Tradition of Islamic Basic Education in Aceh

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ABSTRACT
The tradition of basic Islamic education in Aceh adopts the concept of Islamic lifelong education, in which Islamic education is fulfilled from the age of 0. This study aims to identify how the tradition of basic Islamic education in Aceh is through informal, formal, and non-formal education based on the National Education System Number 20 of 2003 and Government Regulation Number 55 of 2007 concerning Religious Education. In addition, this study also aims to observe who plays an active role in shaping the basics of Islamic education in children. This research is qualitative research using a historical approach. Sources of data and information were obtained through a literature review to understand the historical context and changes that have occurred in the tradition of Islamic basic education. The data collected was analyzed descriptively to form a discourse on Islamic basic education in Aceh in the past and present contexts. The results of this study indicate that historically the people of Aceh have only known two educational paths in forming the basics of Islamic education since children aged 0-12 years, namely informal and formal education. Parents are the people who have a significant role in the foundation of the basics of Islamic education in Aceh, in addition to teungku and teachers. For informal education, Aceh has the doda idi tradition which is used to educate children aged 0-3 years. Furthermore, parents accompany their children who are aged 7-8 years to obtain formal basic Islamic education at the meunasah, but this meunasah education changed to non-formal education after the independence of the Republic of Indonesia.

Keywords: Aceh; Islamic Basic Education; Tradition.

INTRODUCTION

The existence of Islamic education and the process of Islamization in Aceh is an inseparable chain because the tradition of Islamic education is as old as the presence of Islam itself. In various historical narratives, the development of Islam in the Archipelago in general and Aceh in particular, education is one of the paths used by missionaries and scholars in the process of spreading Islam (Laffan, 2015). Gradually the tradition of Islamic education is transformed into an institution whose role is to carry out transfer of knowledge and character building for students.
If viewed based on the national education system Law Number 20 of 2003, the tradition of Islamic education is carried out through informal, formal and non-formal channels. Historically, this educational tradition has played a role and was formed along with the needs of students in developing and increasing their potential through the educational process. It should be recognized that Islamic educational institutions, both informal, formal and non-formal, are interconnected and complement one another. Where the application of the concept of Islamic education is carried out for life (life long education) (Anirah, 2007; Riza, 2022) in families, schools, and communities which are given based on the age level of the students.

In the context of Aceh, Islamic education for children aged 0-12 years is carried out by establishing the basics of Islamic education. In this age period, parents are the main educators who are responsible for the development of the formation of children's personality traits, in addition to teachers and the community. Various basic Islamic education institutions have emerged and run hand in hand with the needs of students.

So far, research has been conducted to examine the tradition of Islamic education in Aceh in a historical context (ZA, 2003) We know that in the history of Islamic education in Aceh, the meunasah is a basic educational institution, (Mahmazar et al., 2023; Muslim, 2020) the frame is dedicated to secondary education, (Muslim, 2020) and the dayah is an Islamic higher education institution (Ali Buto & Hafifuddin, 2020; Daud, 2021; Hadi, 2014; M. Ibrahim, 2014). After the arrival of the Dutch colonialists in Aceh, the Acehnese people began to establish madrasah education which is a synthesis of school education introduced by the Dutch government (Anis, 2015; Drajat, 2018; Solichin, 2011). Furthermore, during the independence period of the Unitary State of the Republic of Indonesia, regulations on the national education system had been enacted from elementary to tertiary levels, both for general education and religious (Islamic) education, so that Islamic educational institutions were required to adapt to the applicable regulations (Achadi, 2018; Jannah, 2013; S. R. M. Nasution, 2017).

