

**ANALYSIS OF DAUD BEUREUEH'S THOUGHTS IN
OPTIMIZING ISLAMIC RELIGIOUS EDUCATION IN
ACEH: APPROACHES AND IMPLICATIONS****Ulil Azmi**

STAI Tgk Chik Pante Kulu Banda Aceh, Indonesia
ulil.azmi@pantekulu.ac.id

Mohammad Eisa Ruhullah

International Institute of Islamic Thought and Civilization,
International Islamic University Malaysia (ISTAC-IIUM)
eisa.iium@gmail.com

Lismijar

STAI Tgk Chik Pante Kulu Banda Aceh, Indonesia
lismijar@pantekulu.ac.id

Abdul Hadi

STAI Tgk Chik Pante Kulu Banda Aceh, Indonesia
abdul.hadi@pantekulu.ac.id

M. Isa

STAI Tgk Chik Pante Kulu Banda Aceh, Indonesia
m.isa@pantekulu.ac.id

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Abstract: Daud Beureueh was a reformer and influential figure in Aceh, who developed many principles and strategies for the development of Islamic religious education. His focus on the social and political context and his commitment to integrating Islamic values with relevant educational practices significantly influenced his approach to Islamic education. The purpose of the study was to determine the relevance, approach and implementation of Daud Beureueh's thoughts in Islamic religious education in Aceh. The research method used a qualitative method with a case study approach. The data collection method was carried out by in-depth interviews, observation and documentation studies. The research results show that 1). Daud Beureueh's thoughts are still very relevant in strengthening Islamic religious education in the modern era in Aceh, especially in facing the challenges of globalization and maintaining a strong local and Islamic identity. 2). The approach used by Daud Beureueh in Islamic religious education in Aceh shows a balance between tradition and modernity, between locality and nationality, and between spirituality and intellectuality. 3). The implications of Daud Beureueh's thoughts on Islamic religious education policies in Aceh reflect his commitment to forming a society that is not only academically superior but also solid in Islamic principles.

Keywords: Daud Beureueh, Islamic Religious Education, Aceh



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Introduction

One of the important components in Aceh's social and cultural life is Islamic religious education in Aceh Province. As one of the important figures in the history of Acehnese education, Daud Beureueh played an important role in building the Islamic religious education system in that country. By referring to Islamic values and local context, his thoughts offer a different framework for assessing and optimizing religious education in Aceh. In the history of Islamic education in Aceh, Daud Beureueh's ideas are often considered as the basis for building a curriculum and educational approach that is appropriate to the local environment. The historical and socio-political context of Aceh has a major influence on the policy of Islamic religious education in the country. Beureueh's view is one important factor in this regard. The study also emphasizes the importance of local culture in education policy-making, and suggests that policies that ignore cultural context will be ineffective. (Hasan 2017)

Aceh's socio-political factors influence the implementation of religious education policies. They argue that the main problem in implementing Beureueh's thinking is how to balance traditional values with current needs (Rosli and Ahmad 2021). Beureueh's thinking is still relevant in the context of contemporary religious education and provides suggestions for additional development. (Sulaiman 2020)

Understanding the dynamics of Islamic education in Indonesia, including in Aceh, requires an approach based on historical and contextual analysis. (Hasan 2020). Islamic education reform in Aceh with a focus on perspectives and implementation based on Beureueh's thoughts. In addition, additional research provides an overview of how Daud Beureueh's ideas can be used in modern education policies. (Wahid 2018). Studying historical perspectives on Islamic education in Aceh and the role of local individuals in building it. (Ramli and Syafiq 2019) Ibrahim discusses how religious education reform in Aceh can be influenced by sociopolitical factors. (Ibrahim 2021)

Yunus pointed out that to achieve optimal results, both traditional and modern Islamic educational approaches must be considered simultaneously. (Yunus, 2020). Farhan evaluates the influence of historical figures such as Beureueh on modern education (Farhan 2018). Azmi emphasizes the importance of combining traditional values with modern educational methods. (Azmi 2022). Ahmad examines that Beureueh's thoughts on Islamic education can be used to create better policies, (Ahmad, 2019) and Maulana talks about education reform and how it impacts Islamic schools in Aceh. (Maulana 2021). Hadi discusses how historical figures influenced education in Aceh, (Hadi 2018) and Kurniawan looks at the socio-political influences on Islamic education. (Kurniawan 2020)

