

Scientific Tradition and Development

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Scientific Tradition and Development of The Qur'anic exegesis in Aceh

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Abstract: As the initial gateway for the entry of Islam to the archipelago, Aceh stores much historical information on the spread and development of Islamic teachings. One of the interesting things to study is the development of the field of the Qur'anic exegesis which has experienced rapid development throughout the history of the spread of Islamic teaching in Aceh. By doing a literature study and descriptive analysis method. The result is that the development of the Qur'anic exegesis in Aceh is divided into three periodizations. First, the classical period in which the teaching of the Qur'an did not stand alone but was inserted between the teaching of fiqh and Sufism and delivered ijmal (global) by preachers from Arabia and India. Second, the middle period in which educated Acehnese began to study in Mecca and Medina so that they were proficient in religious knowledge so that the Malay the Qur'anic exegesis of Tarjumān al-Mustafid by Abdurrauf al-Sinkily was born. Third, the modern period where at this time the works of commentary in Aceh began to develop rapidly, including Al-Qur'ān Majid An-Nūr written by Muhammad Hasbi ash-Shiddieqy, Al-Qur'ānul Karim and Free Translation of Rhymes by Tuku Mahyiddin Yusuf, Tafsir Gayo by Abdurrahman Daudy, and Tafsir Pasee by TH Thalhas, Hasan Basri, Zaki Fuad, A. Mufakhir Muhammad, and Mustafa Ibrahim.

Keywords: Development; Exegesis; Aceh

Introduction

Aceh is an area that is the gateway for the entry of Islam into the archipelago. Most historians state that Aceh was the earliest Islamic kingdom in the archipelago. Marco Polo, who wandered around the world, had stopped and anchored in the Pereulak area in 1292.¹ The Pereulak area was formerly a central

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¹ Hasnida Hasnida, "Sejarah Perkembangan Pendidikan Islam di Indonesia Pada Masa Pra Kolonialisme Dan Masa Kolonialisme (Belanda, Jepang, Sekutu)," *Kordinat: Jurnal Komunikasi*

area of the Islamic Sultanate known as the Perlak Sultanate. According to Marco Polo's notes, the people of the Pereulak country had embraced Islam. Likewise, the kingdom of Samudera Pasai². Some historical data found in the former kingdom of Samudera Pasai, such as tombs and tombstones, and other sources, state that this kingdom had become Islam around 1270 AD or 668 Hijrah.

Almost all historians reveal that Aceh became the starting place for the development of Islam in the archipelago. There are disagreements among historians regarding the time of the entry of Islam in Aceh. Some say that Islam entered Aceh in the 1st-century hijriyah, and some think in the 7th or 8th century AD, and even Western historians say that Islam entered Aceh in the 18th century AD. But most of the other historians have agreed that the strongest opinion is that Islam came to Aceh or Nusantara in the 7th-century hijriyah.³

Aceh has become a very advanced center of Islamic studies in the Sultanate era. As a fanatical adherents of Islam, the Ace⁵⁷nese are active in conducting studies of Islamic science. John Davis (2010) in *Voyages and Works of John Davis, The Navigator* reveals that the Acehnese are very concerned about their children's education. This situation led to the emergence of many educational institutions in Aceh at that time.⁴ Imran (2020), in "The History of Islam and Scientific Traditions in Aceh", added that the ulama and umara (rulers) in Aceh had a big role in developing and continuing the Islamic scientific tradition. The ulema and rulers synergize in preaching Islam through the construction and opening of educational institutions and mosques so that Islam has strong roots at the level of Acehnese society.⁵

The growth of Islam, which started in Aceh, has grown rapidly in all corners of the archipelago. The teachings of Islam also grew and flowed well in Aceh without any obstacles and obstacles. Likewise, the study of the Qur'an and the Qur'anic exegesis has become a great initial concern in grounding Islamic teachings in Acehnese society at that time. This matter can be seen from the efforts of the scholars in establishing many *suraus* (place to recite the Qur'an) and ⁵⁸dy centers so that they progressed so rapidly in the era of the Aceh kingdom during the reign of King Iskandar Muda as Mahkota Alam in the 18th century as

³ *Antar Perguruan Tinggi Agama Islam* 16, no. 2 (2017): 237–56, <https://doi.org/10.15408/19rdinat.v16i2.6442>.

² Amirul Hadi, *Aceh: Sejarah, Budaya, Dan Tradisi* (Jakarta: Yayasan Pustaka Obor Indonesia, 2010), 16–17.

³ Faizal Amin and Rifki Abror Ananda, "Kedatangan Dan Penyebaran Islam Di Asia Tenggara: Telaah Teoritik Tentang Proses Islamisasi Nusantara," *Analisis: Jurnal Studi Keislaman* 18, no. 2 (2018): 67–100, <https://doi.org/10.24042/ajsk.v18i2.3069>.

⁴ John Davis, *Voyages and Works of John Davis, the Navigator* (Cambridge, England: Cambridge University Press, 2010), 15.

⁵ Muhammad Imran, "Sejarah Islam Dan Tradisi Keilmuan Di Aceh," *Mudarrisuna* 10, no. 2 (2020): 190–207.

a golden age for the Acehese nation. At that time, there appeared many scholars who were well-known throughout, such as Hamzah Fansuri, Syamsuddin As-Sumatrani, Nuruddin Ar-Raniry, 'Abd al-Rauf al-Singkili, Ahmad Khatib Langin, and Burhanuddin.⁶ So do not be surprised if later the people of Aceh become a society that tends to interpret the Qur'an purely as an interpretation and purpose of Allah SWT. Because the people of Aceh and their scholars consider that interpretation is an authentic explanation of the Qur'an. Even though the Qur'an is a word whose truth is recognized (absolutely), the interpretation still has different interpretation from everyone who sees it.

