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Historiography of Educational Institutions in Aceh before Independence

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Ismail Muhammad^{1*}; Safrina Ariani²; Aisyah Idris³
UIN Ar-Raniry Banda Aceh, Indonesia ¹²³

*Contributor Email: ismailm@ar-raniry.ac.id

Abstract

Aceh has a complex history that is often obscured by its social and political contexts, encompassing both evolutionary and revolutionary aspects. The historiography of education in Aceh, especially during the pre-independence period, is inadequately explored and lacks a comprehensive investigation. The younger generation of Aceh exhibits a restricted understanding of the educational history of their region. This study examines the historical context of pre-independence educational institutions in Aceh, focusing on the institutions and their developmental trajectories. The study employed qualitative methodology utilising library research. The study's findings are presented as follows: Dayah represents the earliest educational institution in Aceh, originating from the Islamic Kingdom of Peureulak, specifically Dayah Cot Kala, in the third Hijri century, or the early 9th century. It served as an institution that educated the community in Islamic beliefs and enabled their effective practice. The first Dutch educational institution founded in Aceh was the Tweede Klasse School (Second Class School) in 1907. Subsequent educational institutions that emerged included the Europese Lagere School (ELS), Eerste Klasse School, Volksschool, Hollands Inlandse School (HIS), and Meer Uitgebreid Lager Onderwijs (MULO). The Dutch educational system in Aceh was implemented to mould society in alignment with the three aims of colonisation: glory (victory and power), gold (wealth and riches), and gospel (Christianization efforts). The Dutch educational system aimed to cultivate office and field workers who adhered to national standards. During the Japanese occupation, education in Aceh underwent minimal changes, primarily limited to the renaming of schools to align with Japanese nomenclature. Japan mandates the study of the Japanese language, respect for Japanese culture, and kinrohoshi (mutual assistance). Madrasah al-Khairiyah, the first madrasah, was founded in Aceh in 1916 AD by Teungku Muhammad Saman Siron, located near the Baiturrahman Grand Mosque in Kuta Raja. This institution exemplified the modernisation of dayah education by integrating non-Islamic subjects, including Arithmetic, Geography, and History. As a result, Islamic education is characterised by a non-dichotomous nature.

Keyword: Aceh Education, Dayah in Aceh, Dutch Education, Pre-Independence

Abstrak

Aceh memiliki sejarah yang kompleks yang seringkali tersembunyi di balik konteks sosial dan politiknya, mencakup aspek evolusioner dan revolusioner. Sejarah pendidikan di Aceh, terutama pada periode pra-kemerdekaan, belum dieksplorasi secara memadai dan kurang mendapat penyelidikan komprehensif. Generasi muda Aceh menunjukkan pemahaman yang terbatas tentang sejarah pendidikan di wilayah mereka. Studi ini mengkaji konteks historis lembaga pendidikan pra-kemerdekaan di Aceh, dengan fokus pada lembaga-lembaga tersebut dan jalur perkembangannya. Studi ini menggunakan metodologi kualitatif dengan memanfaatkan penelitian perpustakaan. Temuan studi ini disajikan sebagai berikut: Dayah merupakan lembaga pendidikan tertua di Aceh, berasal dari Kerajaan Islam Peureulak, khususnya Dayah Cot Kala, pada abad ketiga Hijriyah atau awal abad ke-9. Lembaga ini berfungsi sebagai tempat pendidikan masyarakat dalam keyakinan Islam dan memfasilitasi praktiknya secara efektif. Lembaga pendidikan Belanda pertama yang didirikan di Aceh adalah Twede Klasse School (Sekolah Kelas Dua) pada tahun 1907. Institusi pendidikan yang muncul selanjutnya meliputi Europese Lagere School (ELS), Eerste Klasse School, Volksschool, Hollands Inlandse School (HIS), dan Meer Uitgebreid Lager Onderwijs (MULO). Sistem pendidikan Belanda di Aceh diterapkan untuk membentuk masyarakat sesuai dengan tiga tujuan kolonisasi: kemuliaan (kemenangan dan kekuasaan), emas (kekayaan dan kemakmuran), dan Injil (upaya kristianisasi). Sistem pendidikan Belanda bertujuan untuk melatih pekerja kantor dan lapangan yang mematuhi standar nasional. Selama pendudukan Jepang, pendidikan di Aceh mengalami perubahan minimal, terutama terbatas pada penggantian nama sekolah sesuai dengan nomenklatur Jepang. Jepang mewajibkan pembelajaran bahasa Jepang, penghormatan terhadap budaya Jepang, dan kinrohoshi (bantuan mutual). Madrasah al-Khairiyah, madrasah pertama, didirikan di Aceh pada tahun 1916 M oleh Teungku Muhammad Saman Siron, terletak dekat Masjid Baiturrahman di Kuta Raja. Institusi ini menjadi contoh modernisasi pendidikan dayah dengan mengintegrasikan mata pelajaran non-Islam, termasuk Aritmetika, Geografi, dan Sejarah. Akibatnya, pendidikan Islam memiliki sifat yang tidak bersifat dikotomis.