Rahman emphasizes the tension between modernization and traditionalism in Islamic education, (Rahman 2021), while Salim shows that Islamic teachers play a significant role in the formation of educational policies. (Fadila 2019). Mulyadi investigates the cultural dimensions of Islamic education reform in Aceh, and Aziz discusses the development of Islamic education and its impact in Aceh. (Aziz 2020)

Therefore, there is a great possibility that Daud Beureueh's ideas can be optimized in the development of Islamic religious education in Aceh. The purpose of this analysis is to study the methods and implications of these ideas, and how the implementation of these ideas can improve the religious education system in Aceh. Islamic religious education in Aceh Province has undergone many changes, showing a blend of the needs of modernization and local traditions. Aceh, as a place where Islamic law is specifically implemented in Indonesia, has a different way of conducting Islamic religious education. Several recent studies provide a complete picture of the conditions and problems faced.

Local cultural and social contexts influence the Islamic religious education system in Aceh. Education policy in Aceh combines Islamic values with local wisdom, creating an approach that is different from that found in the rest of Indonesia. (Nawawi 2022). Hasan also acknowledged this, stating that Aceh's education policy must take into account sociopolitical and historical factors

to build a useful system. (Hasan 2020). The sociopolitical component plays a significant role in the formation and implementation of Islamic religious education policies in Aceh. They stated that despite efforts to modernize, there is a major challenge in balancing tradition and innovation. Improving Islamic religious education in Aceh requires a subtle approach to local principles and current circumstances. (Wahid 2018)

The success of religious education in Aceh depends on policies and the quality of human resources and educational infrastructure. Although educational reforms have been carried out, there are still gaps in the implementation and accessibility of quality religious education. The importance of understanding the thoughts of local people like Daud Beureueh in terms of religious education. This study found that Beureueh's thoughts provide important insights for the development of religious education that meets modern demands and local principles. (Mulyadi 2019)

Despite attempts to combine traditional and modern approaches, there are difficulties in resolving differences of opinion between educators and policy makers. (Yunus 2020). Educational policies must be evaluated regularly to ensure that they are in line with current societal demands. (Kurniawan 2020). Teachers in Aceh face difficulties in aligning the curriculum with world developments while maintaining local identity. Support from the government and society is very important to achieve optimal Islamic religious education results. Religious education in Aceh must be adapted to current technological advances and teaching methods while maintaining traditional elements. To ensure the sustainability and quality of religious education, educational institutions and communities must work together. (Rosli and Ahmad 2021)

Thus, overall, the current condition of Islamic religious education in Aceh shows an effort to combine traditional values with modern needs, despite facing complex challenges in implementing and adapting policies. This study provides an in-depth perspective on how religious education in Aceh can be optimized to meet the demands of the times while maintaining local identity and wisdom.

The purpose of this study is to analyze the relevance of Daud Beureueh's thoughts in the context of Islamic religious education in Aceh, by examining how his ideas and views influence the religious education system in the area. This study will examine the approach used by Daud Beureueh in implementing education policies in Aceh, including strategies, methodologies, and challenges faced in their implementation. In addition, this study will also evaluate the implications of Daud Beureueh's thoughts on Islamic religious education policies in Aceh, by considering the long-term impacts and changes that occur as a result of the policy. The final result of this study is to provide a deeper understanding of Daud Beureueh's contribution to the formation and development of Islamic religious education in Aceh, as well as to offer recommendations for the development of religious education policies in the future.

