



HERITAGE OF NUSANTARA

International Journal of Religious Literature and Heritage

Vol. 6 No. 1 June 2017



FROM ACEH FOR NUSANTARA: THE CONTRIBUTION OF 18TH CENTURY ACEHNESE ULAMAS WORK IN THE INTEGRATION OF SCIENCE

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Abstract

This paper elaborates the worldview of Ulama and Muslim scholars in the archipelago in the past time, especially in Aceh by reviewing and analyzing books and classical legacy. There are two books becoming the focus of the study, namely Tāj al-Mulk a-Muraṣṣa ‘bi Anwa’i al-Durar wa al-Manzumat authored by Abbas Al-Asyi and Jam’ Jawāmi’ al-Muṣannafat (The Eight Books), edited by Ismail Al-Asyi. By using the historical-philological approach, this paper would like to find and identify the Acehese manuscripts written around the XVIII and XIX century AD associated with the traditions of Islam and Ulama’s worldview related to the science and knowledge. Although it is widely known that Muslim scholars and Ulama in Aceh in the past time gave a focus and attention mostly on religious science such as fiqh (Islamic Jurisprudence) and tasawuf (Sufism) as shown in the work of Ar-Raniry and Fansuri, but basically they had an integrated worldview of Islamic science. Although modernism and secularism which were constructed in the West, developed, and introduced to the East, have an impact on the dichotomy of science. However, in case of Acehese ulamas’ works show that there is a good and a harmonious relationship among various knowledge, religion, and science.

Keywords: *Worldview, Integration, Science, Nusantara, Acehese Ulama.*

Abstrak

*Tulisan ini mengelaborasi lebih jauh pandangan dunia yang dimiliki oleh ulama di nusantara khususnya di Aceh dengan mengkaji kitab-kitab dan karya klasik peninggalannya. Setidaknya terdapat dua kitab yang menjadi stressing kajian tulisan ini, masing-masing kitab *Tāj al-Mulk a-Murassa' bi Anwa'i al-Durar wa al-Manzumat* karangan Abbas Al-Asyi dan *Jam'u Jawāmi' al-Musannafat* (Kitab Delapan) yang diedit oleh Ismail Al-Asyi. Dengan menggunakan pendekatan historis-filologis, tulisan ini mencoba menemukan dan mengidentifikasi naskah Aceh klasik yang ditulis sekitar abad XVIII dan XIX M yang berhubungan dengan tradisi dan pandangan dunia ulama Aceh silam, terkait ilmu pengetahuan. Sungguhpun ulama di Aceh pada masa lalu galibnya lebih besar memberi fokus dan perhatian pada kajian ilmu fiqh dan tasawuf sebagaimana dikenal dan diperlihatkan dalam karya Ar-Raniry dan Fansuri, namun pada dasarnya mereka memiliki worldview ilmu pengetahuan Islam yang integral dan utuh serta tidak terkotak-kotak. Jika modernisme dan sekularisme yang berkembang di Barat kemudian memperkenalkan pemilahan dan dikotomisasi ilmu pengetahuan ke Dunia Timur, maka melalui karya naskah Aceh klasik dapatlah diketemukan kontribusi besar yang disumbangkan Ulama Aceh bagi pengembangan paradigma ilmu pengetahuan di nusantara, yang memperlihatkan kesatuan yang integral serta hubungan yang baik dan harmonis antar pelbagai pengetahuan, baik agama maupun sains.*

Kata Kunci: *Pandangan Dunia, Integrasi, Ilmu Pengetahuan, Nusantara, Ulama Aceh.*

Introduction

As the region with a long and rich historical events, Aceh is not only known for its history as the biggest Islamic kingdom in South East Asia (Hasjmi, 1997), but also for its rich legacy of science and knowledge passed on down from generation to generation to the present day. Many manuscripts authored and written by the Acehnese ulamas are the proofs that the dynamic and development of science and knowledge happened in Aceh in the past time. These manuscripts are preserved in the museums and *Dayah Tanoh Abee*, Aceh, and printed copies of them are available.

Works that bridged Islamic science with religious studies flourished in Aceh particularly in the XVII century were in the form of transmission of thought across the archipelago. Those Acehnese ulamas, who had studied in the Middle East gave a great impact on educated people and they also forged links with other Hijaz ulama in other regions. Their written works

were mostly in the Malay language and so, in the case of the Malay people who not all of them understood Arabic language, the works can be said had contributed very significantly –though indirectly– to the adoption of Malay as “lingua franca” in the most part of South East Asia (Al-Attas, 1986).

Some prominent ulamas such as Hamzah Fansuri, Nuruddin Ar-Raniry, Syamsuddin Sumatrani and Abdurrauf Sinkili and their works become the object of studies by Western scholars or modern Indonesian scholars. Some examples worth mentioning here are Riddell (1990), Lombard (2007), Al-Attas (1986), Azra (2005) and Daudy (1983). Many other recent studies have focused on the role of Acehese ulamas in the independence era (XX century), either about PUSA or DI TII. Comparatively less study has been conducted about the contributions made by the Acehese ulamas in the XVIII and XIX centuries.