Kata kunci: Pendidikan Belanda, Pendidikan Aceh Pra-Kemerdekaan, Dayah di Aceh

Introduction

Historical studies typically serve an explanatory function, offering an objective and chronological account of events that transpired in a defined sequence. Historical explanations can occasionally result in disagreements regarding phenomena (Syamsuddin, 2007). This controversy endures due to multiple perspectives, varied historical sources, personal interests, political bias, philosophical beliefs, and divergent historical interpretations. (Heryati, 2017). Consequently, history necessitates a more comprehensive and objective re-description grounded in more robust and credible sources.

The Aceh region of Indonesia possesses a significant historical background. Diverse versions of Acehnese historical historiography arise from multiple sources, resulting in controversy. Historical debates typically focus on the concepts of evolution and revolution within societal and political

contexts. The history of education in Aceh has been neglected. This has resulted in many young generations in Aceh possessing limited knowledge of the history of education, particularly regarding the period before independence.

Islamic education in the Aceh Darussalam Sultanate has undergone a transformation from its origins at Zawiyah Cot Kala to its current state at Dayah Blang Pria in Samudera Pasai, Jami'ah Baiturrahman, and Dayah Syah Kuala (Miswari, 2024). The Dutch and Japanese occupations had a substantial impact on the Islamic education system, and the enduring effects are still evident today. The Islamic education system was significantly influenced by the colonial periods of the Dutch and Japanese, and the remnants of these influences are still visible today (Iskandar & Ansori, 2022).

Post-independence, modern *madrasah* and *dayah* (Islamic boarding schools) education evolved significantly. The modern curriculum of Islamic boarding schools has evolved to be more inclusive, incorporating science, philosophy, and technology alongside religious studies (Inayatillah, 2022). This reflects the outcomes of transformations in the social, economic, political, and scientific domains. The colonial period saw Aceh influenced by various colonial powers, notably the Netherlands. Aceh's economy, politics, and education system were all influenced by colonialism. The education system during that period was primarily structured to serve the interests of the Dutch colonisers, emphasising the development of a workforce that facilitated colonialism. This presents a challenge for the local Acehnese community in preserving their identity and cultural values within an education system shaped by external influences.

Numerous studies have examined Islamic education, including research by Maskuri, which determined that Islamic education has been present in Aceh since the 8th century AD along the northern coast. Additionally, the Darussalam Labuhan Haji dayah network emerged on the southern coast of Aceh, subsequently exerting a considerable influence on Islamic education in the region following independence (Maskuri et al., 2020).

This study provides a descriptive analysis of education in pre-independence Aceh, drawing from various reliable sources and data to ensure a comprehensive understanding. The primary focus is on the educational institutions that emerged in Aceh before independence. (b) What was their development orientation?

Methods

This research employed a qualitative methodology, incorporating a literature review. The research commenced with the systematic collection of data from multiple pertinent sources, followed by an in-depth analysis to construct a thorough understanding grounded in historical data. The author identifies and collects primary data, including manuscripts, books, journals, and other documents pertinent to the research object. In parallel, secondary data, including supplementary references regarding Aceh, were gathered to enhance and substantiate the primary data. After data collection, the next phase involves analysing it through critical comparison among diverse sources. The concluding phase of the research involves the development of conclusions, subsequently presented as an article following the guidelines of the designated journal.

Result and Discussion

During the time before Indonesia gained its independence, Aceh was home to a number of educational institutions that grew and eventually became successful.

1. Dayah and Its Development

The word “*dayah*” originates from the Arabic word “*zawiyah*”, which can be translated as anything from a corner to a section of a building or location. In Makloef’s 1987 work. According to Jalil (1985), the name “*zawiyah*” is associated with an incident that occurred during the early stages of the establishment of Islam. This event occurred when Muslims congregated in a particular area of the house of Al-Arqam, known as *Dār Al-Arqam*, to receive the teachings of the Prophet Muhammad SAW.

Learning that started in a nook of a building, then morphed into form according to the requirements of the situation, and eventually spread throughout the entirety of a location. On the other hand, educational institutions in Aceh continue to use the name “*dayah*”, and the usage of this term is not contested. This is due to the fact that the most essential thing is to accomplish the objective of the “*dayah*” institution, which is to serve as a place of learning. That is, the study of the science of Islamic religion as a deliberate and planned endeavour done to know, comprehend, appreciate, and eventually believe in, dread, and have noble character in the process of studying and living the Islamic religion based on the words of the Quran and Hadith (Diana Devi, 2021).

There is also the theory that the term “*dayah*” comes from the Arabic word “*hidaya*”, which means “guidance”. It is possible that in the early phases of its existence, individuals were unsure of what to title this seat of Islamic religious instruction. The “*hi*” in the word “*hidaya*” was later omitted or softened in pronunciation, leaving only the word “*dayah*”, which is still used today. later, people began to refer to it as a place where they could get advice. It is a well-known fact that *dayahs* are the educational institutions in Aceh that have been around the longest.

