

## ISLAMIC EDUCATION IN SRI RATU TAJUL SAFIATUDDIN'S PERIOD (HISTORICAL REVIEW)

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**Abstract:** The background of this study is to see how the Islamic education in Sri Ratu Tajul Alam Safiatuddin's period, at that time the kingdom of Aceh Darussalam peak of its glory (Century XVII), it was visited by many scholars (Ulama and the Poet), foreign and domestic. Among those who came, there are some scholars who stayed in Aceh and return to his homeland as well. While in Aceh, they became a teacher, especially in the science of religion and the author of books on various branches of science. Since the number of teachers and authors who live in Aceh make Aceh as "Qibla" the study of Islam and other sciences in the archipelago at that time. The purpose of this study was to determine how the system of Islamic education in the XVII century (1050-1086 H = 1641-1675 AD), the progress and the development of Islamic education in Aceh during the reign of Sri Ratu Tajul Alam Safiatuddin and compliance with the current context. Data from this study were obtained through the collection of a variety of references and relevant sources, then in their analysis authors use literature review, the results of the processing of these data are concluded that the Islamic Education In Sri Ratu Tajul Alam Safiatuddin's period was very advanced, because he encouraged the importance of education and science when he lead, at that time science and education in Aceh were developed so well, the literature of Malay-Aceh was very well-known to all over the world.

**Keyword:** Islamic education, Sri Ratu Tajul Alam, historical

### A. Introduction

Islamic education is one of the very important roles of education and Islamic education has been ongoing since the Prophet Muhammad. That's because the demands of the teachings of Islam

are to be a man of faith, knowledgeable, and morally correct. With the education of Islam, Muslims strive to be educated physically and mentally in accordance with the teachings of Islam in order to become a good person, knowledgeable, faith, and fear, and could become the foundation or may be expected for the future Muslims.

Talking about history is something that is not inexhaustible, because history is an event that happened in the past, or a past incident. When we look at history, we will get the past event and its story, whereas when we study, we can investigate the truth of the events of the past and how to structure the story to form a complete understanding.<sup>1</sup> Likewise, when were in Banda Aceh, the course will get a park named Taman Ratu Safiatuddin, garden culture in which every 4 years will be held a large agenda, namely Aceh Cultural Week. It becomes a question why is the name Safiatuddin exalted in Aceh and who is Safiatuddin actually.

This era, Islamic education is very advanced and many teachers and poets were active in Aceh. Scientists and writers were very active as well. And a lot of education figures are viewed as teachers, their essays are in various disciplines nowadays. And contributions of their thoughts are very useful for Indonesian people. Centers of Islamic education in Aceh in this age stood sturdy and bore scientists. From the period of this government, indeed a lot of books written by scientists at that time so that Aceh became a center and qiblat (direction to Mecca) of the study of Islamic education.

Based on the descriptions of the background of problems above, the author feels interested to examine and discuss this issue in a scientific paper entitled "Islamic Education in Sri Ratu Tajul Alam Safiatuddin's Period".

## **B. ISLAMIC EDUCATION IN SRI RATU TAJUL ALAM SAFIATUDDIN'S PERIOD**

### **1. Biography of Sri Ratu Tajul Alam Safiatuddin**

In the XVII century in the era of government Sri Ratu Tajul Alam Safiatuddin Islamic education reached the peak of progress,

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<sup>1</sup> Hugiono, P.K. Poerwantana, *Pengantar Ilmu Sejarah*, Cct. II, Rincka Cipta, Semarang, 1992, p. 2

the greatest works appeared as Mir'atuth Thullab Abdurrauf As-Singkel's work that was born on Sulthanah's orders to write the book of law. At the time of Sri Ratu Tajul Alam Safi'tuddin's period, she more focused on the development of education, economic, social and especially the development of religion in society.<sup>2</sup>

Sri Ratu Tajul Alam Safiatuddin is a daughter of Sultan Iskandar Muda Meukuta Alam from his first Princess Ratna Sani Sendi Istana.<sup>3</sup> He is the influential king in the XVII century. She was born in 1612 who crowned as Sulthanah before she was known as Princess Safiah.<sup>4</sup> Sri Ratu Tajul Alam Safiatuddin is one of the Aceh female characters. The greatest queen in the history of the world.<sup>5</sup>