Meanwhile, research examining the tradition of basic Islamic education in Aceh based on the three paths contained in National Education System Number 20 of 2003 and Government Regulation Number 55 of 2007 concerning Religious Education and Religious Education has not been specifically investigated by researchers. Therefore this article was written to explore and identify how is the tradition of Islamic basic education in Aceh? This research will also examine the various forms of basic Islamic education institutions and who play a role in educating children at the growth period of 0-12 years both in historical and contemporary contexts.
This article was written with the aim of providing data and information related to various forms of basic Islamic educational institutions based on informal, formal and non-formal education channels. In addition, this study also aims to see which actors play a role in shaping the foundations of Islamic education for children aged 0-12 years in the past and present contexts and analyze the changes in forms and roles played by educators in educating students.

In Law Number 20 of 2023 concerning the National Education System, it is explained that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by the community, nation and state. In an effort to develop self-potential learners can be done through three educational paths. Informal education is education that is obtained through family and environmental education. Although the environment is part of the informal education center, the family is the oldest, first and foremost center of education for a child. The family referred to in this context is the nuclear family, father and mother as the first people the child meets when they are born into the world (Salim, 2022). It was through this meeting that a process of interaction and socialization was carried out by both parents. The interaction and socialization that occurs between children and parents in the development of the child's nature/potential (Darlis, 2017).

In the concept of Islamic education, the family is responsible for protecting its members from the punishment of hell fire. The task of parents is to educate their children to carry out God’s commands and leave His prohibitions. There are three main Islamic religious teachings that must be taught to children originating from the Al-Qur’an and Hadith, namely, first, the education of aqidah which is the core of the foundation of faith which must be instilled in children from an early age; second, worship education in carrying out the pillars of Islam, especially obligatory prayer and fasting in the month of Ramadan; third, moral education by training and familiarizing children to do everything good, speak kind and gentle words, level polite behavior, and respect both parents (Rahmi, 2018).

Apart from the family, the child’s social environment also contributes to the formation of his character and personality. In Islamic education, the social environment is one of the factors that influence a person’s behavior. Sanad from Abu Hurairah narrates that the Prophet SAW said: "A man depends on the religion of his social friends, so one should see who is his social friend”. Apostle has warned
early on so that parents are selective in choosing a social environment as a place for children's interactions with other people so they don't fall into a negative social environment (Darlis, 2017). Therefore, not all children's social environment can be used as educational centers. Only people who are educated and healthy are able to create an environment of a society of faith and piety that is capable of educating and influencing children in a better direction.

Formal education in the National Education system is a structured and tiered educational path consisting of basic education, secondary education, and higher education. Formal education in Indonesia runs in a dualistic manner, where the implementation of formal education is separated between educational institutions that teach general sciences and religious knowledge. The oldest education in Indonesia is religious (read Islamic) education in the form of pesantren (Java), dayah (Aceh), and surau (West Sumatra). However, since the arrival of the Dutch colonial government, a secular education system was introduced, where schools that were established only taught general knowledge (Jannah, 2013). He existence of the general education system has been responded by scholars by establishing Islamic educational institutions that synthesize general knowledge and religious education known as madrasah education (Inayatillah, 2015).

Broadly speaking, the characteristics of formal education can be seen based on the holding of separate classes according to the age level of the students; have a study period; the learning process is carried out in a structured and systematic manner; have a curriculum that is described in a learning implementation plan (RPP); and a scheduled learning evaluation is carried out which is reported in the form of student reports (raports) (Taofik, 2020).

Non-formal education is an educational path outside of formal education that can be carried out in a structured and tiered manner. Abu Ahmadi in Darlis said that non-formal educational institutions are all forms of education which are carried out intentionally, orderly and planned but outside of school activities (Darlis, 2017). His education is organized for community members who need educational services that function as a substitute, addition, or complement and is held voluntarily and selectively (Sa’diah, 2021). Non-formal educational institutions can be carried out by a special institution appointed by the government or learning programs that develop in the community (Taofik, 2020).