Since the third century AH or the early ninth century (about 850 AD), it is thought to have been in existence throughout history. Based on the fragments of the manuscript *Izdharul Haq fil Mamlakatil Peureulak*, which was authored by Sheikh Ishak Makarani al-Pasi, and *Tajzirat Thabakat Jam'u Salatin*, which was examined by Muslim Thahiry, it is believed that the first *dayah*, which is an Islamic boarding school, existed in Cot Kala since the Peureulak Kingdom. Peureulak, the first Islamic state, was established by Teungku Muhammad Amin in the year 225 AH, which corresponds to the year 840 AD. Alaidin Malik Muhammad Amin Syah Johan Berdaulat was the real name of this individual. (Thahiry & Et.al, 2007). According to Yatim (2005), this is the date that marks the beginning of Aceh's usage of Arabic script as its writing medium (Yatim, 2005).

It has been stated by M. Syadli ZA that “Hamzah Fansuri taught his knowledge in several places in Aceh at *Zawiyah*, in the form of *halakahs*”. (H.M. Syadli, 2003). This provides evidence that *dayahs* were utilised as educational institutions during the early stages of the growth of Islam in Aceh. According to Syadli, when he was discussing Syamsuddin al-Sumatrani, he also stated the words, “He established a *dayah* where Abdurrauf al-Singkili once studied”. In addition to this, he mentioned that several well-known ulama in Aceh, such as Abdurrauf al-Singkili, Syamsuddin al-Sumatrani, and Nurdin al-Raniry, were *tengku* or ulama who had taught at the *dayah*. (H.M. Syadli, 2003). The Cot Kala Islamic boarding school is said to be the first centre of Islamic education in Southeast Asia, according to a number of specialists. The teaching team at the school comes from Arab countries, in addition to India and Persia. (Hasjmy, 1978; Ismuha, 1983; H. Nasution, 1993).

The primary focus and objective of the *dayah*, as an Islamic educational institution, is to impart knowledge of various Islamic sciences, including the Quran, Hadith, Aqidah, Sharia, Sufism, and other related disciplines. No other religion engages in scientific investigations with greater systematic rigour and taxonomic precision than Islam.

Dayah, as an educational establishment, has cultivated several scholars, both residing in Aceh and employed beyond the region. Sheikh Burhanuddin, hailing from Ulakan, Pariaman, West Sumatra, was an alumnus of the *dayah* who originated from outside Aceh and subsequently became a significant figure in his locality. He founded a *surau*, the inaugural Islamic educational institution in West Sumatra, after he studied under Sheikh Abdurrauf Singkili (1024-1105 H/1615-1693 AD) (Azra, 2002; Azra & Fathurrahman, 2002).

Azra (2002) states that Abdurrahman Singkili established a *dayah*, which was managed by his disciple and confidant, Sheikh Daud Rumi. Syekh Muhammad Maulana Yusuf al-Makassary (1626–1699 AD), a former pupil of this *pesantren*, initially studied Islam and the *al-Qadiriyyah tariqa* in Aceh before assuming the role of an Islamic educator in Banten. He arrived in Aceh during the tenure of Sultanah Tajul Alam, who reigned from 1641 to 1675 AD. (Hamid, 2017).

Initially, *dayahs* were the sole educational institutions, facing no competition, which enabled them to enrol students from various backgrounds with differing cognitive abilities. High-quality student contributions enhance the calibre of *dayah* graduates, facilitating their intellectual development. Consequently, numerous *dayah* graduates possess a profound comprehension of Islam and function as social, political, and movement leaders.

The evolution of *dayahs* is intrinsically linked to the socio-political dynamics in Aceh. During Sultan Muhammad Syah's rule in 1873 AD, the Dutch launched a war on Aceh, and the *dayah* emerged as a hub of resistance and strategic planning against colonialism (Kompas, 2006). *Dayah* intellectuals, such as Tgk. Syekh Said Abdus Samad Eumpek Awee, Tgk. Muhammad Saman (Tgk. Chik di Tiro), Tgk. Chik Kuta Karang, Tgk. Chik Pante Geulima, and Tgk. Chik Haji Ismail explicitly resisted the Dutch colonial authority.

The Dutch pressure on Islamic boarding schools and the Muslim community effectively motivated the populace and community leaders of Aceh to reinforce their Islamic foundations. Some *dayah* scholars engaged in warfare, while others concentrated on education to eradicate ignorance. This corresponds with the concept articulated in the Quran, Surah At-Taubah, verse 122, which underscores the significance of certain Muslims acquiring deeper religious knowledge and imparting it to their communities.

Following the Aceh War, numerous *dayahs* were re-established to impart Islamic teachings, including *Dayah Krueng Kalee*, *Dayah Tanoh Abee*, *Dayah Lam Birah*, *Dayah Jeureula*, *Dayah Tiro*, and *Dayah le Leubee*, among others.

The strength, capability, and influence of the *dayah* in imparting Islamic teachings to the Acehnese community exceeded the expectations of Dutch experts. During his inaugural ceremony as a professor at Leiden University on January 23, 1907, Snouck Hurgronje delivered a speech titled "Arabie en Oost-Indie," in which he noted a surprising fact: "...that the people of Aceh diligently studied various sciences related to Islam." A significant collection of Arabic and Malay books was discovered in Keumala, previously owned by various scholars who had either deceased or relocated. Snouck Hurgronje noted that a German acquaintance remarked that Aceh employed similar methodologies in

the study of Islamic religious sciences as those utilised in Morocco and Senegal (Hurgronje, 1994). The equation referenced by Snouck Hurgronje's associate indicates a potential link to the term "*zawiyah*", which Yusni Sabi identifies as originating from Morocco.

