that direction. He hopes that his students become people of faith and piety by having competitive and comparative advantages. They are expected to have a balance between

physical and spiritual strength and high sensitivity or in other words besides being expected to be students and students who are cognitively intelligent they must also have a high sense of responsibility and have good friendship towards parents, teachers and others (Siregar et al, 2020).

Islam is a religion of da'wah means religion which always encourages its followers to always actively carry out da'wah activities (Batubara et al, 2019). In addition to Islamic religious knowledge, he also teaches world science to students / soldiers as a candidate for preaching Islamic Da'wah to become a Shi'ah Hudan army and introduces / introduces multi-disciplines, namely; horse racing training, sword skills games, archery methods, horse riding and grappling techniques or pencat silat (martial arts in combat against enemies). All students / students / soldiers consisting of men and women in demanding their knowledge have the same rights and obligations in Islam. Among them are the trainers, from the military academy (lasykar Syiah Hudan): Chik Abdullah Ka, and Meurah Johan, whose job is to instill the soul of a knight and the mentality of a candidate for preaching missionaries / lasykar Dakwah Islamiyah,

3.3 Efforts and Contribution of Lasykar Syiah Hudan in the Expansion and Development of Islam in Aceh and the Archipelago

Lasykar Da'wah Islamiyah Syiah Hudan, apart from his work as an official at the Peureulak Royal Palace, but his big task is in the effort to spread and expand Islamic territory in Aceh and the archipelago. His contribution after becoming a Ulama, then spread and expanded Islam in countries that still did not accept the teachings of the Prophet Muhammad in Aceh and the archipelago / Southeast Asia. Efforts to spread it through Shia Hudan preachers / Lasykar Dakwah, under the control of Chik Abdullah Kan'an himself, and his deputy Prince Meurah Johan who is supported by Qaid Saifullah, Qaid Asududdin and Chik Mahmud Alam (Chik Bandar Khalifah) by sending soldiers / preachers / preachers -dai quality throughout Aceh and the archipelago in an effort to spread Islamic da'wah from the fostered officers / lasykar Syiah Hudan, Zawiyah Cot Kala (Hasjmy, 1978: 56).

Table 1. Lasykar Syiah Hudan in the spread of Islam in Aceh and Nusantara Region based on the XIII Century of Masehi

No.	Mubaligh / Ulama / Soldier	Year	The location
1	Meurah Ishaq (Syekh Sirajuddin)	987	Lingga Takengon
2	Meurah Gajah (Teuku Ampon Tuan)	1103	Karang Baru Tamiang
3	Meurah Khair (Sheikh Mahmudsyah)	1134	Negeri Salasari Pase I
4	Sheikh Muhammad Jakob	1210	Blang Peuria Samudra
5	Shaykh Abdullah Kan'an	1205	Indra Purba, Sedu and Lamuri
6	Meurah Johan	1205	Darussalam Aceh
7	Maulana Malik Abdullah	1090	Mataram (East Java)

Source: Junus Djamil, 1968; Hasjmy, 1975; Hasjmy, 1978 and Arifin Amin, 1986.

Based on the table above, the contribution of the Da'wah Islamiyah lasykar Syiah Hudan, Zawiyah Cot Kala, his duties in Aceh and the archipelago at the beginning of the X to XIII centuries AD, actively carried out the spread of Islam to various countries in Aceh, especially Meurah Ishak (Syekh Sirajuddin) to develop Islam. to Linnga (Aceh deepening)

and actively preaching Islam to the people of Central Aceh. He was not only in Lingge but also in the country of Sibayak Lingga. Also built "Zawiyah Seureuleu". Meurah Ishak's (Syekh Sirajuddin) efforts to reach Karo country (the Aceh-Sumatra border region) spread and develop Islam (Gayo, 1983: 39).

Meurah Gajah, developing Islam to the land of Tamiang (Karang Baru), around 580 H / 1184 AD, together with a group of people from the village of Peunaron (Gayo Geutanyoe) Tanah Alas country, came from Peureulak country (one of the Shia Da'wah Lasykar Hudan Zawiyah Cot Kala), descended through the Kreung Jeureuneh River to Lhok Batu Karang . It was there that Meurah Gajah opened a new country (Negeri Karang) in Kuala Simpang now) and a poet, great scholar and wise Islamic preacher. He was the only Islamic missionary at that time who carried out Islamic preaching in the land of the Tamiang Continent to Aru (present-day Milk Base) (Junus Djamil, 1968: 18).