Non-formal religious education institutions have been regulated in Government Regulation Number 55 of 2007 concerning Religious and Religious Education. For Islamic religious education, the mosque is a means to carry out the learning process of Islamic religious education. In the history of the birth of Islam, the mosque was the first madrasa and a potential medium of da’wah for Muslims because they gathered at the mosque to discuss and discuss various issues related to political, religious, cultural and social issues (Tamrin, 2018). Non-formal
education can be held in the form of book study, taklim assemblies, Al-Qur'an education, or other similar forms (Darlis, 2017).

**METHOD**

This research is a qualitative research using sources from the literature using a historical approach. Library research is a series of activities related to literature data collection methods by reading, recording, and processing information related to research topics (Khatibah, 2011). According to Mestika Zed, (Zed, 2008) there are four stages in carrying out library research, first, preparing the equipment used to record information; second, compiling notes in a work bibliography sourced from the library’s collections, both printed and electronic; third, making plans for research activities; fourth, make research notes related to the research topic.

This research was carried out by tracing primary and secondary sources regarding basic Islamic educational institutions in Aceh through historical research stages. According to Gottschalk, (Gottschalk & Notosusanto, 1985) here are four steps in conducting historical research, namely, first, heuristics, the process of finding and collecting data from written sources related to research problems; secondly, Criticism, verifying data sources that are relevant to research; third, interpretation, interpreting data into facts in a rational whole; fourth, historiography, making historical research reports by narrating data and facts based on historical writing conventions.

**RESULT AND DISCUSSION**

Islamic basic educational institutions were formed along with the process of spreading Islam in Aceh. Muslim scholars came from Arabia, Gujarat and Persia who worked as traders visiting various ports in the archipelago, (F. Nasution, 2020) including Aceh which is the gateway for foreign ships to enter the archipelago. The arrival of these Muslim scholars was not only to trade but they also introduced Islam to the local community and spread Islam to remote areas, so that Islam became the majority religion adopted by the people of Aceh. There are six paths used by Muslim scholars in the process of Islamization, namely, trade, marriage, education, arts and culture, Sufism, and politics (Permatasari, Hudaidah, 2021). In subsequent developments the six paths of spreading Islam began to form into social institutions in Acehnese society.

For the spread of Islam through education, it has succeeded in forming a tradition of Islamic education in Aceh which has a strategic role in the process of Islamization. The tradition of Islamic education that has been built up in Acehnese society can be divided based on the level of education, namely elementary, middle and high school. So that in order to gain knowledge of Islamic education, the
community can obtain it through informal, formal and non-formal education channels based on the age level and knowledge of students.

Based on the information obtained by researchers from various sources related to the tradition of Islamic education in Aceh, it can be identified as follows,

**Informal education**

In the tradition of the Acehnese people, children are born into a wife’s family that adheres to matrilocal marriage customs, where the husband lives in the wife's house. So that the family in Acehnese society consists of several nuclear families, consisting of daughters who are married with their husbands and children. The economic separation of the family was carried out after the distribution of assets was carried out, in the form of a house, rice fields and gold jewelry, but for families who could not afford the assets given were one room and several coconut trees (Hasan, 1977). After the separation of assets, the new families began to take care of their own households, although some were still assisted by their parents, especially for families who could afford it.

The customary tradition of matrilocal marriage adopted by the people of Aceh greatly influences the pattern of upbringing of children's education in the family environment. Presence of large family members (extended family) will affect the process of socialization of children in recognizing the diversity of the characters of the people who live with them (Ihsan & Dwi Rahmawati, 2022). The eldest child or older sibling takes care of his younger siblings, so all his orders must be obeyed and become an example for his younger siblings or siblings. Even so, parents have a great responsibility because they are obliged to provide protection, a sense of security, and a sense of affection for every member of the family (Ihsan, 2019). The process of socialization and education in the family continues every day, either by word of mouth or by example, so that the child’s character and personality are formed in accordance with local religious and cultural norms.