These figures were always mentioned by Acehnese people, they did not recognize them closer because he had gone, and only a few people who told him about her life due to lack of history knowledge. According to the history, Sri Ratu Tajul Alam Safiatuddin was recognized as clever and beautiful prince, since seven years old Sri Ratu Tajul Alam Safiatuddin has been studying together with Iskandar Sani and the sons of other palaces with great scholars and famous university scholars who are Professor at Jami'ah Baiturrahman.<sup>6</sup> In the book "*Wanita Aceh sebagai Negarawan dan Panglima Perang*" A. Hasjmy wrote that:

Since 7 years old, Safiatuddin has been studying with the children of the palace with the famous scholars like Shaykh Hamza Fansuri, Sheikh Nuruddin Ar-Raniry, Seri Zainal Abiddin Faqih Ibn Mansur Daim. Sheikh Kamaluddin, Sheikh Ahmad Alaidin, Muhyiddin Sheikh Ali, Sheikh Taqiuddin and Sheikh Hasan Saifuddin Abdul Kahar and others. All of them are a great teacher (professor) at Jami'

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<sup>2</sup> Pocut Haslida Syahrul, *Perempuan Aceh Dalam Lintas Sejarah Abad XVIII-XXI*, (Jakarta: Pelita Hidup Insani, 2012), p. 77

<sup>3</sup> Ali Hasyimi, *Wanita Aceh Sebagai Negarawan dan Panglima Perang*, (Jakarta : Bulan Bintang, 1988) hal 23

<sup>4</sup> [http://id.wikipedia.org/wiki/ Safiatuddin\\_dari\\_Aceh](http://id.wikipedia.org/wiki/Safiatuddin_dari_Aceh) diakses 17 November 2013 pukul 08. 58 wib.

<sup>5</sup> A. Hasjmy, *Jembatan Selat Malaka*, (Banda Aceh: Pusat Informasi Sejarah & Kebudayaan Perpustakaan dan Museum Yayasan Pendidikan Ali. Hasjmy, 1997), p. 25

<sup>6</sup> A.Hasjmy, *Wanita Aceh...*, p. 95

Baiturrahman.<sup>7</sup>

Then after graduation, Sri Ratu Tajul Alam Safiatuddin has mastered a variety of knowledge and mastered languages well. As a king's daughter, Sri Ratu Tajul Alam Safiatuddin has the opportunity to learn from the mufti Baiturrahman mosque in Banda Aceh. Two well-known teachers were Hamzah Fansuri and Nuruddin Ar-Raniry. Queen Tajul Alam Safiatuddin loved literature, mantiq, science of jurisprudence and philosophy. She was also fluent in Persian, Arabic, Spanish and Urdu. In fact, she was also invited to give a lecture away from Aceh like the kingdom of Aceh Melaka.

Sri Ratu Tajul Alam Safiatuddin was very fond of science and literature, it appeared when he learned from Hamzah Fansuri and jurisprudence and Sheikh Nuruddin Ar-Raniry, Because of his love of science and literature, it was not surprising when leaded, he made specific budget areas for research and the development of science.<sup>8</sup> In the 17th century, especially the science at that time progressed quite well. Scholars who have inherited their works were the greatest works during Aceh civilizations. Banda Aceh or Bandar Aceh Darussalam has been known as the capital of the Kingdom Aceh Darussalam since 1205 and one of the oldest Islamic cities in Southeast Asia.<sup>9</sup>

## **2. Islamic Education in Sri Ratu Tajul Islam Masa Alam Safiatuddin's Period.**

It was noted that during the 35 years since (1050-1086 H = 1541- 1675 AD) she ruled the Kingdom of Aceh Darussalam, it was a lot of works and knowledge developed in Aceh, as well as the Jami 'Baiturrahman (Baiturrahman Mosque) as an educational center at that time. Islamic education is very advanced, then dayah-dayah (Islamic boarding school) centers of Islamic education in Aceh

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<sup>7</sup> A.Hasjmy, *Wanita Aceh...*, p. 26

<sup>8</sup> Pocut Haslida Syahrul, *Perempuan Aceh Dalam Lintas Sejarah Abad VIII-XXI*", (Jakarta: Pelita Hidup Insani, 2012), p.76