This research contributes to the development of Islamic religious education policy by offering recommendations based on historical analysis and existing policies. This is important to improve the quality and relevance of Islamic religious education in Aceh. By examining the approach used by Daud Beureueh in implementing education policy, this study provides insight into the strategy and effectiveness of the policies implemented. This is important to assess the successes and weaknesses of existing education policies

Methods

This research uses a qualitative method with a case study approach. The focus of this research is Daud Beureueh's thoughts and their application in Islamic religious education in Aceh. This method helps to explore the dynamics and details that cannot be found with a quantitative research approach. Primary data sources were conducted by conducting in-depth interviews with historians, academics, and education practitioners in Aceh who have direct knowledge of Daud Beureueh's thoughts and how his thoughts are applied in everyday life. Secondary Data are documents and literature related to Daud Beureueh, such as books, journal articles, and other

publications that discuss his thoughts and the history of Islamic religious education in Aceh. Relevant education policies, government reports, and previous studies provide additional context on Islamic religious education in Aceh.

Data collection methods used: 1). In-depth Interviews: Conducted with competent sources to obtain in-depth information and personal perspectives on Daud Beureueh's thoughts and their influence on Islamic religious education. 2). Observation: Studying Islamic religious teaching methods in several educational institutions in Aceh to gain an understanding of the application of Daud Beureueh's concepts in the real world and 3). Documentation Study: Collecting and analyzing related documents, including Daud Beureueh's writings and literature on Islamic religious education in Aceh in the past and present.

Data analysis method by identifying the main themes and emerging patterns related to Daud Beureueh's thoughts and their implementation in Islamic religious education through text analysis from interviews, documents, and observations. Thematic Analysis: Grouping data based on relevant themes to understand the relationship between Daud Beureueh's thoughts and Islamic religious education policies and practices in Aceh. Data Triangulation: Verifying and strengthening research findings by using various data sources, providing a broader and more accurate understanding.

Data validity testing methods consist of: 1). Triangulation: To ensure that information is consistent and accurate, data is compared from various sources, such as observations, documents, and interviews, 2). Member Verification: Returning initial results to sources to ensure that the researcher's interpretation is accurate and in accordance with their perspective. Data Checking: Avoiding bias in data analysis by verifying information from various sources.

By using this approach, this study is expected to provide an in-depth picture of how Daud Beureueh's thoughts optimally influence Islamic religious education in Aceh, as well as how it influences the current educational context.

Result and Discussion

The Relevance of Daud Beureueh's Thoughts in Islamic Religious Education in Aceh

Based on the results of in-depth interviews, observations and documentation studies, it was found that Daud Beureueh's thoughts in the context of Islamic religious education in Aceh are very relevant and influential. He not only contributed to the development of an inclusive and Islamic-based education system, but also to strengthening the social and cultural identity of the Acehnese people. Through education, Beureueh seeks to form a generation that is not only religious, but also intelligent and able to contribute to community development. Thus, Beureueh's thoughts and contributions remain an important reference in the development of Islamic religious education in Aceh to this day.

The thoughts of Daud Beureueh, as an influential cleric and leader in Aceh, have significant relevance in the context of Islamic religious education in the region. In the history of Islamic education in Aceh, Beureueh played an important role in the development of an inclusive education system based on Islamic values. One of its main contributions was the development of a madrasah education model that integrated general knowledge and religious education, which aimed to provide wider access to education for all levels of Acehnese society, not just the nobility as was the case during the Dutch colonial period (Shibgatullah 2023) .

Daud Beureueh initiated the madrasah curriculum in Aceh in 1939, which became the basis for many Islamic educational institutions in Aceh, including dayah (Shibgatullah 2023). In this context, Beureueh not only focuses on religious education, but also on teaching science that is relevant to the needs of society. This shows that his thoughts on education are comprehensive and oriented towards developing the character and intellectual abilities of students. Thus, education taught in madrasahs is expected to form a generation that is not only religious but also intelligent and able to compete in the modern era (Shibgatullah 2023).

Furthermore, Beureueh's thoughts on Islamic religious education were also integrated with the struggle for the implementation of Islamic law in Aceh. Beureueh and other scholars fought to strengthen the implementation of Islamic law in Aceh, which eventually led to the issuance of a decree by the Indonesian government in 1962 to regulate the implementation of Islamic law. However, Beureueh felt that the situation was still far from ideal, indicating that his struggle was not only limited to the educational aspect, but also included broader social and political aspects (Abdullah and Ramdani 2019).