There are many sources and references about the development of the study of the Qur'an and the Qur'anic exegesis in Aceh. Fauzi Saleh (2012) has conducted an inventory of works of interpretation in Aceh along with an explanation of the methods and styles of interpretation in each of these works.⁷ Meanwhile, according to Iskandar Usman (2021), the study of interpretation in Aceh did not experience a significant development as the study of fiqh, even Aceh had experienced a vacuum in the world of the study of interpretation.⁸

This article aims to add to the discourse on this matter, namely discussing the historical roots of the Islamic scientific tradition in Aceh, especially regarding the Qur'anic exegesis, which has been discussed in the previous writings above. Through literature study, this article will discuss the historical periodization of the development of the world of the Qur'anic exegesis in Aceh and briefly review the works of the Qur'anic exegesis that were born in Aceh by local commentators.

Result and Discussion

The Islamic Scientific Tradition in Aceh in History

Scientists from abroad marked the scientific tradition in Aceh in the early days to settle and teach in Aceh. Ibn Bathuthah, while stopping in Aceh, witnessed Sultan Malik az-Zahir conducting regular academic dialogues about theology with intellectuals and scholars who came from Persia. The two intellectuals were Qadhi Syarif Amir Sayyid from Shiraz and Taj Ad-Din from Isfahan. Mosques and palaces became the center of scientific activity at that time.⁹

⁶ M Umar, "Kajian Al-Quran Di Aceh: Melacak Akar Sejarah Perkembangan Tafsir Dari Masa Ke Masa," *Liwa'ul Dakwah: Jurnal Kajian Dakwah ...* 10, no. 2 (2020): 158–73, <https://ejournal.iainhokseumawe.ac.id/index.php/liwa'ul-dakwah/article/view/1024>.

⁷ Fauzi Saleh, "Mengungkap Keunikan Tafsir Aceh," *Jurnal Al-Ulum* 12, no. 2 (2012): 377–96.

⁸ Iskandar Usman, "Tafsir Dan Budaya Aceh," *Tafse: Journal of Qur'anic Studies* 6, no. 2 (2021): 243–52.

⁹ Umar, "Kajian Al-Quran Di Aceh: Melacak Akar Sejarah Perkembangan Tafsir Dari Masa Ke Masa."

During Sultan Husen (1571-1579M), there was a cleric from Egypt who lived in Mecca named Muhammad Azhari who came to the kingdom of Aceh. Muhammad Azhari or who was held with Sheikh Nur al-Din, became a teacher and had a career in education in the kingdom of Aceh for seven years until he died.¹⁰

During Sultan Alaidin Ri'ayat Syah (1586-1589) reign, a cleric from Gujarat with Quraysh descent named Muhammad Jilani bin Hasan bin Muhammad also came to the kingdom of Aceh. He is a scholar who adheres to the Shafi'i school. Jilani teaches important sciences in Islam such as Jurisprudence, Usul Fiqh, *Balaghāh*, *Mantiq* (logic), and others. The debate about Sufism that culminated in Aceh forced him to return to Mecca to study more deeply, especially on the topic of *a'yān as-sābiṭāh*. After deepening his knowledge of Sufism in Mecca, he returned to Aceh and enlightened Sufism to his students. The issue of *a'yān as-sābiṭāh* has become a prolonged heated debate between two ulama in Aceh, namely Abu al-Khair and Muhammad Yamani.¹¹

The glory and fame of the Aceh kingdom are the targets of western nations. Various propaganda and conspiracies continue to be intensified. However, the Acehnese kingdom continued to survive and resisted various political situations. The internal condition of the kingdom began to weaken along with the increasing conflict between the Aceh kingdom and the Netherlands. The Kingdom of the Netherlands officially declared war on the Sultan of Aceh on March 26, 1873. Since then, the Aceh war lasted for approximately 30 years.

The war claimed tens of thousands of lives, forcing Aceh's last sultan, Tuanku Muhammad Daud Syah, to recognize Dutch sovereignty in Aceh. This acknowledgment made Aceh officially included administratively in the Dutch East Indies government (*Nederlandsch Oost-Indie*). Although the Dutch had controlled the Aceh palace, the Acehnese people's resistance against the Dutch colonialists continued in various areas in remote parts of Aceh.¹²

Dutch rule in Aceh ended due to changes in the political situation in the Asia Pacific region. This situation forced the Dutch to surrender to Japan in 1942. After the surrender, Aceh was again a Japanese colony for approximately three and a half years. Along with the defeat of Japan to the allies in 1945, Indonesia proclaimed its independence on August 17, 1945. After the proclamation, Aceh

¹⁰ Muhammad Thalal et al., *Ulama Aceh Dalam Melahirkan Human Resource Di Aceh*, ed. Muliadi Kurdi (Banda Aceh: Yayasan Aceh Mandiri, 2010), 17.

¹¹ Thalal et al., 18.

¹² Anwar Anwar, "Strategi Kolonial Belanda Dalam Melukkan Kerajaan Aceh Darussalam," *Jurnal Adabiya* 19, no. 1 (2017): 13–18, <https://doi.org/10.22373/adabiya.v19i1.7482>.

20 became a part of the territory of the Unitary State of the Republic of Indonesia (NKRI).¹³

In the early days of independence, Aceh was made a residency area based on a decree from the governor of North Sumatra Number 1/X dated October 3, 1945. The resident of Aceh at that time was Teuku Nyak Arief. The Residency of Aceh was under the administrative area of North Sumatra until early 1947. When the Dutch military aggression occurred, the Residencies of Aceh, Langkat and Tanah Karo were merged into one military area domiciled in Kutaraja (now Banda Aceh) led by a military governor, Teungku Muhammad Daud Beureueh.¹⁴

On April 5, 1948, Aceh entered the territory of the province of North Sumatra along with the issuance of law number 10 of 1948, which divided Sumatra into North Sumatra, Central Sumatra and South Sumatra. The residency of Aceh is under the authority of North Sumatra along with the residency of East Sumatra and South Tapanuli, with the leadership of the governor Mr SM Amin.