Currently, *dayahs* have experienced considerable advancement. Marzuki, a researcher from *dayah*, noted that *dayah* has undergone numerous advancements in both physical and non-physical domains. From a non-physical perspective, *Dayah* has achieved advancements in four distinct areas: Initially, education has employed tiered classes based on the study material and the depth of analysis. Secondly, *Dayah* exhibits superior management in academics, administration, and finance. Third, certain *dayah* have initiated extracurricular activities, including Arabic conversation, English speaking, lectures, sewing, martial arts, and various other pursuits. Fourth, in the *pesantren* context, madrasas or formal schools are established, implementing a system that integrates and allocates study hours between the *pesantren* and the school.

The term "*meunasah*" represents another significant institution in the advancement of Islamic religious education in Aceh. *Meunasah* derives from the Arabic term "*madrasah*", with its pronunciation altered in accordance with the Acehnese dialect. *Meunasah* are constructed in every village, serving five primary functions: (a) a venue for communal five daily prayers; (b) a site for village discussions; and (c) a location for village children to learn the fundamentals of Quranic reading before attending a *dayah*. Due to its function, the *meunasah* is frequently perceived as an elementary school; however, this designation is not officially recognised; (d) Locations for supplementary general and Islamic religious education and training for parents who have not attended a *dayah*, and (e) Venues for community-level celebrations.

Several opinions indicate that, in addition to *dayah* and *meunasah*, there exists another educational institution in Aceh referred to as *rangkang*. *Rangkang* is not an educational institution; it is a small, modest hut that serves as a residence for students studying at the *dayah* (Youchenky, 2013) and is included within the *dayah* complex. A *dayah* institution is generally comprised

of multiple structures, including a balee (learning space), mosque (place of worship), rumoh tengku (teacher's residence), and *rangkang* (student residence).

2. Dutch and Japanese Educational Institutions

The Dutch commenced their landings in Indonesia in 1602 and maintained occupation until 1942. Their influence in Indonesia is typically categorised into three distinct periods: (a) the VOC period (1602 AD-1799 AD), (b) the Dutch East Indies government period (1800 AD-1899 AD), and (c) the Ethical Policy period (1900 AD–1942 AD) (Supardan, 2008). Their presence in the Nusantara, including Aceh, was not aimed at benefiting the Nusantara nations.

The primary objective of their presence in foreign territories was encapsulated in the term 3G: glory (victory and power), gold (wealth), and gospel (Christianization efforts). The Netherlands established Christian schools to further its mission (Hasnida, 2017; Suwito, 2009). The educational history of Aceh during the Dutch colonial period is intrinsically linked to the evolution of Dutch education throughout Indonesia (Dutch East Indies) (Cahyono, 2003), as the Dutch regarded Aceh as an integral part of their colonial domain and implemented uniform laws across Aceh and other regions of the Dutch East Indies.

A.K. Wiharyanto categorises Dutch colonisation in Indonesia into two distinct periods: 1602 to 1799 and 1800 to 1942. In the initial phase, Indonesia was governed by Dutch trading companies. A trade union was established in the Netherlands in 1602 through the amalgamation of several existing trade unions. The trading entity known as *Verenigde Oost-Indische Compagnie* (VOC) received various privileges from the Dutch government, such as a trade monopoly, the authority to mint its own currency, the capacity to declare war, and the ability to enter into treaties with other nations. The VOC, due to its status as a country, possessed the autonomy to operate as it deemed fit. The VOC maintained a military to uphold its autonomy. The VOC established its headquarters in Ambon during its initial presence in Indonesia. Pieter Both served as the inaugural governor-general. Under his leadership, the VOC

effectively managed the spice trade in the Moluccas. On December 31, 1799, the dissolution of the VOC signified the commencement of the second phase of Dutch governance in Indonesia. Subsequently, Indonesia was referred to as the Dutch East Indies. Van Overstraten received his appointment as Governor-General of the Dutch East Indies from the Dutch government (Wiharyanto, 2007).

The Dutch exhibited discriminatory attitudes towards humans during the colonisation of Indonesia. Maftuh identifies four types of discrimination in Dutch education, observable in the establishment of educational institutions and management practices. Social discrimination is evident in the presence of first-class and second-class schools. (b) Social discrimination resulted in the creation of ELS (*Europeesche Lager School*) for European descendants, HCS (*Hollandsche Chinees School*) for non-native Eastern descendants, and various native educational institutions, including first-class schools, second-class schools, *Volksschool* (Sekolah Desa), and HIS (*Hollandsche Inlandsche School*). Budgetary discrimination occurred when greater funding was allocated to schools serving children of European descent. In 1909, the budget allocation for indigenous schools was f. 1,359,000, whereas for European schools it was f. 2,667,000, even though the number of students in European schools was only 25,000 compared to 162,000 in indigenous schools. Religious discrimination: In regions with significant Christian populations, including Batak, Manado, and Maluku, the Dutch government emphasised educational initiatives (Maftuh, 2009). The stratification of society was solidified through the utilisation of the Dutch language by both the Dutch and the indigenous elite. The indigenous population utilises the Malay language (Prayudi & Salindri, 2015) alongside regional languages.