According to the study by Erawadi in 2011, although XVIII and XIX century contribution was less significant than the mighty strides of the XVII century nevertheless, in the XVIII and XIX centuries, 18 prominent Acehese ulamas who were responsible for 45 publications in various disciplines arose. These very important works concerning the dynamic of knowledge are mostly written in Malay (*Jawi*) or else Acehese language. These works also contain and encompass various scientific fields such as traditional medicine, engineering, astronomy and astrology.

This paper will try to identify other Acehese manuscripts written in the XVIII and XIX centuries – manuscripts related to and associated with the ulama’s worldview and advancement of knowledge. Muslim scholars of that era gave a greater emphasis on Islamic study, for example, *fiqh* (Islamic Jurisprudence) and *tasawuf* (Sufism) as have been shown in the work of Ar-Raniry and Fansuri. Yet, overall, their view of Islamic science were integrated and unfragmented. Although modernism and secularism in the West have tended to sort Islamic science into categories. Those scholars at that time were committed to make a harmony between science and religion by building scientific paradigm based on religious values and they spread the ideas. This work is based on perspective that shaped and formed the Islamization that took place in the country and known as “The Land below the Wind”.

This article will maintain that the Acehese ulama of the XVIII and XIX centuries had a deeply integrated, Islamic worldview. The traditional Islamic education system which based strongly on *sanad* and *talaqqiy*-chains of transmission and learning by reciting *matn* (book text) directly from the teacher or a *syaikh* has a great help in preserving this Islamic worldview from past until the present.

The focus of this study is to seek out the worldview of the Acehese ulama in XVIII and XIX AD century by examining the Islamic view and thoughts through their works existed in the manuscript. By using historical philological approach, the paper examines the process of scientific development in the past Aceh in XVIII and XIX centuries. In order to sharpen the focus of study, this paper also analyzes Acehese ulama worldview through their works. Further, the paper provides a brief overview of the Islamic worldview on science and its relation to Islamic teachings. The third section discusses the Acehese scientific tradition in the XVIII and XIX century while the fourth section presents Acehese ulama works in the XVIII and XIX century by using two books as the focus of study namely *Tāj al-Mulk al-Murassa* and *Jām‘ Jawāmi‘ al-Musannafāt*. The paper is ended by last concluding result of the study.

A Brief Overview of the Islamic Worldview

“Worldview” as a term in English derives from the German *Weltanschauung*. This German word has a long and interesting history going back to Immanuel Kant (1724 - 1804). A worldview could be defined as the set of beliefs about fundamental aspects of reality that ground, and influence all one’s perceiving, thinking, knowing, and doing. It is a study of the world; a view of life; literally, a perception of the world; a particular philosophy of life; a concept of the world held by an individual or a group.

To put this concept more concisely, a worldview is the set of beliefs about fundamental aspects of reality that ground and influence all one’s perceiving, thinking, knowing, and doing. One’s worldview is also referred to as one’s philosophy of life, mindset, and outlook on life, formula for life, ideology, faith, or even religion (Abdullah and Junaid Nadvi, 2011: 269).

Meanwhile the Islamic worldview could be considered and defined as a general conception of the nature of the world from an Islamic perspective. It contains a system of principles, which are based on the fundamentals of Islam in the Holy Qur'an and *Sunnah* (The Prophet Tradition). The Islamic worldview gives meaning and purpose to all actions done by human beings, but particularly by Muslims. Muslims will be guided and directed to certain values. Ethical or moral values are viewed as central to every endeavor, and indeed central to the performance of worship ('ibadah' a man to God relationship) as well as ('mu'amalat' man to man relationships).

The Islamic worldview is theistic and ethical in its form, contrast to secular or atheistic alternatives. This worldview emanates from the fundamental belief that life and existence came into being as a result of the will, desire and design of the One and Only Creator. The Islamic conception of God has therefore to precede any discussions on the nature of the universe and man's relation to it (Hassan, 1994: 11-33).

To clarify and get a clearer concept of the Islamic worldview, Al-Attas wrote as follows:

From the perspective of Islam, a "worldview" is not merely the mind's view of the physical world and of man's historical, social, political, and cultural involvement in it. The worldview of Islam is not based upon philosophical speculation formulated mainly from observation of the data sensory experience, of what is visible to the eye; nor it is restricted to the world of sensory experience, the world of created things. Islam does not concede to the dichotomy of the sacred and the profane; the worldview of Islam encompasses both al-dunya and al-akhirah, in which the dunya-aspect must be related in a profound and inseparable way to the akhirah-aspect, in which the akhirah-aspect has the ultimate and final significance. The dunya-aspect is seen as preparation for the akhirah-aspect without thereby implying any attitude of neglect or being unmindful of the dunya-aspect. What is meant by "worldview" according to the Islamic perspective, is then the vision of reality and truth that appears before the mind's eye revealing what existence is all about; for it is the world of experience in its totality that Islam is projecting ...The Islamic Worldview is a comprehensive conception of the universe and man's relation to it from the Islamic perspective,

thereby serving as a basis for one's philosophy of life. The vision of reality and truth that appears before our mind's eye revealing what existence is all about; for it is the world of existence in its totality that Islam is projecting. Thus by 'worldview' we must mean "ru'yat al-Islam lil wujud. (Al-Attas, 1995: 1-2)

