

Traditional Islamic Education Institutions in Aceh

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Abstract

Islamic education in Indonesia has been the main priority of the Indonesian Muslim community since the beginning of the development of Islam. This is in line with Islamic education activities in Indonesia which were born and grew in line with the development of Islam in Indonesia. In addition to the magnitude of the meaning of education, the importance of Islamization plays a very important role in encouraging Muslims to carry out Islamic teachings even though the system is simple and carried out informally. This is because the religion of Islam came to Indonesia brought by Muslim traders, while trading they broadcast the religion of Islam and whenever there was an opportunity they provided education and teachings of the Islamic religion. The emergence of meunasah, skeleton, Dayah as a traditional educational institution is closely related to the transfer of the education system from Madrasah Nizamiyah to the Aceh region which is combined with the government system so that a close relationship can be found between adat and religion. The education system in the reign of Sultan Iskandar Muda was a government program that was structured to take care of education. Based on the level and level of education in Aceh, it is known that Islamic educational institutions in the archipelago such as Meunasah (elementary level), Rangkang (junior secondary level), Dayah (upper secondary level), Dayah Teungku Chik (diploma level) and Jami'ah Bait al- Rahman (university level). As Islamic educational institutions in the archipelago, Rangrang, Meunasah and Dayah have different learning systems according to the level of scientific quality.

Keywords

Meunasah; rangkang; dayah



I. Introduction

Educational institutions or often referred to as educational institutions are a system that allows continuous education to take place in order to achieve educational goals. The existence of institutions in society, in the process of civilizing the people, is a cultural and educative task and responsibility towards students and their communities that is increasingly difficult. The responsibilities of educational institutions of all kinds according to the Islamic view are closely related to efforts to succeed in their mission as a Muslim.

Islamic educational institutions are the result of ideas that are sparked by the needs of the community which are based on, driven and developed by the spirit of Islam (al-qur'an and al-sunnah). Islamic educational institutions as a whole are not those that come from outside, but in their growth and development have a close relationship with Islamic life in general, Islam has known educational institutions since the early seconds of revelation to the Prophet Muhammad. The house of al-Arqam ibn Abi al-Arqam was the first educational institution.

The first noble teacher was the Prophet Muhammad with a small group of followers who believed in secret, and it was in the house that the Prophet taught them, as well as the system implemented by the halaqah system.

Islamic educational institutions are not frozen institutions but flexible, which can develop and progress according to their needs, time and place. This happens due to the development and expansion of Islamic areas which have an impact on increasing population growth, as well as the desire to obtain adequate learning activities.

According to A. Hasjmy, the first Islamic kingdom in Indonesia was the Peureulak kingdom (225H/840M). Since the time of the Peureulak kingdom, the king's (sultan) attention to religious education was quite large. This was marked by the establishment of the Dayah Cot Kala Islamic education center (Zawiyah Cot Kala). Hasjmy said that this educational institution is the oldest in Indonesia, even in Southeast Asia. Meanwhile, during the Samudera Pasai Kingdom, Islamic religious teachings were held in the royal mosque in the form of halaqah or zawiyah.

The teaching method that is applied with the halaqah system, and it turns out that this is in great demand by the community, is so interested in halaqah that it is no longer only visited by adults, but also children. From this arose the need to provide special education for children and Islamic educational institutions were born in Aceh. With the birth of the Islamic educational institution, since centuries ago, Aceh at that time no longer recognized illiteracy in general.

II. Review of Literature

2.1 Ulama and Islamic Educational Institutions

The social institutions that are most closely related to the ulama are educational institutions that are related to their status as intellectual elites. The relationship between scholars and educational institutions is present in the form of a relationship that is mutually related and requires each other. There are two patterns of relationship between ulama and Islamic educational institutions. On the one hand, Islamic educational institutions are a means of transmitting knowledge for the knowledge possessed by scholars, while on the other hand, formal or informal institutions of education are a means of forming and cadre of scholars.