At the end of 1949, the Aceh residency was exp¹⁷ed from the province of North Sumatra, and its status was upgraded to a province with Tengku Muhammad Daud Beureueh as governor. However, in 1950 a government regulation was issued instead of law number 5. The province of Aceh was again demoted to a residency area under North Sumatra. This incident caused political turmoil, which disrupted security stability as a form of protest by the Acehnese people to the central government. The incident was known as the DI/TII rebellion led by Tengku Muhammad Daud Beureueh.¹⁵

5 According to Anthony Reid (2005), several reasons for the DI/TII reb⁵ellion in Aceh. *First*, the disappointment of community leaders in Aceh over the merging of Aceh province into North Sumatra province. The fusion of the 5 provinces seemed to ignore the good service of the Acehnese people during the struggle to defend the sovereignty of the Republic of Indonesia during the physical revolution of Indonesian independence (1945-1950). *Second*, there are concerns about the return of the power of the *ulee balang*, who have long been

13 Almas Hammam Firdaus et al., “Perjuangan Perlawanan Rakyat Aceh Terhadap Pendudukan Jepang (1942-1945): Studi Kasus Pera⁵⁶Bayu Dan Perang Pandrah,” *Riwayat: Educational Journal of History and Humanities* 4, no. 2 (2021): 49–54, <https://doi.org/10.24815/jr.2.2121907>.

14 Bambang Satriya, Suwirta, and Ayi Budi Santoso, “Teungku Muhammad Daud Beureueh Dan Revolusi Di Aceh (1945-1950),” *Factum: Jurnal Sejarah Dan Pendidikan Sejarah* 7, no. 1 (2018): 27–42. ²²

15 Apipudin Apipudin, “Daud Beureu’eh and The Darul Islam Rebellion in Aceh ²⁰uletin *Al-Turas: Mimbar Sejarah, Sastra, Budaya, Dan Agama* 22, no. 1 (2016): 145–67, <https://doi.org/10.15408/bat.v22i1.7221>.

formal leaders in the adat and political sphere in Aceh. *Third*, the desire of the Acehnese people to establish sharia law in their lives.¹⁶

As a result of the DI/TII rebellion, in 1956, the central government returned Aceh as a province, again covering the entire territory of the former Aceh residency. On January 27, 1957, Ali Hasjmy was appointed governor of the province of Aceh.¹⁷ But at that time, the political turmoil in Aceh was not over. The central government sent a team led by Prime Minister Hardi to conduct negotiations in 1959. As a result of these negotiations, Aceh was given a special regional status with the full name Aceh Special Region Province. Aceh was also granted broad autonomy in religion, customs and education.¹⁸

The granting of broad autonomy in Aceh's privileges in these three areas turned out to be far from expectations. The people of Aceh who wish to live in prosperity within the adat and Islamic law framework are still far from implementing these privileges. The condition of Aceh in various aspects of life has deteriorated. This condition was exacerbated by the reoccurrence of the Free Aceh Movement (GAM) rebellion from 1976 to 2005. The armed political conflict that claimed thousands of lives had brought Aceh to ruin in the economic, educational, socio-cultural and political fields.¹⁹

The conflict ended on August 15, 2005, following a peace agreement or *Memorandum of Understanding (MoU)* between the government of the Republic of Indonesia and the Free Aceh Movement (GAM) in Helsinki, Finland. The peace agreement was made after the earthquake and tsunami in Aceh on December 26, 2004. After the Helsinki MoU, Aceh rebuilt the foundations of community life, including the education sector.²⁰

The situation in Aceh after the independence of the Republic of Indonesia continues to experience political turmoil with the central government. In this unstable condition of political upheaval, Aceh still has a strong bastion of religious education. The people of Aceh have a traditional educational institution called the *dayah*.²¹ *Dayah* is a typical Acehnese educational institution that has existed since

¹⁶ Anthony Reid, *An Indonesian Frontier: Acehese and Other Histories of Sumatra* (Singapore: NUS Press, 2005), 341.

¹⁷ Arief Muammar, "Pemikiran Politik Ali Hasjmy Tentang Negara Islam Dan Relevansinya Dengan Penerapan Syariat Islam Di Aceh" (Universitas Islam Negeri Sumatera Utara Med: 2019), 112.

¹⁸ Reid, *An Indonesian Frontier: Acehese and Other Histories of Sumatra*, 345.

¹⁹ Kirsten E. Schulze, "The Struggle for an Independent Aceh: The Ideology, Capacity, and Strategy of GAM," *Studies in Conflict and Terrorism* 26, no. 4 (2003): 241–71, <https://doi.org/10.1080/10576100390209304>.

²⁰ Ritesh Shah and Mieke Lopes Cardozo, "Education and Social Change in Post-Conflict and Post-Disaster Aceh, Indonesia," *International Journal of Educational Development* 38 (2014): 2–14, <https://doi.org/10.1016/j.ijedudev.2014.06.005>.

²¹ Marzuki, "Sejarah Dan Perubahan Pesantren Di Aceh," *Millah* 11, no. 1 (2011): 221–34.

the days of the kingdom and continues to survive until now.²² In the turbulent conditions of Aceh, Islamic religious education in the dayahs scattered throughout Aceh continued. Therefore, even though Aceh is slumped in various other sectors, Aceh's religious sector still exists.