Aceh, therefore, received limited attention from the Dutch concerning educational initiatives. The Dutch encountered significant challenges in executing their governmental functions in Aceh, alongside the profound impact of Islam on society. The following is a comprehensive history of Dutch schools in Aceh:

a. *Europese Lagere School (ELS)*

The inaugural educational institution in Indonesia, established by the Dutch in Batavia, was the *Europese Lagere School (ELS)*, which commenced operations on February 24, 1817 (Prayudi & Salindri, 2015). This institution served as an elementary school for Dutch and other European descendants in Indonesia. In its initial years (1817 AD), the study duration at ELS was established as three years. In 1907 AD, the study period at ELS was extended to 7 years, encompassing subjects such as reading, arithmetic, Dutch language, and geography (Prayudi & Salindri, 2015).

Dadang Suparlan, referencing Watson, noted that “Until 1848 AD, there was no apparent effort by the Dutch government to provide schools for indigenous children” (Suparlan, 2008), even though these indigenous individuals originated from the nobility. Since 1903 AD, ELS schools have accepted students from indigenous children (non-Dutch). The inclusion of indigenous populations in education reflects the implementation of the Ethical Policy (*Ethische Politiek*) by the Dutch government in Indonesia. Since that time, numerous indigenous individuals have participated in education at ELS, utilising the Dutch language for their learning. The use of the Dutch language among the indigenous population consequently increased.

ELS school was established on the island of Java, with its first construction outside Java occurring in 1909 AD. The precise inception of this school in Aceh remains unclear; however, Bambang S. et al. indicate that by 1916 AD, there were four units of this school (ELS) located in Kuta Raja (Banda Aceh), Sigli, Langsa, and Sabang (Suwondo, 1984). Graduates of this institution may be appointed as junior officials (*Klein Ambtenaars*) or advance to the next tier, the *Hogere Burger School (HBS)*, which is comparable to middle school.

b. *First Class School (Eerste Klasse School) and Second-Class School (Tweede Klasse School)*

In 1830, Johannes Van Den Bosch assumed the role of Governor-General of the Dutch East Indies in Indonesia, primarily tasked with enhancing agricultural output to alleviate Dutch debt obligations. In 1830 AD, Bosch

instituted the forced cultivation system (*Cultuurstelsel*) in Indonesia. Kurniawan indicates that while this situation provided significant advantages to the Dutch, it concurrently imposed heavy forced labour burdens on the colonial population (Kurniawan, 2014).

The Dutch implemented a discriminatory practice that differentiated between noble and non-noble children, or commoners. This discrimination resulted in social segregation in education among Dutch children, foreign citizens, and between the nobility and commoners. (Thubany, 2013). The political implications of this discrimination were evident in the reorganisation of schools, following Groenevelt's proposal. WP Groenevelt was the man in charge of the Dutch industry and religious instruction departments in 1887. He identified two primary weaknesses in indigenous schools: the curriculum was inadequate for the upper class being trained for official positions, and overly demanding for the general populace. He proposed the division of native schools into two models: 1) First Class Schools (*Eerste Klasse School*), designated for the children of nobility and prominent figures, and Second Class Schools (*Tweede Klasse School*) for the general populace (S. Nasution, 2001).

This discrimination is evident in the primary purpose of education, which was to establish the *Eerste Klasse School* that catered to the needs of government employees, primarily those aligned with the Dutch. Consequently, schools were urged to expand their curricula based on the demand for graduates in trade and industry, whereas *Tweede Klasse School* primarily focused on fulfilling the educational requirements of the general populace, without emphasising their role as Dutch employees.

The subsequent table provides a comprehensive comparison of the two school models.

Table 1: Distinctions Between *Eerste Klasse School* and *Tweede Klasse School*

No.	Type of Difference	First-Class Schools	Second-Class Schools
1.	Objective	To address the requirements of government personnel, commerce, and enterprises	To fulfil the educational requirements of the general populace

Ismail Muhammad; Safrina Ariani; Aisyah Idris

2.	Duration of Study	Five years	Three years
3.	Teacher	<i>Kweekschool</i> Alumni	Flexible Criteria
4.	Language of instruction	Local/Malay	Local/Malay

In 1907, instruction in *Eerste Klasse School* was conducted in Dutch, and the study term was modified to six years. This school has not yet gained popularity, and numerous indigenous youngsters believe they are more entitled to attend the more esteemed ELS institutions. In light of this reality, *Eerste Klasse School* were converted to HIS (*Hollands Inlandse School*) in 1914 AD (S. Nasution, 2001). *Eerste Klasse School* were predominantly established on the island of Java, with the first constructions beyond Java occurring in 1909 AD. This signifies that the inaugural Dutch school established in Aceh was unequivocally a second-class institution (*Eerste Klasse School*) in 1907.

The curriculum at *Eerste Klasse School* comprises multiple levels. First-grade students learn to read and write in Malay utilising the Latin alphabet, participate in conversation practice, and count from 1 to 20. In second grade, the curriculum encompasses ongoing reading and writing with the Latin alphabet, alongside the introduction of Arabic letters, which includes dictation exercises in both scripts. In the third grade, students advance their reading and writing skills while enhancing their counting abilities up to 100 (Amiruddin, 2003).