In relation to educational institutions, ulama are involved as functionaries who have a central role. This role is seen in every stage of the development of Islamic educational institutions in various forms such as majlis, halaqah, maktab, kuttah, jami', madrasah, zatuiyyah and ribat.

The mosque is an educational institution as an institution that first appeared was informal and independent. The function of the mosque as a means of teaching has been known since the time of the Prophet. As the holder of the authority to interpret the verses of the Qur'an, often inside the mosque and even outside the mosque, the prophet was asked about various issues concerning aqidah and morals. The Prophet Muhammad then gave an explanation in front of the listeners who formed a circle in front of him (halaqah). This tradition was then continued at the time of the companions with additional hadith as material, where later at this time the term ahl 'ilmi was associated with people who memorized many hadiths. In later times, teaching materials have begun to vary, ranging from fiqh, language to Arabic poetry.

The mosque in its role as a center for teaching and education is always wide open and visited by people who feel they are capable of giving lessons to the community. Ulama come to the mosque on their own initiative to teach their knowledge to the community. People who are interested take a place to sit in a circle as has been practiced at the time of the Prophet. In

mosques, scholars play an informal role in providing teaching and education to the community. The bond that exists between the ulama as teachers and students is based on a moral attachment in a sacred relationship, and Muslims take knowledge from these teachers based on awareness.

This is different from the educational institutions of meunasah, framework, and dayah. The establishment of the institution is usually associated with the figure of a scholar. Meunasah, Rangrang and Dayah institutions are usually established and donated by funders with a specific purpose, for example for the interest of the school and its operational implementation is left to a cleric who is believed to be able to develop the realization of that goal. It can be seen for example, Tgk H. Hasan Kruengkalee, the son of Aceh who returned from Arab land in 1916, he immediately took over the leadership of the Kruengkalee dayah, which since the war with the Dutch had not been taken care of anymore. With a new spirit generated from his years of education in Mecca and driven by his youthful spirit, Tgk. HM Hasan Kruengkalee rebuilt the dayah. In a short time, Dayah Kruengkalee has turned into the largest center of Islamic religious education in Aceh in line with other big names such as; Dayah Tanoh Abee, Dayah Lambirah, Dayah Rumpet, Dayah Jeureula, Dayah Indrapuri, Dayah Pante Geulima, Dayah Tiro and Dayah Samalanga. All of these dayahs were born and raised on the basis of the character and spirit of the Acehnese people at that time.

2.2 Aceh Educational Development Center Institution

Moving on from a doctrine that is always passed on to his students who have finished studying or studying at dayah to complete this, Tengku Chiek or Teungku Dayah tells his students that when they finish or graduate from Dayah, teaching religious knowledge while preaching is an obligation from God as something of worship value, and become a figure who has complete independence in living all lines of life. The doctrine instilled by the dayah ulama eventually became a routine activity or the daily work of the santri who had completed their studies at the dayah, to spread and develop their knowledge in the midst of society, and to live independently both in terms of business and in developing recitation balee.

By capitalizing on traditional teaching patterns and without prioritizing material (wages earned), the students open recitations in homes, meunasah, balee semeubeut, dayah, mosques and other places of study. The education program can run smoothly without any complaints about the difficulties felt by the dayah ulama.

If viewed from the periodization, there are several periods in observing the development of education in Aceh. In this case, it can be divided into four periods, each with its own characteristics. The four phases are the sultanate period (1297-1910), the Dutch colonial period (1910-1942), the Japanese occupation period (1942-1945), and the post-independence independence period (1945-present). The four periods have their own characteristics and specificities. However, this paper focuses more on the sultanate period, which will be examined about the existence of the first institutions of the archipelago, namely meunasah, framework and dayah.