The forerunner of schools or madrasas as Islamic educational institutions in Aceh is the dayah. Dayah in Acehnese comes from Arabic, namely, *zawiyah*, which means the corner of the mosque, used as a special place to study Islam rather than teachers or scholars. Dayah is the earliest Islamic educational institution in Aceh, along with the beginning of the entry of Islam into the archipelago around the third century Hijriyah or early 10th century AD. Since the Islamic kingdoms of Pasai and Peureulak, dayahs have existed in Aceh. Historians say that Hamzah Fansuri, Syamsuddin as-Sumatrani, Nuruddin ar-Raniry, and Abdurrauf as-Singkily were scholars who taught knowledge in the dayahs in Aceh. Not only that, but scholars from outside Aceh have also studied in Acehnese dayah, such as Burhanuddin Ulakan from Pariaman. He was a student of Abdurrauf Singkily (1024-1105 H/1615-1693 AD).²³

The dayah graduate has made a significant contribution to the struggle for independence. After independence, they also participated in filling developments in various sectors²⁴. Dayah, the oldest educational institution in Aceh, has significantly contributed to the Acehnese people's lives. This institution has spread to almost all regions in Aceh. Dayah education continues to change along with the times. Some of the dayahs have been transformed into modern dayahs.

Aceh's status, which has privileges in education and religion, is well utilized by all components of the Acehnese community. After Aceh was separated from the protracted political conflict, dayah education and Islamic education continued to progress. The progress of Aceh's education is marked by several new State Islamic Higher Education Institutions (PTKIN) after the Helsinki MoU.

Prior to the Helsinki MoU, there was only one State Islamic University (PTKIN) in Aceh, namely the Ar-Raniry State Islamic Institute (IAIN) in Banda Aceh. However, after the Helsinki MoU, several PTKIN emerged in Aceh, including Zawiyah Cot Kala State Islamic Institute (IAIN) in Langsa City, Malikul Saleh State Islamic Institute (IAIN) in Lhokseumawe, White Elephant State Islamic Institute (IAIN) in the city of Takengon, and the Teungku Chik State

²² Misnan, "Pendidikan Agama Islam: Dari Aceh Untuk Indonesia," *Pioneer: Jurnal Pendidikan* 7, no. 2 (2018): 1–17.

²³ Hanafiah Hanafiah, "Dayah Collectively as a Social Movement," *International Journal of Human Rights in Healthcare* 11, no. 1 (2018): 56–64, <https://doi.org/10.1108/IJHRH-08-2017-0034>.

²⁴ Marhamah, "Pendidikan Dayah Dan Perkembangannya Di Aceh," *At-Ta'dib: Jurnal Ilmiah Pendidikan Agama Islam* 10, no. 1 (2018): 71–92.

Islamic College (STAIN) in Running in the city of Meulaboh. IAIN ar-Raniry, which used to be an Institute, has also changed to a State Islamic University (UIN Ar-Raniry).

The presence of several PTKINs gave new hope to Aceh's development after being slumped by the prolonged conflict. These institutions became the new epicentre of **61** the legacy of Aceh's past intellectual tradition. These campuses continue to **7** improve the quality of *human resources and* development in Aceh.

The Development of The Qur'anic exegesis in Aceh

The teaching of the Qur'an has begun in Aceh since the beginning of the entry of Islam into the archipelago. The propagators of Islam who came to Aceh were generally ulama, some of whom worked as traders. They teach Islam to residents. The material in the Qur'an is the primary material that is taught before other materials. The Qur'an is the primary life guide for every Muslim who must obey all orders and avoid all prohibitions.

Preachers carried out the teaching of the Qur'an in the early days of Islam in *meunasabs* or mosques. Acehnese people, from children to parents, are involved in teaching the Qur'an.²⁵ Historians say that Aceh was a very important centre for teaching the Qur'an in the early days of the entry of Islam into Indonesia.

Etymologically, *meunasab* comes from Arabic, namely *madrasa*, a place to study or school. *Meunasab* for the **36** community has many functions other than as a place of learning. *Meunasab* also functions as a place of worship (prayer), a meeting place, deliberation, an information centre, a place to sleep, and a place to stay for travelers. There are several mentions of the term *meunasab* in Aceh. Some say *meulasab*, *beunasab*, *review*. *Meunasab* is also known as *meurasab* by the Aneuk Jamee and the Gayo, Alas, and Kluet ethnic groups who live in Aceh. Snouck Hurgronje stated that before the term *meunasab* derived from Arabic terms in Aceh, there were already **36** buildings such as *langgar*, *balee* or *tajug*. The lessons taught at *meunasab* are *that the students are taught to write/read Arabic letters, religious knowledge in Jawi (Malay).*²⁶

32 According to Fauzi, the periodization of the Qur'anic exegesis in Aceh is divided into four periods, namely: the early period, the pre-sultanate middle period, the post-sultanate middle period, and the modern period.²⁷ The division of the middle period into two parts seems ambiguous. Because the sultanate era in Aceh began in the seventh century AD, other historians state that it is more appropriate if the periodization of the Acehnese interpretation is divided into three periods only. They do not divide the middle period into two for the above

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²⁵ Muslim Hasballah, **16** *Meunasah : Lembaga Pendidikan Islam Tradisional Aceh,* *At-Tafkir* 13, no. 2 (2020): 173–86, <https://doi.org/10.32505/at.v13i2.1848>.

²⁶ Hasballah, 176.

²⁷ Fauzi, *Perkembangan Tafsir Di Aceh* (Banda Aceh: PeNA, 2018), 58.

reasons. So there are only three periods of the Qur'anic exegesis in Aceh: the classical period, the middle period, and the modern period.

The early period is also called the classical century, starting from the fifth century to the 15th century AD or the second century to the 10th century Hijri.²⁸ This period was a time when the people of Aceh had just accepted the religion brought by the propagator of Islam (*mubalig*).