Figure 2. *Elephant Meurah Elephant in deep Aceh Tamiang*
Source: Collection and observation (05/08/2020)

Meurah Gajah (Teuku Ampon Tuan) as a great Ulama and the Da'wah Force of Zawiyah Cot Kala, and his grave was found in Pematang Durian Sekerak, Aceh Tamiang deepening. The route to its location is by crossing the Hamdan hill road and transportation via Sei Tamiang (Ketek fleet), a distance of 30 Km, to the deepening of the southern part of the Tamiang region.

While the contribution of Meurah Khair (Syekh Mahmud Syah) together with the Da'wah Islamiyah group of Shia Hudan, moved to the western region (Cot Gireek Lhoksukon) in 515 H / 1134 AD, opening and building a new country there in the effort to develop Islam in the Lhok Sukon area. Salasari Pasai I country, which initially went to the western region of the north coast of Aceh (Junus Djamil, 1968: 10). He is known by his name "Meurah Khair" (one of the Mahmud family of Peureulak country), the common people call him "Meurah Giri" and his nickname is Maharaja Mahmud Syah. This king is seen as the first king in the kingdom of Samudra / Pasai, who ruled in 434-470 H / 1098-1134 AD (Junus Djamil, 1968: 10).

Meurah Khair's grave was found behind the Baitul Huda Mosque, Geudubang (Tanah Datar) Hamlet in the middle of the PT. Perkebunan Nusantara-I Cot Girek Lhoksukon, the distance is 17 Km from Lhoksukon to calculus 12 (12 Km), Cot Gireek District; the route through Aleue Seunambu-entering the PTP.Nusantara-I Gireek-Simpang IV-R complex. Jaya arrived at Dusun Geudubang (the location of sacred tombs).



Figure 3. *Christmas Khair grave in Cot Girek Lhoksukon*

Source: Research and Observation Collections, 2020

Great Ulama Meurah Khair (Teungku Chik Mahmud Syah), the length of the tomb is 3 meters and around it there are five other tombs as his own family. You can see that the tombstone is still upright, in the form of 3 (three) domes and the legs are 4 (four) levels. This Meurah Khair tombstone, is thought to be contemporary and similar to the tombstone of Meurah Gajah (Teuku Ampon Tuan) in the country of Taming, who are both Shi'a Hudan Da'wah Force / lasykar, from Zawiyah Cot Kala led by Chik Abdullah Kan'an.

According to a statement from Mr. Lukman, the guardian of Meurah Khair's grave, including a great Islamic religious scholar in the Cot Girek country, Lhok Sukon country, did not know where he came from. Meanwhile, according to the researcher, Meurah Khair (Teungku Chik Mahmud Syah), during the reign of the Peureulak Kingdom in the era of the Sulthan Makhdom Alaidin Malik Mahmud Syah Johan Berdaulat (1098-1134 AD), had sent a number of large Ulama in the unit of Da'wah Islamiyah Shia Hudan mission to develop Islam (Hasjmy, 1978: 57).

Meurah Khair, also a great Ulama in Geudubang Cot Girek; Local residents call it "Makam Teungku Chik Tuteu Raya", because there used to be a large bridge in the area for clearing agricultural land and an ancient tomb was found, during the clearing of pineapple plantations (now PT.Perkebunan Nusantara-I, Cot Girek Lhoksukon, transition from rubber / rubber plantations) , sugar cane and the largest sugar-making factory in Southeast Asia during the New Order era).

Mr Lukman (guardian of Meurah Khair's grave), the surrounding community considers it a "sacred tomb" (Waliyullah). People from outside come / visit the sacred grave, their desire to break the vows by slaughtering goats every Monday and Thursday. Mr. Lukman himself once vowed that if he was physically fit he would go on the pilgrimage and would build the sacred tomb, his vow was granted. When he returned from the Holy Land (Mecca-Saudi Arabia), he immediately gave up his vow, which was to make the border of his tomb with concrete (Interview with Lukman, 29 August 2020).