Glancing at the development of education in Aceh, there is nothing but Islamic education itself. Where this can happen because between Acehnese customs and Islam have been fused and ingrained. The development of education in this area is often the area that initially accepted Islam in the archipelago, becoming the forerunner of Islamic education throughout the archipelago. As the initial phase of education, according to Haidar Putra Daulay, it takes place in a traditional manner, centered on its implementation in the mosque, meunasah, rangang and dayah. These institutions are traditional Acehnese educational institutions that have been known for centuries.

If we look at the history of Aceh, precisely at the beginning of the entry of Islam into Aceh, it can be seen that shortly after the establishment of the first Islamic kingdom in the archipelago on 1 Muharram 225 H, namely the Islamic kingdom of Perlak, the first step taken by the Islamic kingdom was to establish educational institutions in each village with the name madrasa (by the Acehnese called meunasah), and in each mukim a further education institution called zawiyah (roughly called SMP/MTs nowadays), in certain places a higher education institution, called Zawiyah Teungku Chiek. Where at this level has been taught even higher knowledge as well as understanding in Arabic.

2.3 Meunasah Institution Existences

The first educational institutions that developed in Aceh consisted of meunasah and dayah. Meunasah Etymologically, it comes from the Arabic language, namely madrasa, which means a place of learning. In the course of time, the word madrasa was changed by the Acehnese into meunasah. The terminology is a place for prayer and is also used to learn about Islamic knowledge at a basic level including people who are just learning to read the Qur'an.

Meunasah some call meulasah, beunasah, beulasah, as is known by the Acehnese ethnic group. Also known as manasah or balai, as the Aneuk Jameë say, and meurasah (according to the Gayo, Alas, and Kluet ethnic settlements). Meunasah is a term that is native to Aceh and has long been known in Aceh, but since when it was discovered it is not so clear historically. Meunasah is a building located in every village. Meunasah is usually in the form of a house on stilts which consists of two parts. The first section is slightly lower than the second, which is an open space called the meunasah porch. This section serves as a meeting place both formal and informal for gampong residents.

The second part of the meunasah is a closed or semi-open room and is the main building of the meunasah, its function is as a place for religious activities, such as congregational prayers and recitation places. It is in the meunasah that all gampong activities are centered, both related to social and religious activities. Thus the existence of meunasah for the people of Aceh becomes important as a center for various activities that take place in people's lives.

The main function of the meunasah is as a place of education for the gampong community. Meunasah is not only a place of education for children and adolescents, but also used as a place to study religious issues for village elders called "meudrah". Ulama who are used as sources for meudrah studies are usually imported from outside the village, which is considered sufficient in Islamic science. Meunasah also functions as a place for resolving various disputes in the community, a place for holding peugatib ceremonies (aqad nikah) and a place for solving various community problems related to the interests of religious symbols.

Meunasah Led by Teungku Meunasah who manages all religious activities in the gampong, he was chosen by the gampong community for consideration of having adequate religious knowledge and being able to teach the Qur'an and other practical religious knowledge to the community. Therefore, the teungku meunasah has a duty as a teacher who teaches the Qur'an to children and youth and leads congregational prayers in the meunasah. Tradition in Aceh, children from the age of four are taught to recite the Koran. For boys, under the age of ten, they are required to sleep in the meunasah to be educated and taught the Koran by the meunasah teungku. Children who are able to read the Qur'an and carry out some of the worship practices obtained at the meunasah can continue on to a higher education institution, namely Rangkap or Dayah.

In a place full of socio-religious activities like this, children in Aceh grow up. They take lessons directly from the various activities of educational institutions above, so there is a forging process of internalizing knowledge and religious awareness in children.

2.4 The Existence of the Rangkang Institution

Rangkang is generally built like a small house in almost every mosque. This framework was built by the gampong community in a certain mukim area, which is located around the mosque. The management of the skeleton is the *teungku* who has received a higher education than the skeleton. In this case, the author's assumption is that the framework is a free place that can be functioned by the entire village community as *balee semeubeut*, *meudikekey*, *meurapai*, Rangkang also acts as a place for community deliberation, especially deliberations carried out after the five daily prayers, and so on.