While this institution is classified as a public school in Java, it was regarded as an elite school in Aceh during that period. In 1901, three sons of the Ulee Balang began their education at a Dutch school in Kuta Raja, currently known as Banda Aceh (Suwondo, 1984). Upon completing third grade, pupils from the institution could advance their studies to the subsequent school, the *Vervolgschool*. *Sekolah Desa*, namely the *Volksschool* and the *Vervolgschool*, possessed rudimentary facilities in contrast to first-class institutions (*Europeesche Lagere School*) designed for Dutch ancestors.

c. Sekolah Desa (*volksschool*)

The Dutch government encountered several challenges in the management of *Eerste Klasse School* and *Tweede Klasse School*. Managing a *Tweede Klasse School* necessitates the incorporation of additional learning materials to offset the educational advantages present in an *Eerste Klasse School*. The Dutch implemented a novel framework for general indigenous education, aimed at reconnecting individuals with their traditional way of life while discouraging employment in governmental positions. In 1907 AD, the Governor-General of the Dutch East Indies, Van Heutz, transformed the *S Eerste Klasse School*, primarily serving indigenous populations, into a *Sekolah Desa* or *volksschool* (S. Nasution, 2001).

Sekolah Desa are a new educational institution in Indonesia, established by the Dutch in 1907. In addition to arithmetic, reading, and writing lessons, students are also given manual tasks to make objects such as tiles, pots, baskets, and so on. When establishing the school with the help of students, the pavilion was used as a temporary learning space. The teachers are residents. Students sat on the floor as if they were at home, writing on empty cans bought from a Chinese store. A plot of land is fenced off where buffalo learn to graze under adult supervision. The school operates from 09:00 to 12:00 and from 13:00 to 15:00. Reference sources can be found at serbasejarah.blogspot.com in 2011. According to Hasbi Amiruddin, Anthony Reid stated that "the Dutch only established one annual school (primary school) for the community (Aceh) in 1907" (Amiruddin, 2003).

Sekolah Desa, also referred to as Village Elementary Schools and People's Schools, are thought to have been established in Aceh since the early development of such institutions in 1907, with Second Class Schools in Aceh dating back to 1901 AD. Bambang S. et al. report that in 1920, Aceh had 266 People's Schools, employing 527 teachers and serving 16,435 students. (Suwondo, 1984).

Upon finishing the *Sekolah Desa*, students may proceed to the Continuation School, referred to as the *Vervolgschool*. It is essential to recognise that, despite being termed a continuation school, this institution

functions as a lower school; specifically, if the *Volksschool* serves grades 1-3, the *Vervolgschool* accommodates grades 4-7. *Seolah Desa (Volksschulen)* employed the local language as the medium of instruction, with a study term of three years. The continuation schools f utilised the local language as the medium of teaching, with a study term of two years. (Suwondo, 1984).

d. *Hollands Inlandse School (HIS)*

The prior explanation indicated that Second Class Schools were converted into *Sekolah Desa* or *Volksschulen*. First Class Schools were transformed into *Hollandsch-Inlandsche School (HIS)* following a decision by the Dutch government (stbld 1914 no. 359), which aimed at reorganisation and quality improvement in 1914.

The curriculum of the *Hollandsch-Inlandsche School (HIS)* included the same subjects as the ELS, while also incorporating instruction in writing and reading local languages (in Latin script) and Malay (in both Arabic and Latin script) (Purwantono, 2017). This curriculum served as a continuation of the material covered in earlier educational institutions (S. Nasution, 2001). The HIS school in Aceh employs three languages: Acehnese, Malay, and Dutch.

Construction of the *Hollands Inlands School (HIS)* commenced in Aceh (Kuta Raja) in 1915 (Suwondo, 1984). This institution functions as a continuation school for students who have finished *Vervolgschool*. In 1916, schools were established in Lhok Seumawe and Langsa. Romdhon Aji Saputra asserted that, fundamentally, HIS schools were established not for the indigenous population, but primarily for the educational needs of Dutch children. Subsequently, the Dutch favoured the *Europese Lagere School (ELS)*, leading the HIS school to admit indigenous students. (R. A. Saputra, 2018).

Alumni of HIS (*Hollandsch-Inlandsche School*) or ELS (*Europeesche Lagere School*) could further their education at MULO (*Meer Uitgebreid Lager Onderwijs*) schools, established in Banda Aceh since 1928. MULO schools corresponded to junior high schools (Suwondo, 1984). Furthermore, additional educational institutions established during the Dutch colonial era

included *Inlandsche School*, *Meisjesschool*, and Normal School, among others (E. Saputra, 2018; Suwondo, 1984).

e. *Meer Uitgebreid Lager Onderwijs (MULO)*

MULO was fundamentally not a secondary school; it was a primary school-level education associated with ELS, inaugurated in Bandung and Yogyakarta in 1903 (S. Nasution, 2001). MULO was founded as a school for all children, not exclusively for Dutch children, in 1914. and its establishment in Aceh in 1928.