Apart from the four members of the Shia Hudan Islamic lasykar as the spread of Islam in Aceh, Chik Muhammad Yakob is known as "Teungku Chik Blang Peuria", a Ulama who broadcast Islam in Geudong. His presence was during the reign of Maharaja Nurdin sultan al-Kamil who ruled Samudra / Pase years (550-607 H / 1155-1210 AD), including Islamic preachers from Peureulak, part of the Lasykar Dakwah Syiah Hudan and the founder of the Blang Peuria Dayah Education center as a means of broadcasting Islam in the Kingdom of the Ocean / Pase (Suwondo, 1984: 14).



Figure 4. *Pusara Chik Yakob Blang Peuria Samudra*
Source: Koloksi researcher (August, 2020)

Results of interviews with tomb keeper Sofyan Adam (10 August 2020); (1). Jirat Raya Teungku Chik Yakob, before it was built, this tomb was indeed high, (2) the tomb complex was 7x8 m wide, built by the Aceh Provincial Education and Culture Office, in 2018, and (3) Teungku Chik Yakob Tomb one of the five other tombs in Jirat Raya Blang Peuria complex, Samudra Building.

During the time of Maharaja Nurdin sultan al-Kamil, Teungku Chikh Muhammad Yakob's contribution to Samudra / Pase was enormous at the beginning of the 13th century AD, his services through the Blang Peuria Islamic College today gave birth to many students as preachers in the effort to develop Islam. within the Kingdom of the Ocean on the north coast of Aceh. The saying is that "Elephants die leaving their tusks and humans die leaving their names". He died on 15 Muharram 630 H / 1233 AD, and his grave is known as "Tomb of Teungku Chik Jirat Raya in Blang Peuria", Samudra Building (North Aceh Regency now) (Hasmy, 1979: 57).

Others took part in the efforts to spread and expand Islam in the ranks of the Da'wah Islamiyah Shi'a Hudan, Zawiyah Cot Kala moved to a new country in the western part of Aceh, in the 13th century AD. The route is based on the map below;



Figure 5. *Lasykar Syiah Hudan Land Routes*
Source: Author's Collection (2020)

In addition to the spread of Islamic Da'wah through the land deepening route, it was also broadcast by the Shia Hudan Da'wah Force using the sea route that departed from the Port / Bandar Khalifah Peureulak to the coastal countries of the westernmost tip of Aceh

Besar in the late XII to early XIII M century, namely -the previous country which still adheres to Hindu / Budah, after Pidie. Then the group of Lasykar Da'wah Shia Hudan, led by Chik Abdullah Kan'an Batch 1, continued to other new countries, for example; Indra Puri, Indra Purba, and Seudu (Aceh Besar) have their duties in efforts to expand and develop Islamic teachings throughout the Land of Aceh (Zainuddin, 2012: 86).



Figure 6. *Lasykar Syiah Hudan Sea Fleet*

Source: Images for 13th century Islamic merchant ships (2020)

Through sea transportation, Da'wah Islamiyah Syiah Hudan troops spread Islam to the land of Aceh Besar, as the 2nd generation led by Meurah Johan Deputy Commander of the Lasykar Syiah Huda Force (son of Adi Genali, from Lingga country in 1205 AD), in an effort to help the group in the country of Indra Purba, with a total army of 500 people, consisting of 400 soldiers / preachers and 100 officers, both middle and low or high-ranking officers, of which there are 18 female officers in addition to 75 female soldiers in the expansion and development efforts. da'wah Islam to Aceh Besar (Hasjmy, 1975: 29 and Junus Djamil, 1968: 28).

The process of Islamization in the land of Aceh Besar took place faster, because the first one succeeded in capturing King Indra Purba and his daughters Indra Kusuma and Laksamana Maharani Nian Nio (Putroe Neng) from the Kingdom of Sedu, by surrendering and converting to Islam through the marriage route between Meurah Johan ; Deputy Commander of Lasykar Syiah Hudan with Ratu Nian Nio at Panton Bie Palace (Hajmy, 1975: 94/95). Meurah Johan and Syekh Abdullah Kan'an's efforts in the countryIndrapuri, Indrapurba and Indrapatra, known as Aceh*Lhee Sagoe* both broadcast and expand Islam in the land of Aceh Besar.