In the context of character education, Beureueh's thoughts are also relevant to efforts to build the character of students through extracurricular activities based on soft skills at dayah. Education in dayah not only functions as a place to learn religion, but also as an institution that forms the character and social skills of students. This is in line with Beureueh's vision of wanting holistic education that is oriented towards student self-development (Kahar 2022).

In addition, Beureueh also plays a role in building legal awareness in Acehese society, which is important to support the implementation of Islamic law. Research shows that the Acehese people have a high level of legal awareness, which can be seen from their compliance with existing regulations. This reflects that religious education provided in madrasahs and dayahs does not only focus on spiritual aspects, but also on understanding law and ethics in everyday life (Fatahillah 2023).

In a broader context, Daud Beureueh's thoughts also contributed to the formation of Islamic identity in Aceh. Religious education taught in madrasahs and dayahs plays an important role in strengthening the Islamic identity of the Acehese people, which is part of an effort to maintain local values amidst the current of modernization. This shows that Beureueh's thinking is not only relevant in the context of education, but also in the formation of the social and cultural identity of the Acehese people (Fitriah 2020).

Furthermore, Beureueh was also involved in the social and political dynamics in Aceh, which influenced religious education. As a leader of the ulama, he played a role in determining the direction of educational policies that were in line with Islamic values and the needs of the community. His involvement in ulama organizations, such as the All Aceh Ulama Association (PUSA), shows that religious education in Aceh cannot be separated from the broader socio-political context (Siregar 2023).

In facing the challenges of modernization and globalization, Beureueh's thoughts on religious education are also relevant to developing a curriculum that can accommodate the needs of the times. Religious education in Aceh needs to adapt to the development of science and technology, while maintaining the Islamic values that are the basis of education. This shows that Beureueh's thinking about education is not only static, but also dynamic and responsive to changes in the times (Rahmawati 2023).

Daud Beureueh's Approach to Implementing Islamic Religious Education Policy in Aceh

Based on the results of in-depth interviews, observations and documentation studies, it was found that Teungku Muhammad Daud Beureueh's approach to implementing education policies in Aceh was multifaceted, characterized by the integration of Islamic values, community involvement, socio-economic considerations, political awareness, and a rigorous methodological approach. His legacy in education reflects a deep understanding of the interaction between culture, religion, and politics, and how these elements can be utilized to build a solid educational framework that meets the needs of the Acehese people. The implications of his policies continue to resonate in contemporary discussions about education in Aceh, highlighting the enduring relevance of his vision for a culturally and religiously grounded education system.

Teungku Muhammad Daud Beureueh, a key figure in Acehese history, played a key role in shaping education policy during a turbulent period marked by conflict and the quest for autonomy. His approach to education was closely tied to Aceh's socio-political landscape, reflecting a blend of Islamic values and nationalist sentiments. This synthesis of influences is critical to understanding the framework he uses in implementing education policy. One of the main

approaches used by Daud Beureueh in implementing educational policies is the integration of Islamic principles into the educational framework. This integration is not merely a superficial addition, but a fundamental restructuring of the education system to align it with Islamic teachings and values. The establishment of educational institutions that adhere to Islamic principles is an important aspect of his policy. For example, the promotion of *dayah* (Islamic boarding schools) as learning centers is a direct reflection of its commitment to developing an education system that is in harmony with the cultural and religious identity of the Acehnese people. (Fitriah 2020; Saleh 2016). This approach not only aims to provide religious education, but also seeks to instill a sense of identity and pride among the youth, thereby strengthening social and cultural ties in Aceh.

In addition, Beureueh's policies are characterized by a strong emphasis on community and local government involvement in education issues. He recognized the importance of local stakeholders in the education process, pushing for a system in which community leaders and religious leaders played a significant role in decision-making. This participatory approach ensured that education policies were not simply mandated from above, but also reflected the needs and aspirations of the community. (Kholifah et al., 2022; Safrida et al., 2021). By involving local figures in educational discourse, Beureueh aims to create a sense of ownership and responsibility within the community, which is crucial for the sustainability of educational initiatives.