The term skeleton can be equated with the term *jamboe* or *balee*, and the role of this skeleton is the same as *meunasah* and *dayah*, but is more general in nature. However, the role of the skeleton is very strategic in the Acehnese community, it is proven that until now the skeletons in Aceh still exist and survive and are functioned by the community in every event of interest to this day.

2.5 Dayah Institution Existences

The higher education institution is the *dayah*. The establishment of the *dayah* is different from the construction of the skeleton. Usually the *dayah* is established at the initiative of a *teungku/teungku chiek*. The *dayah* managed by the *teungku chiek* is called the *dayah teungku chiek*. Youth who go to study to *dayah* are called *meudagang* (go to study). Students who study in *dayah* are also called students and they also have the title of *teungku*. From that education in the sense of an institution, if we look closely, its development can be distinguished in several levels and periods, and between periods also has a distinctive and unified system that distinguishes one from another.

A typical Acehnese educational institution, hereinafter referred to as *Dayah*, is an institution that initially positioned itself as an educational center for cadre of scholars. Its presence as an Islamic educational institution in Aceh can be estimated to be almost as old as Islam in the archipelago. The word *Dayah* comes from the Arabic language, namely *zawiyah*, which means corner. The term *zawiyah*, which literally means corner, was first used in the corner of the Medina mosque when the Prophet Muhammad preached in the early days of Islam. In the Middle Ages, the word *zawiyah* was understood as the center of the religious and mystical life of Sufism adherents, therefore, it was dominated only by nomad scholars, who had been brought into the midst of society. Sometimes this institution is built as a religious school and at certain times the *zawiyah* is also used as a lodge for seekers of spiritual life.

In terminology, *dayah* can be interpreted as an Islamic educational institution that has at least three main elements, namely the existence of a *chiek*, who educates and teaches as well as a leader of the *dayah*; there are students (*santri*) who study and are in hostel, and there is a mosque or *mushalla* as a place for congregational prayer and a place to study.

The existence of *dayah* education in Aceh as the basis for the defense of the Acehnese people has been maintained from generation to generation from the past until the independence period and even today. This form of defense can be described from various aspects, such as in the *ulama cadre* system, the education system and the *dayah* curriculum as well as fund management and so on. Seeing the form of a strong *dayah* defense and its role in people's lives from ancient times to the present day, it is not surprising that many groups want to embrace *dayah* under the pretext that they will provide assistance for the advancement of the *dayah*. Even during the New Order era, political party activists were aggressively doing this, even though if examined in depth, it is clear that their goal was to hope for mass support.

III. Result and Discussion

3.1. Characteristics of Traditional Aceh Educational Institutions

As has been stated that the framework, meunasah and dayah are typical Islamic educational institutions that have existed in Aceh since Islam itself came to this region, the education system is also built on the basis of Islam by accommodating Acehnese cultural values which are upheld. Then embraced and obeyed by the entire civitas educational institutions. The values that then form the characteristics of the dayah are at least reflected in the five pillars, namely.

a. Sincerity

This pillar of sincerity becomes the spirit or spirit of the civitas traditional education institutions in every activity carried out. Both Tengku who devoted his knowledge to students and Simeudagang when studying at the institution was done with full awareness and sincerity; not driven by ambition to obtain certain benefits, but solely for the sake of worshiping Allah. This pillar of sincerity is a very important pillar for the dayah community, which is firmly established with a belief that teaching or learning and then practicing religious knowledge is an obligation for every Muslim.

b. Simplicity

The pillar of simplicity is also a very inherent identity. Great simplicity, of course, is not synonymous with passive, poor or deprived, but contains elements of strength and fortitude, mastery and self-control in facing various difficulties in life. Therefore, the entire community of traditional educational institutions are individuals who are simple, big-hearted, brave and always ready to face global developments and dynamics.