All actions and thoughts of human being are based intentionally on the worldview that a man has. Hence, the development of science and knowledge could not be separated from the worldview, faith, and religion pertaining to the scientist. Because much of contemporary science which is currently being developed in the West is rooted from the Western worldview that has been secularized between the sacral and the profane, a dichotomy and separation of "religion" from other aspects of life has resulted in a dualism of view and forming split personality. On the contrary, in the light of Islamic worldview, there is no bifurcation of the world. There is no such duality. The Islamic Weltanschauung is based on the two primary sources: the Qur'an, which Muslims believe to be the direct word of Allah and the *Sunnah*, which incorporates the traditions concerning the life example of the Prophet Muhammad. However, at the nucleus of both is the principle of *Tawhid* (unity) which provides motivation to all that there is in Islamic religious thought. This Unity of Allah sums up the Islamic way of life and presents it in a nutshell; the essence of Islamic civilization. It is the one term which describes the process of the Islamic transformation of an individual or a society (Siddiqi, 1978).

Thus in Islam, the "scientific spirit" is always based on religious faith, and in fact, was first used in the "religious sciences" i.e., those related to the Qur'an, Hadiş, language and history. Definitions, logical clarity and semantic analysis were some of the early disciplines which developed from this religious based scientific spirit (Bakar, 1991).

This perspective of Islamic worldview is very important to be taken into account to see the comprehensive and inseparable view and thought regarding Islamic perspective on science and knowledge. As a proof, this view also could be seen through the history of Islamic scholarship represented in some works by classical ulamas. The sample can be mentioned here is the critique of Ptolemy, *al-Syukuk 'ala Batlamyus* (Doubts Concerning Ptolemy), by Hasan ibn Al-Haytham (965-1040 AD).

In his introduction, Hasan ibn Al-Haytham writes as follows:

ثقتي بالله وحده. مقالة للحسن بن الهيثم في الشكوك على بطليموس
الحق مطلوب لذاته. وكل مطلوب لذاته فليس يعني طالبه غير وجوده. ووجود الحق
صعب، والطريق إليه وعمر، والحقائق منغمسة في الشبهات....
فطالب الحق ليس هو الناظر في كتب المتقدمين، المسترسل مع طبعه في حسن الظن
بهم، بل طالب الحق هو المتهم لظنه فيهم، المتوقف فيما يفهمه عنهم، المتبع الحجة
والبرهان لا قول القائل الذي هو إنسان، المخصوص في جبلته بضروب الخلل
والنقصان. والواجب على الناظر في كتب العلوم، إذا كان غرضه معرفة الحقائق، أن
يجعل نفسه خصما لكل ما ينظر فيه ويحيل فكره في متنه وفي جميع حواشيه، ويخصمه
من جميع جهاته ونواحيه... فإنه إذا سلك هذه الطريقة انكشفت له الحقائق....

Some important points stand out the above text. *Firstly*, Ibn Haytham, in his capacity as a scientist, counts Islamic faith (*iman*) as an ethical value and ethos in which the development of science and knowledge takes place. Muslim faith is the most important element which drives the scientist to seek knowledge so that he can know “where from” and then get to know “where to” if only he can sufficiently expand his knowledge; *Secondly*, Ibn Haytham mentions what should be had by a scientist in the path of searching the truth; and the last but not least, the providing of proof is an essential requirement in the development of science, not by leaning to one’s opinion, but enough proof provided is the most important thing in order to seek the truth. In Ibn al-Haytham’s words: “The duty of the man who investigates the writings of scientists, if learning the truth is his goal, is to make himself an enemy of all that he reads, and ... attack it from every side. He should also suspect himself as he performs his critical examination of it, so that he may avoid falling into either prejudice or leniency.”

This scientific spirit of a Muslim worldview which derives from *iman* (faith) as pointed out by Ibn al-Haytham, puts essentially and substantially

the ethos and the purpose of developing science and knowledge among Muslim scientists which leads to an inseparable view on science between religious science and pure science as known in the current modern time. Such inherent spirit can also be seen in the scientific tradition of the Acehese in the 18th century.

The Acehese Scientific Tradition in the XVIII and XIX Century

For more than two centuries, much work in various disciplines authored by the Acehese ulamas, particularly during the XVII AD century, positively contributed to bridging any gaps between Islamic scientific and Islamic religious values. Those Acehese ulamas who were educated in Islamic education from the Middle East tried to transform knowledge and Islamic science through their masterwork, as well as to build an ulama network and to develop *tarekat* teaching among ulama Hijaz and ulama in Nusantara (Azra, 2005). Their work, are written mostly in the Malay language, followed by the process of “vernacularization” whereby works popular in the Middle East came to be translated into Malay. This very significantly contributed although indirectly so to the introduction of Malay as “lingua franca” in most of South East Asia (Al-Attas, 1986).