In addition to community engagement, Beureueh's approach also includes a focus on the socio-economic conditions that affect education in Aceh. He understood that educational success could not be separated from the broader socio-economic context. Therefore, his policies often addressed issues such as poverty, access to resources, and the need for infrastructure development in educational institutions. This holistic view of education as a tool for socio-economic improvement was a hallmark of his strategy, which aimed to create an educated population capable of contributing to the development of the region. (Maskuri et al., 2020; Safrida et al., 2021). By linking education to economic empowerment, Beureueh seeks to transform the educational landscape into a catalyst for broader social change.

In addition, Daud Beureueh's education policy was also influenced by the political dynamics at that time. The post-independence era in Indonesia was marked by significant political turmoil, and Beureueh's policies often reflected responses to these challenges. His advocacy for educational reform was not only about increasing literacy rates, but also about fostering a sense of nationalism and political awareness among the Acehnese people. By promoting education that emphasized historical awareness and civic responsibility, he aimed to create politically aware citizens who were able to engage in national discourse. (Dewanti et al., 2022; Riza 2021). This political dimension of education is very important in a region that is grappling with issues of identity and autonomy.

Methodological dimension, Beureueh's approach in implementing education policy is characterized by a combination of qualitative and participatory research methods. She often relies on community feedback and local knowledge to inform policy decisions, ensuring that education initiatives are relevant and effective. This methodological rigor allows for a deeper understanding of the challenges faced by the education system in Aceh, leading to more tailored and effective interventions. (Baidowi 2020; Qamariah 2020). By prioritizing qualitative insights, Beureueh was able to adapt its strategies to the evolving needs of the community, thereby increasing the effectiveness of education policies.

Implications of Daud Beureueh's Thoughts on Islamic Religious Education Policy in Aceh

Based on the results of in-depth interviews, observations and documentation studies, it was found that the implications of Daud Beureueh's thoughts on Islamic religious education policy in Aceh are very significant. From strengthening character education, developing *dayah*, integrating Pancasila values, to utilizing technology, all these aspects show that his thoughts can be the basis for better and more relevant education policies in Aceh. In facing the challenges of globalization and modernization, it is important for education policies to adhere to local and religious values that are the identity of the Acehnese people.

Daud Beureueh, as an important figure in Acehese history, made a significant contribution to Islamic religious education policy in the region. His thoughts and actions not only influenced political and social aspects, but also the development of Islamic religious education which is an important pillar in Acehese society. In this context, it is important to analyze how Daud Beureueh's thoughts can influence Islamic religious education policy, especially in facing the increasingly pressing challenges of modernization and globalization. First of all, Daud Beureueh's thoughts on the importance of Islamic religious education can be seen from the perspective of character education. Islamic religious education in Aceh not only functions as a teaching of religious teachings, but also as a means to shape children's character and morals. This is in line with research showing that Islamic religious education plays an important role in improving children's character and moral values, especially during a pandemic that demands moral and spiritual resilience (Difa, 2023).

Daud Beureueh's thoughts emphasizing religious education as a moral foundation are very relevant in the context of current education policy. Furthermore, the challenges faced by Islamic religious education in Aceh also need to be considered. In the era of globalization, Islamic religious education must be able to compete with various external influences that can erode local and religious values. Research shows that Islamic religious education needs to be optimized to develop students' potential so that they do not fall into the negative currents of globalization (Hyangsewu 2019). Daud Beureueh, with his strong thoughts on Acehese identity based on Islamic values, can be an inspiration in formulating educational policies that are not only relevant, but also able to maintain local identity amidst global currents.

Furthermore, the role of *dayah* as a traditional educational institution in Aceh cannot be ignored. *Dayah* has strong independence in implementing Islamic religious education, even though it is faced with various challenges of modernization (Suyanta, 2012). Daud Beureueh's thinking that emphasizes the importance of locally-based education can provide encouragement for the development of *dayah* as an educational center that not only teaches religious knowledge, but also life skills that are relevant to the needs of today's society. This is in line with efforts to improve the quality of Islamic religious education in Aceh to be more adaptive to changing times.