<sup>9</sup> Lukman Arifin, *Sejarah Kota Banda Aceh" Makalah Sejarah Aceh Pada Masa Pemerintahan Sri Ratu Zakiatuddin Inayat Syah 1088-1098 H (1678-1688 M)*, (Banda Aceh: Fakultas Keguruan Dan Ilmu Pendidikan Universitas Syiah Kuala Darussalam, 2011), p. 2

increasingly established, and also stood sturdy that bore scholars. A. Hasjmy wrote in his book “59 Tahun Aceh Merdeka Dibawah Pemerintahan Ratu” that:

Jami' Baiturrahman (University Baiturrahman) in Banda Aceh developed, as well as educational centers (dayah-dayah) across Aceh, even across regions that are in the kingdom of Aceh Darussalam environment, such as Ulakan West Sumatra, Yan Keudah, Siak Indrapura and some others.<sup>10</sup>

Jami 'Baiturrahman (Baiturrahman University) have a variety of majors, named Daar (it's similar with faculty or college in Arabic).<sup>11</sup>

Furthermore, among the "dar" or faculty who was owned Jami 'Baiturrahman was; Darul Tafsir wal Hadith (Faculty of Tafsir and Hadith), Darul Thib wal Kimiya (Faculty of Medicine and Chemistry), Darul Adab wal Tarikh (Faculty of Literature and History), Darul Reckoning (Faculty of Science), Darul Siyasah (Faculty of Political Science), Darul Akli (Faculty of exact sciences), Darul Zira'ah (Faculty of Agriculture), Darul Ahkam (Faculty of Law), Darul Philosophy (Faculty of philosophy), Darul Wizarah (Faculty of Public Administration), Darul Khazanah Baitul Mal (Faculty of financial), Darul Ardi (Faculty of Mining), Darul Nahw (Faculty of Arabic), Darul Mazahib (Faculty of Religion Comparative), Darul Harb (Faculty of War), Darul Shanaah (Faculty of Technology), Darul tijarah (Faculty of Commerce), Darul Ulum (Faculty Science)<sup>12</sup>

So at that time science and education in Aceh were developed so well with love and fondness of Sri Ratu Tajul Alam Safiatuddin to science, she told to open a place of education (education center) for men and women without distinction. According to her, the way education for the men and women can be improved status and dignity in all spheres of life.

Those were conducted by Sri Ratu Tajul Alam Safiatuddin in advancing Islamic religious education in Aceh. So the ability and

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<sup>10</sup> A. Hasjmy, *59 Tahun Aceh Merdeka di bawah Pemerintahan Ratu*, (Jakarta: Bulan Bintang, 1977), p. 98

<sup>11</sup> A. Hasjmy, *Jembatan Selat...*, p. 290

<sup>12</sup> Hasanuddin Yusuf Adan, *Sejarah Aceh dan Tsunami*, (Yogyakarta: Ar-Ruzz, 2005), p. 49

agility in the leading she was no defeat with men. 35 years he led the kingdom of Aceh Darussalam, and not a short time for a woman to lead, but he proved that Islamic education at that time developed, as well as highly stressed and pushed to all of the importance of education and science knowledge.

### 3. The Islamic Educational Progress in Sri Ratu Tajul Alam Safiatuddin's Period

Lots of books authored during Sri Ratu Tajul Alam Safiatuddin's period, here are some names books authored during Safiatuddin Government, following some of his masterpieces:

1. *Hidayatul Imam (Imam Hidayatul Bi Fadli manan)* Malay Work Sheikh Nuruddin Ar-Raniry.<sup>13</sup>
2. *Miratuth Thullab Fi Tashili Malay Makhrfatil Ahkam* in As-Singkel Abdurrauf's work<sup>14</sup> which was completed in the 17th century Saturday 8 Jumadil Akhir 1083 H / 1 October 1672 M handwritten completed within few years approximately 650 pages.<sup>15</sup>
3. *Tafsir Translation Anwarut Tanzil wa Asrarut Takwil* bouquet of Abdullah bin Umar bin Muhammad Shirazi Al Baidlawy. Translated by Abdurrauf As-Singkel into Malay. Interpreted first in the Malay language by interpreter called Turjumnul Mustafid.<sup>16</sup> A book of Tafsir Al-Qur'an complete 30 chapters in the Malay language. Abdur Rauf Singkel is the first region of the Malay Archipelago who wrote commentaries of the Quran completely. Thus, it was not surprising if this work circulated widely in the region Malay Archipelago. The last edition was published commentaries in Jakarta in 1981.
4. *Masailal Muhtadi (Treatise Masailal Muhtadin li Ikhwanil Mubtadi)* by Sheikh Daud bin Ismail bin Ali Agha Mustafa