c. Brotherhood of Ukhuwah Islamiyah

The next identity in the life of traditional educational institutions is brotherhood so as to strengthen ukhuwah Islamiyah. The entire curriculum content of the institution is loaded with the values of Islamic brotherhood, both implied and implied. The spirit of brotherhood that strengthens ukhuwah Islamiyah is reflected in their daily behavior. Personal interaction between individuals is based on the spirit of brotherhood by prioritizing democratic attitudes, not wanting to win alone, respecting others, feeling the same as sharing and other shared attitudes.

d. Independence

The next identity is independence. The independence of traditional educational institutions as an educational institution has been proven since its existence in Aceh, where traditional educational institutions in Aceh are generally able to guarantee their existence without relying on or expecting parties to help the life of the institution. This means that educational institutions in Aceh can survive precisely because of this spirit of independence, so that the spirit of entrepreneurship (entrepreneurship) actually develops rapidly, both in the service sector, agriculture, plantation, livestock, fisheries, trade and other real sectors. His independence is also clearly reflected in the lives of his students, one of which is in the dayah educational institution. The life of the santri while still studying at the dayah or after finishing studying at a certain dayah are individuals who have a very high level of independence in life. When in dayah, the students are accustomed to living independently, from waking up in the morning until going back to sleep, all the necessities of life can be done alone or together with other students. The students used to make their own beds, then wash and scrub the mattress pads or clothes themselves, and cook themselves. So everything related to personal needs can be met by him.

e. Freedom

The next identity is freedom. The community members of traditional educational institutions have a free attitude in choosing alternative ways of life and determining their future with a big soul, an optimistic spirit in facing all the problems of life based on Islamic values. This freedom is also reflected in the disconnection with external parties. Therefore, traditional educational institutions in Aceh require independence and independence.

3.2. The Urgency of Dayah, Rangkang and Meunasah Educational Institutions.

Although the dayah or framework is considered the same as the pesantren in Java or the surau in West Sumatra, these three educational institutions are not exactly the same. At least in terms of its historical background. Pesantren existed before Islam arrived in Indonesia. The ancient Javanese people had known educational institutions similar to Islamic boarding schools which were named pawiyatan. The word pesantren comes from "santri" which means a person who studies religion, pesantren is more like a Hindu educational institution, because originally this institution was a Hindu educational institution. Far from that, the term "santri" is taken from the word shastri (castri = India), in Sanskrit it means people who know the Hindu scriptures, and when Islam came the purpose of this institution was directed to the goals of Islamic education, Thus, pesantren has the meaning of a place where people gather to study Islam.

Meanwhile, the surau in Minangkabau is an institution of indigenous Minangkabau people that existed before the arrival of Islam to the region. In the Hindu-Buddhist era in Minangkabau, the surau had an important position in the community structure, its function was more than just a place of religious activity. According to customary provisions, the surau serves as a gathering place for teenagers, unmarried or widowed adult males. Thus, these three institutions in principle have different historical backgrounds, but have the same function.

The existence of dayah and meunasah institutions for the development of education in Aceh is very urgent, and the significance of their presence is very much needed in forming a people who are knowledgeable, honest, intelligent, diligent and diligent in worship, all of which are full of values. History proves that the first Sultan of the Peureulak Kingdom (840 AD), asked several scholars from Arabia, Gujarat and Persia to teach at this institution. For this reason, the sultan built a dayah named "Dayah Cot Kala" led by Tgk. Muhammad Amin, later known as Tgk. Chik Cot Kala. This institution is the first Islamic higher education institution in the archipelago, which was built at the end of the third century or early X century AD.