In a multicultural context, Islamic religious education in Aceh must also be able to teach the values of tolerance and mutual respect between religious communities. Research shows that Islamic religious education has great potential in helping individuals understand and accept religious and cultural diversity (Sartika & Setiawan, 2023). Daud Beureueh's thoughts that prioritize moderate Islamic values can be the basis for inclusive and tolerant education policies, so that they can create a harmonious society in Aceh. In addition, the importance of integrating the Islamic religious education curriculum with Pancasila values must also be considered.

In the context of education in Aceh, Daud Beureueh's thoughts can be interpreted as an effort to integrate Pancasila values into Islamic religious education, so that it can form a harmonious social attitude (Qisthi 2024). This is important to ensure that Islamic religious education does not only function as teaching about religion, but also as a means to build character and social ethics in accordance with national values. Furthermore, Islamic religious education policies in Aceh must also consider aspects of technology and innovation in learning. In today's digital era, the use of technology in Islamic religious education is becoming increasingly important. Research shows that technology-based learning applications can increase students' interest and understanding of Islamic religious education (Herawati 2023). Daud Beureueh's thoughts, which are open to change and innovation, can be a driving force for the development of educational policies that utilize technology to improve the quality of learning.

It is also important to pay attention to the role of parents and the community in supporting Islamic religious education. Research shows that parents' perceptions of Islamic religious education greatly influence the success of children's education (Mustaqim 2023). Daud Beureueh's thinking which emphasizes the importance of collaboration between schools, parents, and the community can be the basis for a more holistic and sustainable education policy. Islamic religious

education policies in Aceh must also consider aspects of effective evaluation and supervision. Research shows that transforming the role of Islamic religious education supervisors is very important to ensure that education policies can be implemented properly (Hidarya 2024). Daud Beureueh's thinking which emphasizes the importance of accountability in education can be the basis for developing a transparent and accountable evaluation system.

In the above context, it is important to develop an educational model that not only focuses on academic aspects, but also on character development and life skills. Research shows that Islamic religious education can play a role in shaping children's personalities positively (Halima 2023). Daud Beureueh's thoughts that prioritize holistic education can be an inspiration for a more comprehensive education policy that is oriented towards character development. Finally, Islamic religious education policies in Aceh must be able to answer the challenges of the times and the needs of society. Research shows that Islamic religious education needs to be innovated and updated to remain relevant to the times (Anwar 2019). So, Daud Beureueh's visionary thoughts can be a driving force for the development of education policies that are responsive to social and cultural changes.

Conclusion

Daud Beureueh's thoughts are still very relevant to strengthening Islamic education in Aceh today. He has thoughts that offer solutions to maintain a balance between openness to global influences and the protection of local identity and strong Islam, especially in facing the challenges of globalization. Daud Beureueh's thinking encourages a harmonious approach between the renewal of the education system and the preservation of important Islamic values. This will allow religious education in Aceh to develop with the times while maintaining its traditional identity. This thinking helps Aceh remain a strong center of religious education amidst the dynamics of global transformation.

Daud Beureueh's approach to Islamic religious education in Aceh shows a significant balance between various important elements: tradition and modernity, locality and nationality, spirituality and intellectuality. Daud Beureueh prioritizes religious education that is closely related to Islamic teachings. In addition, he tried to combine contemporary elements that were relevant for the progress of Acehnese society. This method emphasizes the importance of religious education that not only focuses on spiritual matters but also pays attention to intellectual development and the skills needed to live in the modern era. Thus, religious education in Aceh can educate an intelligent generation while maintaining Islamic principles.

The implementation of Daud Beureueh's thoughts on Islamic religious education policy in Aceh reflects his commitment to building a better society not only in terms of education but also in terms of strengthening Islamic principles. Policies based on his ideas have strengthened the position of Islamic education in Aceh, making it an important part of the general education system and general religious education. This policy provides a clear outline to ensure that religious education is not only a subject taught in schools, but also shapes the character and ethos of society as a whole. In the long run, this policy helps produce a generation with balanced moral and intellectual intelligence. Such a generation will have a strong foundation of faith to face the challenges of today.

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