Parents have carried out the socialization process of Islamic religious education since the new child was born. It is sunnah for the baby’s parents (read father) to call the call to prayer in the right ear and iqmah in the left ear (Hurgronje, 1906). Furthermore, the people of Aceh perform several types of ceremonies accompanied by festivities. After the baby is seven days old, the ceremony is carried out peucicab (giving a taste) (Hurgronje, 1906) by rubbing fruit or honey on the baby’s lips which has a symbolic meaning so that the child will live happily and happily (Hasan, 1977). Usually followed by shaving the baby's hair (cuko oek). Sometimes hair shaving is carried out simultaneously with the implementation of aqiqah, in Aceh it is known astrue by slaughtering two goats or sheep for baby boys and one tail for baby girls. Implementation of aqiqah is prioritized on the 7th day of the baby's birth which is accompanied by giving a name (it's crazy). Names are taken from the descendants of the Prophet Muhammad SAW, companions or from verses of the holy Qur'an, for example Muhammad, Abdullah, Fatima, Aisyah, and
Giving a good name is very important for the child because the name is part of the parents’ expression of hope and prayer for the child.

**Tradisi Doda idi**

In raising children in the family environment, the people of Aceh are familiar with the *doda idi* tradition for early childhood. Mothers have a very important role in educating and raising children in the family. The people of Aceh are familiar with the *doda idi* tradition, namely, poetry containing advice or advice that is sung by the mother to put the child to sleep while holding him or while rocking the child on a swing made of batik cloth with ropes attached to both ends. The poetry sung by the mother with a soft rhythm will be able to calm the child when he is going to sleep. This *doda idi* tradition is carried out from children aged 0-3 years (A. Ibrahim & Aceh, 2022).

*Doda idi* is not just a lullaby that is sung when putting a child to sleep in a swing or sling, but the lyrics that are sung have the goals and hopes of the mother or the baby (Putri Wulandari, 2023). Poetry *doda idi* contains values that are educating the character of children so that they have commendable morals. Several studies conducted by researchers stated that *doda idi* poetry can stimulate the formation of children’s character from an early age. There are four types of character values contained in the *doda idi* poem (Andriani et al., 2020) namely, first, religious character values that contain the value of monotheism, studying Islam, introducing the Prophet Muhammad SAW, respecting and respecting parents and teachers, obey and comply in carrying out Islamic teachings and stay away from sinful acts, defend religion, and perform the five daily fardhu prayers; second, the value of the character of social care which contains suggestions for getting to know family, relatives and the surrounding environment, as well as being polite and courteous to teachers; third, the value of the character of responsibility in the form of the hope that children will have a sense of responsibility by looking after and caring for their parents and being serious about studying religion; fourth, the value of the character of hard work in the form of sincerity to realize ideals.

Although the *doda idi* tradition has a very important role in the formation of early childhood, technological developments have changed the habits of parents in Aceh in putting their children to sleep. The *doda idi* tradition has begun to fade among the people of Aceh. There are several factors that cause this tradition to be abandoned by mothers when they put their children to sleep. Among them, the *doda idi* is considered an ancient tradition with cassettes and swings found automatic so that the chanting of the verses that were once sung directly by the mother is now replaced with the verses on the cassette and the child sleeps alone because the mother presses the remote control to move the swing.

The opportunity to obtain equal education for women and men from elementary to tertiary level has caused a change in the role of career women who
have families. Most of their time is spent doing work activities in public spaces so they don’t have enough time to care for and educate their own children, especially when children are aged 3-24 months. There are several solutions taken for career women in raising their children. Firstly, if he lives in the family extended family then the problem of looking after and caring for children can be assisted by other family members who are not tied to work outside the home, it has even become a phenomenon now that their children are looked after and cared for by their grandmother, usually from the wife’s side; second, taking their child to a daycare center when their child is 3 months old because their maternity leave is over and there is no one who can help them look after their child while working; third, search baby sitter or household assistant but it is not easy to find someone who is truly capable and skilled in babysitting; (Gussevi et al., 2022) fourth, when the three alternatives above are not available, the mother will bring the child to work. Mother will look after and care for her child on the sidelines of carrying out her work routine.