Although progress on the study of XVIII and XIX century scholarship has been slow compared to the study lavished on the *magnum opus* of the XVII AD, nevertheless study based on the work of Erawadi (2011)-has brought 18 prominent Acehese ulama to light, responsible among them for the publication of 45 different manuscripts, most of them written in either ‘Jawi’ or the Acehese language. These works are not limited to *fiqh* (Islamic jurisprudence) and *tasawuf* (sufism) as broadly known before, but also contain and encompass various sciences such as traditional medicine, engineering, astronomy and astrology (Fakhriati, 2014: 180).

The development of Islamic scientific tradition in XVIII and XIX century in Aceh cannot be treated separately from the great advances of the previous period (XVII AD) - a glorious period which is a famed triumph of Acehese culture, developed in various phases by distinguished scholars. Nevertheless, the XVIII century can be said as a consequential continuation of scientific development in Aceh that was already in evidence.

The Acehnesse scientific tradition of XVIII and XIX AD century was still very dynamic, even if that period began to enter the era of Dutch imperialism and the period of war declared in 1873. This dynamic can be seen from a variety of intellectual activities undertaken at that time such as the translation of important Arabic works into Malay (Jawi) and Acehnesse language. It also indicates that the use of Arabic was the beginning to decrease in Acehnesse society - there is a decreased output of Arabic text. This period also showed a decrease in the teaching of Arabic, as testified by Faqih Jalaluddin (d. 1770 AD) in his translation of the book *Tanbīh al-Gāfilīn* which contains the liability issues of religion and Muslim ethics, authored by Abu al-Layṣ al-Samarqandī, is translated into Acehnesse language to make it more easily understood by the public. The work is in the form of *nadam* and *syiir* of Aceh under the title “*Tanbīhoy Rapilin*”. Another effort was the translation of the book of *Umm al-Barāhīn* of Abu ‘Abdullah Muhammad ibn Yusuf al-Sanusi al-Hasni by the title *Bidāyat al-Hidāyah*.

Together with a decline of Arabic language authorship, there was a strengthening and revival of literature in the local language (Acehnesse language). Many tales and saga (*hikayat*) written in the Acehnesse, such as the Tale of Saydina Husen on the anniversary of ‘Ashura, 10th Muharram, *Beukeumeunan* about the character (*sifat*) of Allah, purification (*taharah*) and prayer (*salat*); *Hikayat Nur Muhammad* about the occurrence of nature and its contents as well as various other sagas.

On the other hand, the study of *fiqh* and sufism was growing rapidly as a continuation of the previous period. As the presence of many scholars in the fields of each: *fiqh* and sufism at that time, have emerged and push an effort among them of rapprochement each other as a form of reconciliation that focuses on the harmonization between sharia and sufism. So it is not infrequently that a *fiqh* scholar is found who was an expert in the field of sufism as well (Azra, 2005). In this period also, there arose Ulama with their valuable work in various disciplines and science. Among the prominent Acehnesse ulamas in the XVIII and XIX centuries were as follows:

- 1) Jalaluddin ibn Kamaluddin al-Tursani who specialized in Islamic law until awarded as *al-‘Alīm al-‘Allāmah* (master). He is also the author

of the book *Safīnat al-Ḥukkām* and *Hidāyat al-‘Awwām*.

- 2) Muhammad Zayn al-Asyi (d. 1770 AD) who wrote some books, such as *Kasyf al-Kirām fī Bayān Niyyat fī Takbīrat al-Ihrām* and *Talkhis al-Falāh fī Bayān Ahkām al-Talāq wa al-Nikāh*. Because of his broad knowledge, he also awarded as *al-‘Alim al-‘Allāmah*. Another work that he did in Acehese language with the title *Tanbihoy Rapihin*, a translated work in Acehese language of *Tanbīh al-Gāfilīn*.
- 3) Abbas al-Asyi (Teungku Chik Kuta Karang), who passed away in 1313 H/1895 AD. He authored the book *Siraj al-Zalām fī Ma`rifat al-Sa`dī wa al-Nahās fī Syuhūr wa al-Ayyām*. Teungku Chik Kuta Karang was also a warrior involved in the war with Teuku Umar and Teungku Chik Di Tiro against the Dutch colonizer.
- 4) Muhammad ibn Ahmad Khatib al-Langgini (Teungku Chik Di Simpang), the author of the Book *Dawā` al-Qulūb*.
- 5) Ismail al-Asyi, editor of *Jam` Jawāmi` al-Musannaḑāt* (The Eight Books) and *Tāj al-Mulk a-Murassa`*.
- 6) Abdullah ibn Ismail, the author of the book *Syifā` al-Qulūb* and *Nuzhat al-Ikhwān*.
- 7) Jamaluddin ibn Abdullah, the author of *I`lām al-Muttaqīn*.
- 8) Muhammad Said Tanoh Abee (d. 1318 H/ 1901 AD), the author of *Qawā`id al-Islām* (Islamic Maxims) and *Tanbīh al-Insān*.
- 9) Abdullah Ba`id, the author of *Risālah Jināyah* (a treatise on Islamic Penal Law). (Erawadi, 2011: 143-151).