The Qur'anic exegesis was not developed in this period. The needs of society at that time were still at a fundamental stage in Islamic science, such as the science of monotheism and practical fiqh. The newly formed Muslim community needs to straighten out the creed from previously embraced. At that time, most Acehnese still adhered to Hinduism, and some still believed in animism and dynamism. The existence of Hinduism is evidenced by the discovery of Hindu archaeological sites in Aceh. For example, the fort of Indra Patra was found in Ladong, Aceh Besar.²⁹

The influence of people's beliefs who have just embraced Islam must be balanced with the knowledge that suits their needs. Islam that came to the archipelago, especially Aceh, was Islam that was spread in civilized ways and far from violence. At that time, the missionaries compellingly did da'wah with peace and a touch of brotherhood between missionaries and residents.

These conditions resulted in the theoretical of the Qur'anic exegesis has not developed at this time. The missionaries insert of the Qur'anic exegesis into other basic Islamic subject matter such as monotheism, fiqh and morality (Sufism). The development of the Qur'anic exegesis in this period is also called integral embryonic, where the Qur'anic exegesis is still integrated into the teaching of other Islamic sciences.³⁰

At that time, the Qur'anic exegesis teaching procession took place in the *meunasab-meunasab* (surau) since the Islamic kingdom of Pasai, many *meunasab* have been established in Aceh. Like *meunasab* founded by Tengku Cot Mamplam and Tengku Geuredong in northern Aceh. Mahmud Yunus stated that the earliest developed Islamic education system in Indonesia was the Qur'an

²⁸ Fauzi, 59.

²⁹ The site of Indra Patra fort is a fort that has a reasonably large size. The main fort is estimated to be 4,900 square meters in size. This fort is estimated to have been founded around 604 AD by a son of the king of Harsya from India who fled from the pursuit of the Huna. Around him, there are also several small forts that the ages have destroyed. In addition, there are also other Hindu heritage sites in Aceh, such as the forts of Indra Puri and Indra Purwa. Hasnida, "Sejarah Perkembangan Pendidikan Islam Di Indonesia Pada Masa Pra Kolonialisme Dan Masa Kolonialisme (Belanda, Jepang, Sekutu)," 242.

³⁰ Fauzi, *Perkembangan Tafsir Di Aceh*, 60.

recitation in *surau, langgar and mosque*. According to him, the first material to be taught was the Qur'an and the practice of daily obligatory worship.³¹

If you refer to the Qur'anic exegesis methodology currently developing, the methodology used in this period is more directed to the *ijmali*³². This the Qur'anic exegesis method is more appropriate to be attached to this period compared to other the Qur'anic exegesis methods. The explanation of the the Qur'anic exegesis at that time was global according to the existing conditions. It can be concluded that the Qur'anic exegesis of this period was sporadic, practical, and conditional.

In general, two factors caused the underdevelopment of the Qur'anic exegesis in this early period, namely:

- 1) The Qur'anic exegesis at that time was not needed. Because the community's need for Islamic knowledge is still fulfilled with the books of monotheism, fiqh and Sufism. Studying these books is sufficient for the community to be the foundation for worship and muamalah.
- 2) To be able to the Qur'anic exegesis requires Arabic language skills at an *expert* and perfect level. It takes a long time to get to this level. It is impossible for people who are new to Islam to be forced to do this.³³

Second, the medieval period started from the 16th century to the 19th century AD or the 11th and 13th centuries Hijri. In this period, the learning of the Qur'anic exegesis was different from the classical period. If in the early (classical) period of the Qur'anic exegesis learning was done by inserting it into other teaching materials, then in this period, the learning of the Qur'anic exegesis was carried out independently.³⁴

In the Middle Ages, teachers of the Qur'anic exegesis were able to teach the entire contents of the Qur'anic verses with the help of the Qur'anic exegesis books brought by Arabia. The Acehese scholars who studied in the Arabian peninsula had good Arabic language skills when they returned to Aceh. In

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³¹ Islah Gusmian, *Khazanah Tafsir Indonesia Dari Hermeneutika Hingga Ideologi* (Yogyakarta: LKIS Pelangi Aksara, 2013), 42.

³² There are four popular interpretation methodologies: *Ijmali*, *Tablili*, *Maudhu'i* and *Muqarin*. The *Ijmali* method is a general (global) interpretation of the Qur'an. At the same time, the *tablili* method is a comprehensive interpretation of the Qur'an. The *Maudhu'i* method interprets the Qur'an by choosing a particular theme, and the *Muqarin* method is a method of interpreting the Qur'an by comparing one interpretation with another (*comparative*). Aldomi Putra, "Metodologi Tafsir," *Jurnal Ulunnuha* 7, no. 1 (2018): 41–66, <https://doi.org/10.15548/ju.v7i1.237>.

³³ Gusmia, *Khazanah Tafsir Indonesia Dari Hermeneutika Hingga Ideologi*, 77.

³⁴ Umar, "Kajian Al-Quran Di Aceh: Melacak Akar Sejarah Perkembangan Tafsir Dari Masa Ke Masa."

addition, they also brought the books of the Qur'anic exegesis that they had studied in Arabia to be taught back to the people in Aceh.

The scholars of this period had already begun to translate books of the Qur'anic exegesis originating from Arabic. The aim is to facilitate the wider community in understanding the Qur'anic exegesis. However, the teaching of the Qur'anic exegesis with Arabic-language commentaries continues. The widespread learning of various the Qur'anic exegesis at that time was illustrated by the references used by Acehese scholars in their works.

The work of Acehese scholars in various fields has always relied primarily on the Qur'anic exegesis books originating from the Middle East. The strong mastery of religious references among Acehese scholars at that time made their works still used as references to this day. It is happening in Aceh and in various other places in the archipelago.