MULO possesses two diplomas: Diploma A emphasises literature and history, while Diploma B concentrates on scientific and exact sciences. The disciplines in Diploma A include Dutch, English, history, natural science, earth science, commercial arithmetic, and life science. The curriculum for Diploma B includes Dutch, English, history, natural science, earth science, life science, algebra, and mathematics. The disparities in the curricula of these two majors pertain to the extent of advanced study that MULO graduates will seek. Graduates of Diploma A and Diploma B possess distinct opportunities for advanced education contingent upon their respective fields of study (S. Nasution, 2016).

Moreover, in 1911, a specialised institution called *Hollandsch Ambonsche School* was established in Kuta Raja (Suwondo, 1984). This institution was constructed expressly for the offspring of Dutch soldiers stationed in Ambon. This was attributable to the significant contingent of Dutch soldiers from the Ambon tribe. Evidence of the substantial presence of Dutch soldiers from Ambon is seen in the surnames Ambon of Dutch soldiers located in Kerkhop, the Dutch cemetery in Aceh.

The broad people in Aceh did not favour Dutch schools, as they were anti-colonialist and culturally advanced. Cultural anti-colonial attitude also emerged, as previously noted. The disposition of the Acehnese populace and the ulama of the dayah reflected a broader sentiment shared by the majority of ulama in other parts of Indonesia. Martin van Bruinessen notes that Sheikh Abdussomad consistently urged Sultan Hamengku Buwono I of Mataram and

Susuhunan Prabu Jaka, the son of Amangkurat IV, to engage in jihad against the Dutch. (Kompas, 2007). Similarly, Sheikh Yusuf Makasar assisted Sultan Ageng Tirtayasa during his time in Banten. Tuanku Imam Bonjol exhibited a similar stance in Padang. Consequently, among the Acehnese, the phrase “*tajak sikula jeut ke kaphe*” (attending school – Dutch – will result in becoming an infidel) has arisen. The pervasive anti-Dutch feeling in society adversely impacted the establishment of Dutch schools in Aceh, preventing their flourishing.

Indonesia was militarily occupied by Japan until it achieved independence on August 17, 1945, following the conclusion of the Dutch occupation on March 12, 1942. Education in Indonesia did not undergo any alterations during the Japanese occupation, except the renaming of elementary schools from *Volksschool* in Dutch, which had a three-year study period, to *Kokumin Gakko*, which had a six-year study period. Furthermore, the Japanese also changed the name of secondary institutions, which were previously referred to as MULO (*Meer Uitgebreid Lager Onderwijs*) in Dutch, to *Chu Gakko*. Japan required the study of the Japanese language, respect for Japanese culture, *kinrohoshi* (mutual aid), physical exercise, and military training in the curriculum of those institutions (Yayasan Pembina Darussalam, 1969). The Japanese only dominated Indonesia for a period of three years before they were defeated by the Allies, and Indonesia achieved its independence on August 17, 1945. As a result, Japanese education in Indonesia was not prominent during this time period.

3. Muhammadiyah Schools

A new way forward was discovered for the growth of education (schools) in Aceh through the education provided by Muhammadiyah. The Muhammadiyah organisation was officially founded in the Aceh region in 1927, specifically after RO Armadinata was appointed as the first chairman of the Muhammadiyah branch in Kuta Raja. After this appointment, the Muhammadiyah organisation was legally created in Aceh. At that time, or more specifically on July 9, 1928, the Kutaraja branch of Muhammadiyah formed the Muhammadiyah HIS (*Hollandsch Inlandsch school*), which was initially

pioneered by T. Muhammad Glumpang Payong and his friends. Furthermore, Muhammadiyah High School was created as a secondary school in Sigli, Kuala Simpang, and Lhok Seumawe (Suwondo, 1984). This school was recognised by the Dutch government. The fact that the curriculum at Muhammadiyah Islamic High School incorporates Islamic religious content is a significant advantage. This is something that was never included in the curriculum of Dutch national schools. This is a possibility due to the fact that Muhammadiyah provides funding for this school on an independent basis in each region. On March 5, 1926, J. Jongejans, a Dutch resident who was working in Aceh at the time, reported that by the end of 1938, seven Muhammadiyah HIS units in Aceh were not affiliated with the Dutch government. These units utilised the regular HIS curriculum as well as Islamic religious literature. (Jongejans & Sufi, 2008).

4. The *Madrasah*

The creation of the *Nizamiyyah Madrasahs* by Nidzam al-Mulk, who was the vizier of the Seljuk dynasty in Baghdad, marked the beginning of the development of *madrasahs* in the history of Islamic education. This occurred between the 11th and 12th centuries CE, which corresponds to the 5th century AH (Drajat, 2018). *Madrasa Adabiya*, which was founded in Padang Panjang (West Sumatra) in 1909, was the first of the educational institutions in Indonesia to be given the term *madrasah*. This *madrasah* was established as an educational institution to combine Islamic religious content with general courses (Kosim, 2007).