On the other hand, the educational curriculum which tends not to accommodate local content has resulted in many Acehnese women not having the ability to recite doda idi poetry spontaneously. Even though historically, the people of Aceh have intelligence in stringing words into poetry, so that the mothers who hum the doda idi verses whenpeayon aneuk (swinging a child) was a common sight at that time. This has encouraged the Aceh government through the Aceh Traditional Council (MAA) to make efforts to revitalize the doda idi tradition through competitions since 2018.

Formal Education

In historical records it is stated that Meunasah a formal Islamic basic education institution in the past in Aceh. As for teaching and recitation in Meunasah is teungku meunasah. The curriculum taught in Meunasah a way of reading the Qur’an that starts with knowing hijaiyah letters, reading the book Juz Amma, memorizing short letters, followed by reading the large Qur’an with tajwid lessons. Other material is an introduction to the basics of religion, such as the pillars of Islam, the pillars of Faith, the attributes of Allah, the pillars of prayer, the practice of prayer, fasting, and zakat (Muslim, 2020). If students have completed their studies in Meunasah then he can continue to a higher level, namely the frame and the dayah.

This basic Islamic education begins to be given to children when they are 7 and 8 years old. His father will bring the boy to Meunasah to learn to recite the Al-Quran and the basics of Islamic religious education from Tengku Meunasah, while the daughter was sent by her mother to the house Tengku Inong each separately (Hurgronje, 1906). The children are expected to have finished learning to read the Qur’an after studying for four years. At this age, boys are circumcised to enter a new social status because they can attend traditional or religious ceremonies representing their father (Hurgronje, 1906).
In general, parents choose Wednesday to take their children to the place of recitation by bringing a large plate of sticky rice with brown sugar grated coconut (bu leukat u mirah) as a gift to the teacher recite/Meunasah. The symbolic meaning of this gift is for the lesson to be taught Tengku easy to remember and stick in the head. When parents give their children to Tengku usually they will say in Aceh which means, “I give my child to Tengku, teach him how to study the Qur’an and Islamic knowledge; can be hit but don’t become lame and blind”. This word is said while shaking hands which is answered with the word “insha Allah” (Hasan, 1977). Since then his son has officially become a student and is ready to be taught the Qur’an and religious knowledge.

The teaching method is traditional in the form of a halaqah, where the students sit in a circle Tengku which is in the middle position. Another method used is the sorogan method, where students learn individually in front of them Tengku. In the teaching of the Qur’an, the focus is more on identifying hijaiyah letters than understanding the content of the Qur’an (Muslim, 2020). In the learning process Tengku assisted by students who are seniors or who have advanced studies. Before learning to read the Qur’an, they first learn to read hijaiyah letters in the small Qur’an (Qur’an ubit), which is a book consisting of hijaiyah letters and verses of the Qur’an juz 30. Usually learning the small Qur’an uses the Baghdadiyah method, namely by spelling it letter by letter (Muhammedi, 2018). The goal to be achieved in learning the Koran at this level is fluency in reading the Koran in accordance with Makharijul letters. In addition, the children are also taught lessons in prayer and manners which are conveyed through the heroic stories of the prophets, especially Prophet Muhammad SAW (Hasan, 1977).

After the children graduate in learning to recite the Koran, a khatam Al-Qur’an ceremony will be held by inviting Tengku from meunasah thers and their parents to witness their children’s fluency in reading the Qur’an. Usually the Al-Qur’an khatam ceremony is held on the day before the wedding day for girls and at the circumcision ceremony for boys (Hurgonje, 1906). For those who have a good voice and are fluent in reading the Qur’an, they will be invited to a birthday celebration at the mosque meunasah (Hasan, 1977).