Ulama Acehese Work in the XVIII and XIX Century

This part will discuss some works authored and written by the Acehese Ulama in the XVIII and XIX centuries. As cited above, in this century there arose 18 Acehese ulamas who, among them, authored 45 publications concerning various disciplines and sciences (Erawadi, 2011: 9). In this section, two books are chosen as the objects of the study to focus on the worldview of the Acehese ulamas. The Book *Tāj al-Mulk a-Murassa` bi Anwā`i al-Durār wa al-Manzumāt* and the book *Jam` Jawāmi` al-Musannaḑāt* (Compiled Collections of Work). The reason for choosing these books as a focus of the study is the contents which encompass various aspects of knowledge and science, worthy

of circulation among Muslim students until the present day, especially in such traditional Islamic institutions as *Dayah* in Aceh or *Pondok Pesantren* in Nusantara (South East Asia).

- 1) The Book *Tāj al-Mulk al-Murassa 'bi Anwā'i al-Durār wa al-Manzūmāt*, commonly called the book *Tajul Mulok* (Crown of the Kings) which is a collection of essays by Abbas al-Asyi (Tengku Chik Kuta Karang, who was born in Kuta Karang, North Aceh and passed away in 1313 H/1895 AD). This book has been edited by Ismail al-Asyi. The content of the book comprise *Sirāj al-Zalām fī Ma'rifāt al-Sa'dī wa al-Nahās fī Suhūr wa al-Ayyām* (The Dark Light in Knowing the Calculation of Good Months and Days) and some other works which are anonymous, but strongly associated with Abbas al-Asyi.

The substance of this book discusses the procedure for determining the correct beginnings of the Hijrah months, which is beneficial for the perfection of worship (*'ibadah*), in such matters as the determination of the start of the fast of Ramadan, the date of *'Id al-Fitr*, the Hajj and other important days in Islam. It also contains the “keuneunong” (the lucky way) which is widely applicable in many an Acehnese custom, for example, (*reusam*) to start any activities in order to obtain the blessing (*beureukat*) of Allah (Budiman, 2004). This way of “keuneunong” is normally used with the Hijriah calendar, in order to properly schedule the time for attending to the fields and for going down to the sea, and for the beginning of construction of a new home, marriage ceremonies and so on which for implementation all of these things are usually based on a calculation of an auspicious date and time (*al-sa'd*).

This book which is very popular among the students and *teungku* of *Dayah* in Aceh, also comprises essays on various scientific topics, such as astrology (horoscope); traditional medicine; Book *Firāsāt al-'Ārifn* (Discernment of The Wise); *Ta'bir Aḥlām* (The Meaning of Dreams); Multi-Drug and *Ma'jun*; the Science of house construction; *Ilmu Firasat* (Physiognomy); and The Book *Hidāyat al-Mukhtār fī Faḍl al-'Ilm wa Faḍl Ṣāḥibih min Kalām Sayyid al-Akhyār* (The Chosen Guidance in the Preference of Science and Knowledge and the Scientist based on the Best Man's Word) which is a translation

from of the book collection of Hadith Arba‘in (Forty Hadith/Prophet Tradition), written by ‘Abd al-‘Azim al-Munziri. The translation of hadis itself was conducted by Tuan Hasan Basut ibn Ishaq al-Fatani and was completed on Muharram 6, 1249 H. On the edges of the book *Tāj al-Mulk*, there are also additional texts of Nuruddin al-Raniri entitled *Bad’u Khalq aš-Samāwāt wa al-Ard* (The Charm Creation of the Heaven and the Earth).¹

The next is the Book known as *Sirāj al-Zalām*, which was completed on Saturday, 28 Rabi ‘al-Awwal 1306H. in Mecca, was composed at the request of Sultan Mansur billah Syah ibn Sultan Jauhar al-‘Alam Syah. The Sultan asked Abbas al-Asyi to write a summary treatise (*risālah mukhtasarah*) about knowledge of auspicious days and months in astrology, in the formal language of Jawi (Malay). In the preparation of this literary work, Abbas al-Asyi preferred *Syarh Natījat al-Miqāt* (Explanation of *Natījat al-Miqāt*/the Result of the Preferred Times) authored by Syaikh Muhammad al-Marzuqi, as the main reference for his work in *Siraj al-Zalam* which later became a part of the book *Tāj al-Mulk al-Murassa’*, edited by Ismail al-Asyi.²

What makes *Tāj al-Mulk* so special within Aceh Islamic heritage is the person of the author himself, Abbas al-Asyi. He was not only an intellectual cum Ulama, but also a warrior who was directly involved with Teungku Chik di Tiro, Teuku Umar and the whole Acehnese people in a Perang Sabi (holy war) against the Dutch colonials. In order to more fiercely arouse Islamic religious sentiment for the, the word “ACEH” was later reckoned to stand for “Arab, China, Europe and Hindi”. al-Asyi’s work has taken deep roots and associated him with an Islamic political identity (Arab) to differentiate between Acehnese Muslims and those of the Dutch infidels/ *kaphee* Belanda (Lombard, 2007). Additionally, Abbas al-Asyi also mastered many disciplines and fields of science, such as engineering (*handasah*), astronomy (*falakiyyah*), medicine (*tibb*) and astrology. Because all of these, he was called “Farabi Aceh” (Suyanta, 2005: 142). Abbas al-Asyi also led the Islamic boarding school in *Dayah Ulee Susu* in Ingin Jaya, Aceh Besar (Hasjmi, 1978).