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<sup>13</sup> A. Hasjmy, *59 Tahun Aceh...*, p. 99

<sup>14</sup> A. Hasjmy, *59 Tahun Aceh...*, p. 108

<sup>15</sup> Muliadi Kurdi, Jamaluddin Thaib( quoted from Dayah Tanoh Abec script Aceh Besar, (Jakarta: Bambu Community along with Tokyo university of Foreign Studies, 2010), p. 110-113

<sup>16</sup> A. Hasjmy, *59 Tahun Aceh...*, h. 115

*bin Ar Rummy* known better by *Tengku Chik Daud Dileupeu Baba Daud* generation of scholars coming from the *Turi Usmaniyah (Sheikh Agha Ali Ar Rummy)* ; He was a pupil and main caliph of *Sheikh Abdurrauf As-Singkel* or *Shia Kuala*. Together *Sheikh As-Singkel Abdurrauf* he built and led the Higher Education Center named Islamic Boarding School in Ujung Peunayong Manyang Leupeu Banda Aceh, one of the education centers has delivered many great scholars *Jami 'Baiturrahman* <sup>17</sup>and many more other scholars' works.

In Developing Islamic education and knowledge in Aceh. Sri Ratu Tajul Alam Safiatuddin sacrificed in encouraging societies and scholars to take education. Such as asking Scholars to write kitab, and funding for kitab's publishing. Such as *Syeikh Abdurrauf As-Singkel*, Sri Ratu Tajul Alam Safiatuddin was said funded his travelling to tanah Melayu, India, Kudus, Madinah, dan Mekkah to enhance Islamic education.

The system used in the development of Islamic education was wearing the traditional educational system or dayah education which is the most important legacy of the Middle East. Which is the core of the traditional education is the teaching of religion as Fiqh or Islamic law known as Queen Of Islamic Sciences (Queen of Islamic Sciences).<sup>18</sup> Through dayah education system so the process of personality forming can walk naturally. Dayah education system is perfect due to the teaching at the Islamic boarding school is very focused on the religious science.<sup>19</sup>

#### **4. Development of Islamic Education in Sri Ratu Tajul Alam Safiatuddin's Period**

To carry his point in Education Sri Ratu Safiatuddin ordered to open educational centers for men and women without distinction. Her aim is for the implementation of the declaration of war on illiteracy and blind science. In each village was set up a primary education institution named meunasah, in every Mukim established

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<sup>17</sup> A. Hasjmy, *59 Tahun Aceh...*, h. 117

<sup>18</sup> Shabri, dkk, *Kedudukan dan Peran dayah di Aceh Pada Masa Revolusi Kemerdekaa (1945-1949)*, (Banda Aceh: Badan Perpustakaan Provinsi Nanggroe Aceh Darussalam, 2005), p. 34

<sup>19</sup> Shabri, dkk, *Kedudukan dan Peran Dayah di Aceh...*, p. 38

an institution of higher education named Zawiyah (Islamic boarding school), and in certain areas established an institution of higher education that is named Zawiyah Manyang (Dayah Tengku Chik) and in the capital of the Kingdom of Aceh Darussalam, also has a higher education institution, named Jami 'Baiturrahman, it was similar to University which is the main educational center in the kingdom of Aceh Darussalam.<sup>20</sup>

During the period also, women's opportunities was opened widely as possible and given the opportunity as men had. Even women at that time were also given the opportunity to work in all state institutions and government agencies. (A.Hajmy. 1977: 121). Sri Ratu Tajul Alam Safiatuddin as a leader at that time was very stressed and pushed all parties to the importance of education and science. Reign of Sri Ratu Tajul Alam Safiatuddin is the golden age of science in the Kingdom of Aceh Darussalam, at the time also appeared scholars and undergraduate and leaders of international class all over the world. Even the essay books they will not be fade and still widely used by Muslim scientists today.