Other scholars re-explained some of these works (syarah) to provide more horizons and insights into them. One example is the book *aş-şirāṭal mustaqīm* by ar-Raniry. This book was recited by Muhammad Arsyad al-Banjari. The book of syarah is named *Sabīlal Muḥtadīn lī at-Tafaqqūb fī Amri ad-Dīn*. The book is a fiqh book that discusses practical fiqh law in Malay. The use of the Malay language aims to make it easier for the Muslim community of the archipelago to understand the basics of jurisprudence.³⁵

During this period, a very famous commentator emerged. He is Abdurrauf as-Singkily with his work *Tarjumān al-Mustafīd*.³⁶ This book of interpretation is the first translation and interpretation written in Malay. Therefore, Sheikh Abdurrauf deserves to be dubbed the "Father (hero) of the translator of the Qur'an in Malay. In his book, Sheikh Abdurrauf as-Singkily translated all the texts of the Qur'an into Malay, starting from Surah al-Fatihah to Surah al-Nas. The translation is written in Malay text using Arabic-Jawi letters. The Malay language used is the Malay language in the year of writing, where there is a period that is very far from the birth of the Indonesian spelling. So, it is not appropriate if someone criticizes this book by reviewing it from the aspect of the Indonesian language (which is used).³⁷

Apart from Aceh, other scholars in the archipelago also produced many great works in interpretation during this period. One of them is the Qur'anic

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³⁵ Mwamburi Adam Hamisi and AbdulGafar Olawale Fahm, "The Intellectual and Spirit Contribution of Nuruddin Ar-Raniri to Islamic Education in Indonesia," *Jurnal Pendidikan Islam* 3, no. 9 (2018): 169–78, <https://doi.org/10.15575/jpi.v3i2.1420>.

³⁶ Thalal et al., *Ulama Aceh Dalam Melahirkan Human Resource Di Aceh*, 179.

³⁷ Thalal et al., 182.

exegesis of *Tafsir al-Munir li Ma'āni al-Tanzil al-Mufassiru 'an Wujūb Mabāsini al-Ta'wil* who is popularly known as *Marah Labid li Kasyfi Ma'na Qur'an al-Majid*. This interpretation compiled by Nawawi al-Bantani (1812-1897 AD).³⁸ This the Qur'anic exegesis was written in Arabic and printed in the Middle East.³⁹ The naming of this the Qur'anic exegesis with *Marah Labid* means a way out for the Islamic community, which is still strong in defending traditional Islam.⁴⁰

Third, the modern period. This period starts from the early 20th century until now. The modern period is a period of development of the Qur'anic exegesis, which is quite encouraging in the archipelago. The development of the Qur'anic exegesis during this period can be divided into three parts: first, 1900 to 1950. The second from 1951 to 1980, and the last from 1981 to the present.⁴¹

The first period (1900-1950) was when the archipelago was still under the shackles of Dutch and Japanese colonial rule. However, in conditions under the rule of foreign colonialism, the teaching of the Qur'anic exegesis also continued in the archipelago. At this time, learning with the classical system had begun, which previously was only in the form of *balāqah-balāqah* in mosques or surau. The change in the learning model is the impact of the emergence of modern schools established by Dutch colonialism in its colonies as a form of political return (*ethical policy*).

The second period (1950-1960) of the Qur'anic exegesis study experienced a better development. In this period, the condition of Indonesia, including Aceh, was in the early stages of development. At this time, development in education continues to be encouraged, including religious education. Modern higher education institutions began to be established. It is done jointly by both the government and the private sector. This period began the emergence of Islamic universities. The number of these educational institutions provides fresh air for the study of the Qur'an and the Qur'anic exegesis. At this time, many works of the Qur'anic exegesis appeared in the archipelago. In the 1920s, the first juz of the Qur'anic exegesis called *Al-Qur'nul Hakim* and its Purpose and Purpose, by

³⁸ Ansor Bahary, "Tafsir Nusantara: Studi Kritis Terhadap Marah Labid Nawawi Al-Bantani," *Ulul Albab Jurnal Studi Islam* 16, no. 2 (2015): 176–90, <https://doi.org/10.18860/ua.v16i2.3179>.

³⁹ Syamsuddin Syamsuddin, "Perkembangan Tafsir Al-Qur'an Di Indonesia," *Jurnal Ilmiah Islam Sources* 16, no. 1 (2019): 23–34, <https://doi.org/10.33096/jiir.v16i1.2>.

⁴⁰ Aan Parhani, "Metode Penafsiran Syekh Nawawi Al-Bantani Dalam Tafsir Marah Labid," *Tafsir* 26, no. 1 (2013): 1–22.

⁴¹ Nashruddin Baidan, *Perkembangan Tafsir Al-Qur'an Di Indonesia* (Yogyakarta: Tiga Serangkai Pustaka Mandiri, 2003), 81.

Ilyas and Abdul Jalil, appeared. In the 1930s, there was also the Qur'anic exegesis called *Tafsir Al-Qur'ān al-Karim*, written by A. Halim.⁴²

The peak of the rise of the study of the Qur'anic exegesis in the archipelago occurred in the third period (1960-present). This period was marked by many works of the Qur'anic exegesis that appeared. Some of them are in the form of thematic the Qur'anic exegesis (*maudhū'i*). For example, *the series of Tjerita in the Qur'ān*, by Bey Arifin,⁴³ *The Qur'ān about Women*, by M. Said, and *the Oneness of God in the Qur'ān*, by Mukti Ali. The three works of thematic interpretation above use Indonesian.