The work *Tāj al-Mulk* expressed a high standard of Malay literacy derived from his well-integrated view, with no separations, between “religious science” and “pure science” as shown in this introduction to the book.

Here is a quotation from the introduction to of *Tāj al-Mulk*:

*Kami mula dengan nama Allah Dengan bismillah ambil sampona
Al-Hamdulillah sekalian puji Tuhanku Rabbi amat kuasa
Kemudian shalawat akan Nabi Shahabat sari sama serta
Ammu ba'du wahai tuan inilah karangan 'ajaib semua
Mula-mula kami surah 'Ilmu hisab wahai saudara
Siraj al-Dhalam nama kitab Wahai shahabat bukan perbola
Thariqat ilmu nujum Nabi Idris kru jelitra
Lagi tersebut dalam kitab ini Arti yang hilang di sini nyata
Lagi fashal fal dua tiga macam Wahai tuan 'ajib semua
'Ilmu thabib segala obat Mujarrabah asal mula
Lima puluh Bāb obat penyakit Di sini tersebut wahai saudara
Nafsu kanan nafsu kiri Dalam kitab ini semua nyata
Baik dan jahat wahai akhi Dalam syarah ini semua nyata
Gerak tubuh segala insan Wahai tuan di sini nyata
Gerhana matahari dengan bulan Di sini tuan segala nyata
Ta'bir gerhana ta'bir mimpi Wahai akhi di sini nyata
Ta'bir gempu bergerak bumi Di sini jadi kenal nyata
Nak kenal langkahankun baik dan jahat Sinilah tempat nak kenal pula
Tahun kabisah dan basithah Dalam kitab ini tersebut pula
Hari baik hari jahat Di sini tempat nak kenal nyata
Sa'ah baik sa'ah jahat Di sini tempat tuan pernyata
Galib maglub wahai tuan Ilah menang di sini nyata
Orang saudagar mencari rizqi Di sini akhi dikenal ketiga
Tiang rumah raja dan putra Di sini sedia nak kenal nyata
'Ajaib Subhanallah Nama kitab hamba pernyata
Tāj al-Muluk nama dirasi 'Ajaib segala mabuah di mana
Kifayah emas permata intan Elok aturan mabuah di mana
Maka yang tukang kulah qumrani Wahai saidi nafar cahaya
Bukan tukang orang Hindi Bukan Farisi bukan Jawa
Tetapi tukang Istambuli Orang Turki yang kerja
Furusah di negeri Makah Amanullah Umm al-Qura
Allah Allah wahai tuan Ini karangan elok bana
Siapa yang berhajat kitab ini Kedai Bāb al-Salām tuan periksa (Ismail
Asyi, *Tāj al-Mulk*: 2-3)*

In his introduction, Abbas al-Asyi explains in brief about the content of the book which consists of various branches of knowledge, such as traditional medicine, engineering, etc. His use of Malay language is literate and beautiful. As well as commanding broad knowledge in a variety of disciplines, Abbas al-Asyi also contributed hugely to the development of Malay as lingua franca. Throughout, Abbas al-Asyi maintains a comprehensive view in which “pure science” or “religious sciences” are not bifurcated and there is no separation among them.

- 2) The Book entitled *Jam' Jawāmi' al-Musannafāt* or (a Compilation or a Collection of Works). In Acehese society, The Book *Jam' Jawāmi' al-Musannafāt* is commonly called “The Book of *Jawāmi'*” or “The Eight Books” (*Kitab Delapan*) - eight essays authored by Acehese Ulama.³

“The Book of *Jawāmi'*” was also compiled and edited by Ismail ibn 'Abd al-Mutallib al-Asyi, the editor himself of *Tāj al-Mulk al-Murassa'*. Both *Tāj al-Mulk* or *Jawāmi'* are preferred reading among santri and students in *Dayah* and pesantren (traditional Islamic institutions).

Beside his editing work, Ismail al-Asyi has also written his own works on ‘aqidah’ (Islamic faith) with title *Muqaddimat al-Mubtadīn* (Introduction for the Beginners); on *tajwid* (intonation), entitled *Tuhfat al-Ikhwān fī Tajwīd al-Qur'ān* (The Masterpiece of Brotherhood in Refining the Qur'an Intonation); and on wisdom and virtue under the title *Fath al-Mannān fī Bayān Ma'na Asmā'illāh al-Mannān* (The Given Liberation in Explaining the Meaning Name of Allah) (Erawadi, 2011: 148-9).

The book of *Jawāmi'* consists of the eight books which can be annotated as follows:

- a) The Book *Kasyf al-Kirām fī Bayān Niyyat fī Takbīrat al-Ihrām* (The Noble Notification on Explanation of Intention when *Takbīrat al-Ihrām*), authored by Muhammad Zayn ibn al-Faqih Jalaluddin al-Asyi. This book was completed within two days on Friday 8th Muharram 1171 H/ 22 September 1757 AD in Mecca.