The work is authored by the scholars includes several areas of science such as fiqh, monotheism, Kalam, Sufism, tafsir, hadith, history, and so forth. The greatest books were not only stored in Aceh, but also outside of Aceh are still stored as the book "Mir'atuth Thullab" Authorship Abdurrauf As-Singkel in Aceh, are still stored at the State Library of Malaysia, Leiden Library, and other libraries, this proved that the progress of Islam in the 17th century to the reign of Sri Ratu Tajul Alam Safiatuddin developed. For example, Hamzah Fansuri the poet who introduced poems into Malay literature. It could be said that the writings of Hamzah Fansuri was the founder for the role of Malay as the fourth in the Islamic world after Arabic, Persian, and Turkish

Hamzah's work was spread because of Sultan Iskandar Muda (reigned 1607-1636) who sent the book Hamzah Fansuri to Mecca, Kedah, West Sumatra, Kalimantan, Banten, Gresik, Kudus, Makassar and Ternate. Also Sri Ratu Tajul Alam Safiatuddin's period. Even the rest of the archipelago still use his books as book Islamic Studies at Islamic boarding schools, such as in Dayah Tanoh

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<sup>20</sup> A. Hasjmy, *Jembatan Selat...*, p. 289-290



Abee was still kept the book Authorship Abdurrauf As-Singkel "Miratuth Thullab", a book which has been used many years as a reference and guidelines of Law. Her love for Sri Ratu Tajul Alam Safiatuddin on science and Islamic education in Aceh at the time was able to make the kingdom of Aceh Darusaalam as a center of science and culture in Rantau Southeast Asia.

Moreover, during Century XVII, the Islamic educational institutions have successfully produced figures become prominent Ulama and Intellectuals in various fields of science. In the field of literature is a famous Ulama namely Tengku Chik Pante Kulu who is students of Tengku Muhammad Amin Chairman dayah Cut di Tiro, he produced a great literature which served as a spirit of struggle named Hikayat Prang Sabi. This showed that development of Islamic education in Aceh produced a famous scholar, and produced characters who are able to create change and development in Aceh society. Today alumni of educational institutions in the province occupy an important position in Aceh. Alumni of the Institute of Islamic education at that time were not only active in the field of religion but also active in other areas of life. For example, alumni dayah who were active in agriculture is Tengku Chik in Pasi, who led the community to build an irrigation system as practiced by Tengku Chik in Bambi and Teungku Chik in Rebee.

## Conclusion

1. The educational system that is used today by Sri Ratu Tajul Alam Safiatuddin is dayah education system and pengajian, *C. Snouk Hourgronje* was Dutch cultural expert also argue that the beginning of all lessons for any educated follower of the prophet is the recitation of the Qur'an. Beginning with the pronunciation of Arabic, by providing direct practice through hearing, memory, oral reciting called Tajwid science. Early Islamic education system that developed happened in Meunasah and houses, but then evolves in rangkang-rangkang, then upgraded into dayah, and *Teungku Chik*. Dayah education system that used is the most important legacy of the Middle East. The core of the traditional education is the teaching of religion as Fiqh or Islamic law known as *Queen Of Islamic Sciences (Queen of*

*Islamic Sciences)*

2. In the reign of Sri Ratu Tajul Alam Safiatuddin science and education in Aceh were developed so well because of her love and his penchant for science and writing. She also ordered to open educational center for men and women without distinction. Because for her, education can improve status and dignity in all spheres of man and women's life. Indonesia-Aceh literature is famous across the world, dozens kinds of books have authored and this is because Sri Ratu Tajul Alam Safiatuddin at that time was really concerned about education, he had great respect for science and Islamic Education.
3. The development of Islamic education in Aceh in Sri Ratu Tajul Alam Safiatuddin's period in any context from the system and the methods used can we adjust to what is used now as in every school and university is applying discussion method and debate, exchange ideas by collecting various references to search for answers. It was done in dayah long ago, namely in Dayah Tengku Chik. Scholar's essay books are still a guide reference for scientists now, as an example of "Mir'atuth Thullab, law book essay Abdurrauf As-Singkel, for example in Aceh in 2010 the Government of Aceh in cooperation with the Institute of Manuscripts of Aceh have also been successfully transferred the book "Mir'atuth Thullab" As-Singkel Abdurrauf's work, and has been disseminated throughout the institution now in Aceh to read material and references. This proved that the education of Islam since the time of Sri Ratu Tajul Alam Safiatuddin when we see is very advanced and developed.

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