They did not pay tuition fees but only pooled money together to buy kerosene which was used to light the lamps when they were studying the Koran (Hurgonje, 1906). The relationship that exists between teachers and students is familial in nature, in the sense that students do not just come to study but also help their teachers do work at home meunasah. For female students they help clean the house, wash the dishes, and during the harvest season, they also cut the rice. While male students help work the fields, plant rice, and cut it during the harvest season (Hasan, 1977). Their togetherness in doing this activity has been able to build and increase social feelings among them.

In today’s context, Tengku no longer functions as a formal Islamic basic educational institution. This change in function occurred in line with regulations that stipulate schools and madrasas or the equivalent as formal education pathways recognized by the government. Even though Tengku continues to carry
out its function in the field of teaching Islamic basic education. It's just education Tengku included in the category of non-formal Islamic educational institutions (Mahmazar et al., 2023).

Meanwhile, formal Islamic basic education in the present context is an educational institution established in accordance with Government Regulation Number 55 of 2007 concerning Religious Education and Religious Education. Religious education in formal education or its equivalent is held in the form of religious subjects. For formal basic Islamic education, it can be divided into two based on the age of the child, namely, first, Islamic religious education which is taught in early childhood education institutions, such as Raudhatul Athfal Kindergarten, Integrated Islamic Kindergarten, and so on; secondly, Madrasah Ibtidaiyah or equivalent, such as MIN, MIS, Integrated Islamic Elementary School, or other equivalent schools.

Non-formal education

In the historical context, the people of Aceh are not familiar with non-formal basic Islamic education because the Acehnese people acquired knowledge of Islamic education in the past through formal education. But at the present time, education Tengku what was once known as formal Islamic basic education has changed to non-formal education. Even non-formal basic Islamic education institutions have experienced rapid development, because their implementation is not only in Tengku but also in mosques, houses/my head/ ustadz/ustadzah, madrasah diniyah, and so on.

Abu Ahmadi in Sa’diah states that non-formal educational institutions are educational institutions that are organized intentionally, orderly and planned outside of formal education activities (read schools/madrasas) (Sa’diah, 2021). The non-formal basic Islamic education institution that exists now in Aceh is TPQ (Al-Qur’an Education Park) or TQA (Ta’limul Qur’an lil Awlad), madrasah diniyah and places to study the Al-Quran that were established individually, or groups/foundations that target children. Usually these non-formal educational institutions are held in mosques, prayer rooms/surau, Tengku, houses, or school buildings that are used in the afternoon.

CONCLUSION

Based on historical data, the people of Aceh only know two paths of basic Islamic education for their children, namely informal education and formal education. Parents are the most responsible for providing the basics of Islamic education through informal education. In the context of Aceh, the role of the mother in raising children is more dominant than that of the father. The mother begins to shape the child’s character from the age of 0-3 years by humming religious poetry when lulling the child to sleep either by holding him or using a swing which is known as the doda idi tradition. The doda idi tradition is not just a lullaby but contains advice and advice that stimulates the formation of children’s character from an early age. There are at least four characters formed through the
**doda idi** tradition, namely religious character, social care, responsibility, and hard work.

Furthermore, parents accompany their children who are aged 7-8 years to formal Islamic basic education, namely **Tengku** supported by **Tengku Meunahasah** for boys and home **Tengku Inong** for girls. In this formal educational institution, children learn to read the Koran from the book Juz 'Amma using the Baghdadiyah method. After fluently reading and memorizing short letters, continue with reading the Qur'an and learning tajwid. As for the scope of basic Islamic education material taught in education **Tengku** e are the fundamentals of religion, such as the pillars of Islam, the pillars of Faith, the attributes of Allah, the pillars of prayer, the practice of prayer, fasting, and zakat.

However, in the further development of education **Tengku** is no longer a formal Islamic basic educational institution due to changes in Indonesian government policies and regulations in the national education system. In the present context, education **Tengku** recognized as a path of non-formal Islamic basic education in accordance with Government Regulation Number 55 of 2007 concerning Religious Education and Religious Education.

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