In addition, there is also the preparation of interpretations with certain letter thematic methods. Such as *Tafsir Al-Qur'ān al-Karim, Surah al-Fatihah* by Widjaja in 1955, *Secrets of the Ummul Qur'ān* or *Tafsir Surat al-Fatihah* by Muhammad Nur Idris in 1956, *Content of al-Fatihah* by A. Abhry in 1960, *Tafsir Surat al-Fatihah* by Bahroem Rangkuti in 1969, *Samudra al-Fatihah* by H. Hasri in 1972, *Tafsir Ummul Qur'an* by Bey Arifin in 1981 and several other works.⁴⁴

The Qur'anic exegesis that were written in full 30 chapters include: *Tafsir Al-Qur'ān al-Karīm Indonesian* by Mahmud Yunus in 1938, *al-Furqān Tafsir Al-Qur'an* by Ahmad Hassan (Hasan Bandung) in 1960,⁴⁵ *Tafsir al-Azhar* by Haji Abdul Malik Karim Amrullah (Hamka) in 1958, *Tafsir Al-Qur'ān al-Majid An-Nūr* by M. Hasbi ash-Shiddieqy who came from Aceh in 1952 to 1961.⁴⁶

Then in the 1990s, M. Quraish Shihab wrote several works in the field of interpretation of the Qur'an. Some of his works use thematic methods, such as *membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* in 1992, *Kisab dan Hikmah Kehidupan* in 1994, *Wawasan Al-Qur'an* in 1996 and several other works. M. Quraish Shihab also wrote commentary using the *tablīḥī*, compiled in 30 chapters. His work was named *Tafsir al-Misbah: Pesan dan Keresasian Ayat-Ayat Al-Qur'an* in 2009.

³⁹ Muhammad Muammar Alwi, “*Ḥikmah dan Fiqh Al-Qur'an*” (Bandung: Ma'arif, 1988).
⁴² Muhammad Muammar Alwi, “*Ḥikmah dan Fiqh Al-Qur'an*” (Bandung: Ma'arif, 1988).
⁴³ Arifin, *Rangkaian Cerita Dalam Al-Qur'an* (Bandung: Ma'arif, 1988).

⁴⁴ Idris, *Perkembangan Tafsir Al-Qur'an Di Indonesia*, 88.
⁴⁵ Nur Hizbullah, “Ahmad Hassan : Kontribusi Ulama Dan Pejuang Pemikiran Islam Di Kalimantan Dan Semenanjung Melayu,” *Buletin Al-Turas* 20, no. 2 (2014): 285–96, <https://doi.org/10.15408/bat.v20i2.3761>.

⁴⁶ Sudariyah, “Kontroversi Tafsir Al-Qur'ān al-Majid An-Nur Karya M Hasbi Ash-Shiddieqy,” *Shabih* 3, no. 1 (2018): 93–106, <https://doi.org/10.22515/shahih.v3i1.1282>.

In this period, the Qur'anic exegesis was born in Aceh in the Gayo language called *the Gayo Tafsir* book. This the Qur'anic exegesis was written by Abdurrahman Daudy or Tengku Mude Kala. Abdurrahman Daudy is a critic and humanist from Central Aceh. He is a writer of local history and *didong* poetry.⁴⁷ Apart from being a writer, he also acts as *the ceb* (main vocal) who leads *the didong* art. With the many other cebs who frequently consulted with him, he could incorporate Islamic reform ideas into the *didong* poems.⁴⁸

Didong is an oral tradition art that is played in groups and led by a *Ceb* who acts and the main vocal from the Gayo tribe. **G3o** is one of the tribes that occupy the central region of Aceh, which includes **Central Aceh** (Takengon), **Bener Meriah**, and **6ayo lues**, as well as the interior of North Aceh and East Aceh. *Didong*, as a result of Gayo culture, has a big role in uniting the Gayo ethnic group, which **6** has dynamics in opinion and moral and aesthetic values. *Didong* is the right art as a medium of learning, especially in the realm of character education with a value approach.⁴⁹

The Qur'anic exegesis contains 40 verses of the Qur'an and 49 selected hadiṣs, along with their explanations. Poems *didong* that was beautiful and full of meaning. His work is the first interpretation in the Gayo language. After that, no other works in interpretation in the Gayo language were found. The interesting thing about Abdurrahman is that he asked *the ceb didong* to sing the verses of the Gayo interpretation into *didong*. The Gayo interpretation is also often sung in mosques and prayer rooms every day before the Maghrib call to prayer.⁵⁰ This **59** mmentary was published by a well-known publisher in Egypt, namely *Maṭbā'ah Mustafa al-Bāb Al-Halābī wa Awnādub* in 1357 H/1938 AD. other scholars such as Tengku Yahya bin Rashib, Khatib Benu Kala Lungi, and Muhammad Amin. The sources of interpretation used in this interpretation are mostly derived from the verses of the Qur'an and Hadith. Therefore, this interpretation is part of *the Tafsir bi al-Ma'sūr*.⁵¹

The last Acehnese of the Qur'anic exegesis found was *Tafsir Pasee*. This **28** Qur'anic exegesis is a collaborative work of several Acehnese intellectuals: TH Thalhas, Hasan Basri, Zaki Fuad, A. Mufakhir Muhammad, and **Mustafa Ibrahim**.

⁴⁷ Putra Afriadi, "Multikultural Dan Pendidikan Karakter Kesenian Didong Pada Masyarakat Gayo **6** Kabupaten Aceh Tengah," *Virtuoso: Jurnal Pengkajian Dan Penciptaan Musik* 1, no. 1 (2018): 15–23, <https://doi.org/10.26740/vt.v1n1.p15-23>.