If we are talking about *madrasahs* in Aceh, they have been around since 1916, when Tuanku Raja Keumala was granted permission by the Dutch Military/Civil Governor of Aceh, HNA Swart, to establish a *madrasah* in Kuta Raja. The first *Madrasah al-Khairiyah* was established by Teungku Muhammad Saman Siron in the backyard of the Baiturrahman Grand Mosque in Banda Aceh. This mosque is located in Banda Aceh. (Ismuha, 1978). Initially, the *madrasahs* that were built were *diniyah madrasahs*, which were educational institutions that focused solely on teaching Islamic religious studies. The Dutch maintained a high level of oversight over these *madrasahs*, which resulted in the initial lack of considerable academic advancement. Arithmetic (Math),

Geography, History, and other courses that were not considered to be Islamic religious subjects were added to the curriculum of this *madrasah* in 1926 (Ismuha, 1978). These subjects were included in the expansion of the curriculum.

Habib Mahmud was designated as the headmaster of the *madrasah* that was built in Matang Geulumpang Dua City on November 14, 1929. The *madrasah* was titled *Madrasah Al-Muslim*, and it was established by an Islamic scholar from Meunasah Meucap Village, who would later be known as Teungku Abdul Rahman Meunasah Meucap. (Ismuha, 1978).

According to Ismail Suny, Teungku Muhammad Daud Beureueh and a few of his associates also created an organisation that was known as *Jamiatuddiniyah* in the same year (Suni, 1980). *Madrasah Saadah Adabiyah* was the name of the school that was created by the organisation in 1930. It was situated in the neighbourhood of Aceh Pidie, which is known as Blang Paseh. Teungku Syik Bentara Pineueng, the leader of the community, contributed to the establishment of this *madrasah* by providing support. In addition to that, several *madrasahs* were founded in a variety of different locales. In 1931, for instance, Tgk. Syekh Ibrahim established *Jamiah Diniyah al-Montasikiyah (JADAM)* in Montasik, Aceh Besar. Similarly, Teuku Bentara Istiya Muda and Tgk. Muhammad Yusuf Syah established *Madrasah Darul Ulum Gandapura* in Geurugok, Bireuen. Both of these institutions were established in 1931. Tgk. Baihaqi Muhammad claims that *Darul Ulum* has been the educational institution of choice for a great number of influential individuals from Aceh, including Tgk. Mukhtar Aziz, Drs. Abdul Fattah, and Tgk. Ali Teupin Raya, amongst others.

One of the most significant distinctions between a *madrasah* and a *dayah* is the subject matter that is taught. There is a distinction between the content that is taught in a *madrasah* and the content that is taught in a *dayah*. Anything that is taught in the *dayah* is written in Arabic, regardless of whether it is written in Malay or Arabic. In contrast, general subjects are also taught in Latin in the *madrasah*, which is a type of Islamic school. By eliminating the dichotomy in education, the *madrasah* system strives to achieve that goal.

When compared to *Vervolgschool*, which does not incorporate Islamic religious education into its curriculum, this is a significant difference. Nowadays, classrooms are used in *madrasahs* rather than *balees*, as is the case in *dayahs*. This is because classrooms are thought to be more effective. The price is still another distinction. The majority of the time, *dayahs* do not charge their students tuition fees on a monthly basis, in contrast to *madrasahs*, which often do charge their students.

Conclusion

Taking into consideration the information presented above, it is possible to draw the conclusion that the *Dayah* is the educational institution that has been in existence in Aceh since the time of the Islamic Kingdom of Peureulak. More precisely, the *Dayah Cot Kala* dates back to the third century Hijri, which is equivalent to the early ninth century. The *dayah* education program's primary objective is to educate the community so that they are familiar with Islamic principles and are able to put them into practice effectively.

The Twede Klasse School, also known as the Second-Class School, was the first Dutch school to be established in Aceh in the year 1907. The *Europese Lagere School* (ELS), the *Eerste Klasse School* (also known as the First-Class School), the *Volksschool* (*Sekolah Desa*), the *Hollands Inlandse School* (also known as the HIS), and the *Meer Uitgebreid Lager Onderwijs* (also known as the MULO) were some of the other schools that emerged shortly after. In order to achieve the three goals of colonisation, which were glory (victory and power), gold (money and riches), and gospel (Christianization efforts), Dutch education in Aceh was developed with the intention of exerting influence over the local society. Additionally, the goal of Dutch education was to recruit office and field workers who were able to fulfil Dutch standards.

With the exception of changing the name of *Volksschool elementary schools* to *Kokumin Gakko* and changing the name of MULO (*Meer Uitgebreid Lager Onderwijs*) schools to *Chu Gakko*, education in Indonesia did not experience any substantial modifications under the Japanese occupation. Studying the Japanese language, showing respect for Japanese culture, and

practising *kinrohoshi* (also known as mutual aid) were all required subjects in the curriculum of those schools in Japan.

The first *madrasah*, known as *Madrasah al-Khairiyah*, was constructed in Aceh in the year 1916 AD by Teungku Muhammad Saman Siron. It was situated in the backyard of the Baiturrahman Grand Mosque in Kuta Raja. To modernise *dayah* education is the objective of madrasah education. This entails the incorporation of non-Islamic religious disciplines like mathematics (Math), geography, history, and other subjects. By doing so, Islamic education is transformed into a non-dichotomous system.

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Historiography of Educational Institutions in Aceh before Independence

Ismail Muhammad; Safrina Ariani; Aisyah Idris