Safter For 25 years, Maharaja Indra Sakti died, so his son-in-law Meurah Johan (deputy commander of the Syiah Hudan) was appointed king of Indra Purba with the title Sulthan Alaidin Johan Syah, and Indra Purba Kingdom was made the center of Islamic government in Aceh*Lhee Sagoe* with a new capital city on the banks of the Kuala Naga river (Krueng Aceh now) and named "Bandar Aceh Darussalam". This proclamation took place on Friday in the month of Ramadan 601 H (1205 AD). Meurah Johan, in addition to building the new state capital Bandar Aceh Darussalam, also established a location as a resting place (city of rest) in a mountainous area, on a plateau called Gle Weueng, in the deepening section called the Mamprai / Sibreh Aceh Besar village (Hasjmy , 1983: 55 and 56).

While Sheikh Abdullah Kan'an as the leader of the Shia Hudan Islamic Da'wah Institute, in Aceh Lhee Sagoe continued to activate efforts to spread Islam, and built an Islamic Education Center, later known as Dayah Lam Keuneu'un, and he himself became its leader (Hasjmy, 1959: 59). Apart from his contributions to a scholar and Umara in Aceh

Besar, he also actively introduced the pepper plant, which originated from the Middle East, known as "Teungku Chik Pepper Plant". After his death, his body was buried in Gampong Leugeue Darul Imarah. Later the people of Aceh Besar enshrined the village's popular name from Teungku Chik Kan'an to Peneu'en or Lamkeuneu'en as the leader of Dayah Lampeuneu'en (Hasjmy, 1978: 58).



Makam Syekh Abdullah Kan'an

Figure 7. Pusara Chik Lampeuneu'en Aceh Great

Source: [https:// www.jefeedews.com](https://www.jefeedews.com)> syeiPanglima from Kan'an Land at Indrapuri Fort, 601 H / 1205 AD (13/08/2020).

The tomb of Chik Abdullah Kan'an, the famous Tomb of Teungku Chik Syiah Hudan, and its building on top of a mosque-shaped peak, the headstone is engraved with calligraphy writing and in front of it is an old well with a ring made of earth, see carved around the outer circle. There is also an old Chinese-made urn filled with water as a face wash (an antidote for those who come to Teungku Chik's grave. In addition, there is a unit of religious / dayah prayer center called "Dayah Bustanul Fata". But Chik Abdullah Kan 'Tomb (Chik Syiah Hudan) people really respect and believe that until now there are still many people who come / visit to give their vows as "Waliyullah Ulama" (Hasjmy, 1975: 41).

While from this, the people of Aceh Besar and outside the region have great respect for and the sacred grave of Chik Abdullah Kan'an, who is 800 years old, consider a "Waliyullah" Which is very glorified. Rusali Basyah (1 September 2020) said that "around the 1970s, every Monday and Thursday; people who visit the grave of "Waliyullah", give up their vows and hold a goat-cutting canduri and give a white cloth to cover his grave which is considered sacred ". Even every year they also hold a pepper canduri, known as "Teungku Chik Kan'an, a pepper carrier to Aceh" up to his feet.

IV. Conclusion

Lasykar Da'wah Shia Hudan, Zawiyah Cot led by Chik Abdullah Kan'an, and his deputy Meurah Johan with the great ulama / preacher in the era of the Peureulak kingdom in the XIII century AD, made many contributions (donations) in efforts to spread and expand Islam to countries in Aceh and the archipelago. For example Meurah Gajah to Tamiang, Meurah Ishak to Seureuleue Aceh Tengah, Meurah Khair to Cot Girek Lhoksukon and Meurah Johan to Aceh Besar. East Java, by Maulana Malik Abdullah. Its activities open dayah as a broadcasting facility and develop Islamic teachings to the population. Also succeeded in making the biggest contribution and being able to change the lifestyle of the population / society in Aceh and the archipelago from being Hindu / Buddhist to Islam in

accordance with the teachings of the Prophet Muhammad based on the Qur'an. Even in the field of changes in customs, socio-economy, education and politics.

Through this paper, the researchers suggest to related parties (1) Academics conduct further research, (2) Local Governments pay attention to and build Cultural Heritage Sites (SCB) as well as material assistance, (3) District and Aceh Governments assist funds for SCB, to become a location for Religious Tourism as incam input for local residents.

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