⁴⁸ Arfiandyah, *Islam Dan Budaya Masyarakat Gayo, Provinsi Aceh: Kajian Sejarah Dan Sosial, Jurnal Sosio-**6** Agama Indonesia*, vol. 1, 2020, <https://doi.org/10.14421/ajis.2010.482.321-342>.

⁴⁹ Afriadi, "Multikultural Dan Pendidikan Karakter Kesenian Didong Pada Masyarakat Gayo Kabupaten Aceh **32** gah."

⁵⁰ Arfiandyah, *Islam Dan Budaya Masyarakat Gayo, Provinsi Aceh: Kajian Sejarah Dan Sosial*.

⁵¹ M. Hasbi Amiruddin and Sehat Ihsan Shadiqin, *Ekselepedi Pemikiran Ulama Aceh* (Banda Aceh: Ar-Raniry Press, 2004), 264.

The compilers of the Pasee exegesis are Acehese intellectuals who have lived and studied at various Islamic universities in Jakarta. They are fillers of Islamic studies, especially the study of the Qur'anic exegesis. The preparation of this the Qur'anic exegesis was motivated by the interests and requests of the Acehese community recitation congregations in Jakarta. The naming *Tafser Pasee* as a trace of the history of Islamic scientific studies in the era of the Samudra Pasai kingdom.⁵²

This interpretation does not contain an explanation of the entire verse of the Qur'an. *Tafser Pasee* only discusses juz 30 plus the interpretation of *Surah al-Fatihah*. In terms of methodology, this Qur'anic exegesis combines the *tahlīlī* and *maudhū'i* methods. This Qur'anic exegesis method is somewhat different from other the Qur'anic exegesis. Applying the *tahlīlī* and *maudhū'i* in this the Qur'anic exegesis is carried out simply. The arrangement begins with determining the theme, then explains the reasons for the revelation of the verse (*asbāb annuzūl*), followed by an explanation of the correlation between the verse and the letter (*munāsabah*).⁵³

Some of the explanations above show that there is a continuous relationship between one ulama and another in the development of tradition and study of the Qur'an in Aceh. This relationship can be seen in the culture and enjoyment of the Acehese people towards poetry in their lives. For example, they see the stretch of *Tafser Gayo*, *Tafser Bersajak Aceh*, and *Tafser Pasee*, who have the characteristic of interpreting the text using a string of words bound by lines or *naḍam* approach to poetry. Moreover, this is also an indication that literary civilization has developed in Acehese society for so long with various other scientific backgrounds brought by the scholars.

Conclusion

The rapid development of Islamic scholarship in Aceh has given birth to scientists and scholars who write their works in the Qur'anic exegesis. The first the Qur'anic exegesis written in Malay with 30 chapters complete is the *Tafser Tarjumān al-Mustafīd* by Abdurrauf as-Singkily. Before *Tarjumān al-Mustafīd*'s interpretation, manuscripts of the interpretation of *Surah al-Kahf*. However, the author of this interpretation is not found. The scholars used to prefer the attitude of *tawaḍu'* to keep from falling into *Riya*.

⁵² Tamrin Talebe, "Paradigma Penafsiran Alquran Nusantara (Analisis Tafsir Aceh 'Tafsir Pasee')," *HUNIFA: Jurnal Studia Islamika* 9, no. 1 (2013): 131–48, <https://doi.org/10.24239/jsi.v9i1.47.131-148>.

⁵³ Talebe, 133.

After *Tarjumān al-Mustafīd*, no other interpretation works were found in the era ⁴⁹ the Aceh Darussalam Sultanate. Long after that, when Aceh had become part of the Unitary State of the Republic of Indonesia (NKRI), another commentary was discovered, complete with 30 chapters. The interpretation is called *Al-Qur'ān al-Majīd An-Nūr*, which Muhammad Hasbi ash-Shiddieqy wrote.

After Hasbi, he found a work of interpretation entitled *Al-Qur'anul Karim and Free Translation of Poetry*. Tengku Mahyiddin Yusuf wrote this interpretation. This interpretation has its uniqueness which is rarely found in other commentaries. The uniqueness of this interpretation lies in its writing in Acehnese and the form of beautiful poems.

The expertise of Tengku Mahyiddin Yusuf in compiling interpretations in Acehnese poetry needs to be appreciated. It is rare to find a commentator who can do this. At least three essential skills are needed in the preparation of the interpretation. These *skills* are essential, *first*, a good mastery of the Arabic language and all the tools of the *ulūmul Qur'ān*. *Second*, good and deep mastery of the Acehnese language. *Third*, mastery of literature in composing poetry in the form of poetry. Truly qualified people only own these three basic abilities. The process to get it must go through a long intellectual journey.

The last Acehnese Qur'anic exegesis found was *Tafsir Pasee*. This Qur'anic exegesis is a collaborative work of several Acehnese intellectuals: TH Thalhas, Hasan Basri, Zaki Fuad, A. Mufakhir Muhammad, and Mustafa Ibrahim. They are fillers of Islamic studies, especially the study of the Qur'anic exegesis. The preparation of this Qur'anic exegesis was motivated by the interests and requests of the Acehnese community recitation congregations in Jakarta. The naming of *Pasee* is a trace of the history of Islamic scientific studies in the era of the Samudra Pasai kingdom.

This Qur'anic exegesis does not contain an explanation of the entire verse of the Qur'an. *Tafsir Pasee* only discusses juz 30 plus the interpretation of Surah *al-Fatihah*. In terms of methodology, this interpretation combines the *tahlīlī* and *maudhū'i* methods. This interpretation method is somewhat different from other interpretations. Applying the *tahlīlī* and *maudhū'i* in this interpretation is carried out simply. The arrangement begins with determining the theme, then explains the reasons for the revelation of the verse (*asbāb an-nuzūl*), followed by an explanation of the correlation between the verse and the letter (*mumāsabah*).

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