The main focus of the book is about intentions (*niyyat*) in praying by discussing opinion of Muslim scholars and jurists.⁴ This book was edited by ‘Abdullah ibn Ibrahim al-Qudahi and Ahmad ibn Sa‘ad Falfalani. At the edge of the publication which belongs to Mustafā al-Bāb al-Halabī, this book is also completed by another text as a comparison (*Muqaranah Kamaliyyah*) written by Isma‘il ibn ‘Abdullah al-Khalidi. The book discusses the value of prayer (*salat*).

- b) The Book *Talkhis al-Falāh fī Bayān Ahkām al-Talāq wa al-Nikāh* (The Summarized Glory in the Explanation of Marriage and Divorce Law), written by Muhammad Zayn al-Asyi particularly discusses all things related to Islamic law on marriage and divorce.⁵
- c) The Book *Syifā‘ al-Qulūb* (Healing Heart) written by Abdullah al-Asyi. He was once appointed as “Qadi Malik al-Adil” (the Supreme Judge) during the reign of Sultan Alaidin Jauharul Alam Shah, who ruled twice (1209-1229 H / 1795-1815 AD and 1229-1238H / 1819-1823 AD). This book is also part of the book *Jam‘ Jawāmi‘ al-Musannafāt*.
- d) The Book *Farā‘id al-Qur‘ān* (the Wealth Inheritance in the Qur’an), authored by Jalaluddin ibn Kamaluddin ibn Qadi Baginda Khatib. He was once the “Qadhi Malik al-Adil” (the Supreme Judge) during the Sultan Alaidin Maharaja Lela Ahmad Shah (1139-1147 H / 1727-1735 AD). The Book *Farā‘id al-Qur‘ān* discusses about the division of wealth inheritance based on information and proof which is contained in the Qur ‘an.⁶
- e) The Book *Al-Mawā‘id al-Badī‘ah* (The Magnificent Sermon) which is associated with the work of Waliyullah Abdurrauf Fansuri.
- f) The Book *Hidāyat al-‘Awwām* (The Instructions for the Common People) which was the work of Jalaluddin ibn Kamaluddin. It was written in 1140 H (1727 AD) at the time of Sultan Alaidin Ahmad Shah Johan based on the request of a Sultan’s colleague.⁷
- g) The Book *I‘lām al-Muttaqīn min Irsyād al-Murīdīn* (The Pious Notification of Sufic Guidance), authored by Jamaluddin bin Abdullah al-Asyi. During the Sultan Alaidin Sulaiman Ali

Iskandar Shah era (1251-1273H / 1836- 1857AD), Jamaluddin bin Abdullah al-Asyi was also appointed as “Qadhi Malik al ‘Adil” (The Supreme Judge).

- h) The Book *Dawā‘ al-Qulūb min al-‘Uyūb* (The Heart Medication for Everything Which is Disgraced), written by Muhammad ibn Ahmad Khathib al-Langgini (Tengku Di Simpang) which was completed in 1237 H / 1822 AD. He lived during the reign of Sultan Alaidin Sulaiman Ali Iskandar Syah (1251-1273 H / 1836-1857 AD) and Sultan Alaidin Mahmud Shah (1286-1290 H / 1870-1874 AD). The Book *Dawā‘ al-Qulūb min al-‘Uyūb* explaining behaviors associated with noble obedience which concluded into ten kinds, namely: repentance (*tawbat*), apprehensive (*khauf*), *zuhud*, patience (*sabar*), gratefulness (*syukur*), sincerity (*ikhlas*), tawakkal, love (*mahabbah*), ridha and death remembrance (*zikrul mawt*). The heart is also illustrated as the king of the body members (all parts of the body). A person may be judged as either good or bad from a religious point of view - based on hadis - will be looked at good or evil heart he had and performed at the behavior of its members.

The work *Jawāmi‘* also expressed high standard and richness of Malay literature as shown in the introduction of the book. Different from *Tāj al-Mulk*, the book *Jawāmi‘* as a compiled collection of works focusing on the significance of approaching “*shariat*” (*fiqh*) and “*tariqat*” (*sufism*) as performed in the introduction of the book. Hence, the book of *Jawāmi‘* become a significant reference in “religious science” both in *fiqh* and *sufism*.