During the Aceh sultanate, the dayah offered three levels of teaching, namely the order (junior), balee (senior), and dayah manyang (university). In some dayahs there are only skeletons and balee, while in other places, there are only levels of manyang dayahs. However, in certain places there are also three levels at once, from junior to university. Before students study at the dayah, they must be able to read the Qur'an which they learn at home or in the meunasah from a teungku. In higher grades, the method of discussion and debate (meudeubat) is highly recommended in all activities of the teaching and learning process, and the classroom is almost a seminar room. The teungku usually function as moderators, sometimes also as decision makers. The education system developed in the dayah or framework is no different from what was developed in Islamic boarding schools in Java or surau in West Sumatra, which can be viewed from various aspects, namely:

1. In terms of the subject matter, what is taught is solely religious subjects which are based on the classical books (the yellow book). In general, the lesson begins with simple books (kitab jawoe / Arabic Malay book) then continues with more in-depth books, the level of a dayah can be known from the type of books being taught.

2. In terms of the method, it is memorization, meudrah and muedeubat. In the tradition of pesantren in Java, it is often called sorogan and wetonan.
3. In terms of the learning system, it is non-classical, namely santri (aneuk dayah) are not divided based on grade level, but based on the book they are studying.
4. In terms of educational management, this educational institution does not recognize student identification numbers, there are report cards, certificates and so on.

As it has been stated that the dayah is an educational institution that seeks to transmit traditional Islam based on the classical turast (inheritance) in the form of the yellow book, it can be understood that the dayah is the central provider of Islamic religious education. Therefore Muhammad Arifin stated that the purpose of education in pesantren or dayah in general is to guide students to become human beings with Islamic personalities, which are useful for themselves, their families, the nation and their country.

This goal is then elaborated into several points specifically, namely: First, to foster a religious atmosphere in the pesantren or dayah as best as possible, so that it will impress the students. Second, providing religious understanding through the transfer of Islamic knowledge. Third, develop religious attitudes through worship practices. Fourth, Realizing ukhuwah Islamiyah. Fifth, provide education on civic skills and health, sports, and sixth, strive for the realization of all educational facilities to achieve the goals that have been set.

My flour Ismail Yacob, stated that because the dayah is an Islamic educational institution, its objectives are also in line with the goals of Islamic education as stated in the Qur'an at-Taubah 122. "It is not proper for all believers to go to war. So let only a group go from each group, so that some of them may deepen their religious knowledge and warn their people when they return, so that they can take care of themselves." Therefore, the objectives of Islamic education are: First, to educate people who are knowledgeable, charitable, authoritative and have noble character. Second, to produce scholars who are able to explore Islamic teachings from the basics. Third, educate people who believe and do good deeds for the benefit of themselves and their community. Fourth, fostering people who are able and willing to carry out the commandments of ma'ruf nahi munkar to gain divine pleasure.

Therefore, when viewed from the source of Islamic socialization, the ulama now also have a big role in educating the people such as pro-actively giving zakat their time in madrasas and dayahs. It is through this educational institution that the transformation of socialization and internalization of Islamic values takes place well and sustainably. It's been a long time in Acehese society the popular expression: "Ta`dhim ke guree meutemee diploma, ta`dhim keu nangbah meutemee treasure (respect for teachers get diplomas, respect for parents get wealth)".

IV. Conclusion

The Meunasah, Rangkang and Dayah educational institutions in the Acehese community are strategic means in the process of transforming knowledge or education, especially religious sciences from one generation to the next. In addition, the function of Meunasah, Rangkang and Dayah is also as an institution that always responds to social problems that have occurred in Aceh to date.

As is the case in terms of the role of the dayah and the ulama of the dayah being role models in the community. Dayah clerics must always be ready to be guards for the creation of an intellectual community in the land of Seuramo Meukkah (veranda of Mecca).

In Aceh, the position of educational institutions in the form of meunasah and dayah cannot be separated from the community. Especially Dayah has produced many religious graduates since the first time the Muslim community was formed. Dayah clerics always

respond to all the problems that occur in Aceh to guide the community in accordance with the guidance of Islamic teachings. Their consistent commitment to Aceh and the community has led them to become a respected and influential group in the region and abroad.

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