The quotation below is the introduction part of *Jawāmi‘*:

*Alhamdulillah sekalian puji Tuhanku rabbi amat kuasa
Setelah puji Allah Ahad Shalawat meuhat akan saidina
'Ajayib subhanallah Washiyat sepatah dagang hina
Wahai ikhwan yang muslimin Orang yang yaqin akan Rabbana
Karangan ini intan kenarang Segala maunkam himpun disana
Segala permata yang terpakai Sekalian bagi mutiara
Yaqut yang merah zamrud yang hijau Cahaya berhambur sependang
mata
Wahai tuan anak penghulu Anak Melayu tuha muda*

*Supaya yang pakai karangan ini Menjadikan wali masuk surga
'Ilmu syari'at dan thariqat Serta haqiqat berhimpun di sana
Telalu indah pengajaran ini Daripada Rabbi Tuhan Yang Esa
Kedua pengajaran daripada Nabi Shahabat sari sama serta
Ketiga pengajaran tabi' tabi'in Yang ikutan Shahabat mulia
Keempat nashihat daripada wali Orang yang suci daripada dosa
Wa ya ikhwan wa ya sayidi Wa ya siti jannatan bintaya
Karangan ini obat hati Orang yang pakai jadi penawa
Ngaji hai tuan pada orang 'alim Yang zahid lagi wara'
Orang yang 'alim lagi mursyid Itulah tabib mengobat luka (Jam'
Jawāmi', p. 1)*

Concluding Remarks:

This article has described and demonstrated the dynamic of Islamic world in Aceh and the role of some Acehnese ulamas in XVIII and XIX AD who had contributed to scientific development in the archipelago through their works. Hitherto, those works are still referenced and studied in many traditional Islamic education institutions, such as in the Patani, Malaya and of course, the *Dayah* and *pesantren* of Aceh. This phenomenon is important to present to drive the spirit of the current Islamic generation in general and in Aceh in particular to study in depth the legacy of Islamic scholars in general in Arabic language and to study the legacy of Acehnese ulamas in particular to develop science and knowledge in the Islamic perspective as the basis of building better Islamic civilization in the future time.

EndNotes

- 1 The Book *Tajul Mulok* has been edited by Ahmad Sa'ad 'Ali, a scholar of al-Azhar al-Sharif (Arabic Editor) and Muhammad Idris al-Marbawi al-Azhari (al-Jawi Editor), dated 19 Sha'ban 1357 H / 13 October 1938 AD under supervision of each, Muhammad Amin 'Umran as the supervisor and Rustam Mustafā al-Halabī as the Director of Printing House (Ismail Asyi, 156).
- 2 The book *Tāj al-Mulk a-Murassa'* was firstly printed both in Cairo, Egypt, in 1309 H (1891 AD) and in Mecca, in 1311 H (1893 AD). A Few years later, in 1357 H (1938 AD) exactly, *Tāj al-Mulk* was published by Mustafā al-Bāb al-Halabī wa Awlādūh.
- 3 Some publishers have printed *The Book of Jawāmi'* in Egypt, i.e. Dār Ihyā' al-Kutūb al-'Arabiyyah and Muṣṭafā al-Bāb al-Halabī wa Awlādūh and the Dār as-Salām Publishing House.

- 4 This book was published by Dār Iḥyā' al-Kutūb al-'Arabiyyah (funded by the owner of 'Isa al-Bāb al-Halabī), Egypt, and (Muṣṭafā al-Bāb al-Halabī wa Awlāduh), Egypt, Muharram 1344 H., as well as published by Dār al-Salām Publishing House.
- 5 This book also printed by Dār Iḥyā' al-Kutūb al-'Arabiyyah and Muṣṭafā al-Bāb al-Halabī wa Awlāduh and Dār al-Salām. This essay is a part of *Jam' Jawāmi' al-Musannaḥāt*.
- 6 The same as the previous books, this book was published by Dār Iḥyā' al-Kutūb al-'Arabiyyah and Muṣṭafā al-Bāb al-Halabī wa Awlāduh (1344 H.) and Dār al-Salām which is being the second part of the book *Jam' Jawāmi' al-Musannaḥāt*.
- 7 This book was also published by Dār Iḥyā' al-Kutūb al-'Arabiyyah (without year) and Muṣṭafā al-Bāb al-Halabī wa Awlāduh, in 1344 H in Egypt, as well as Dār al-Salām (without year). All publications are a portion of the book *Jam' Jawāmi' al-Musannaḥāt* which categorized as the study in the field of *Fiqh* (Islamic law), containing the basic teachings of Islam, i.e. the pillars of faith (*iman*), the pillars of Islam, Islamic view on transactions and Islamic marriage law.

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Nomor: 707/Akred/P2MI-LIPI/10/2015

Akreditasi Majalah Ilmiah

Kutipan Keputusan Kepala Lembaga Ilmu Pengetahuan Indonesia
Nomor 1215/E/2015 Tanggal 30 Oktober 2015

Nama Majalah : Heritage of Nusantara: International Journal of Religious Literature and Heritage
ISSN : 2303-243X
Redaksi : Center for Research and Development of Religious Literature and Heritage,
Ministry of Religious Affairs of The Republic of Indonesia,
Gedung Kementerian Agama RI, Lt. 18, Jl. M.H. Thamrin No. 6, Jakarta Pusat

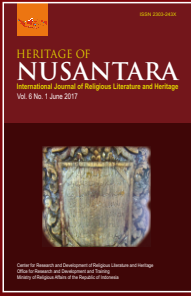
Ditetapkan sebagai Majalah Ilmiah

TERAKREDITASI

Akreditasi sebagaimana tersebut di atas
berlaku mulai Oktober 2015 - Oktober 2018

Cibinong, 30 Oktober 2015
Lembaga Ilmu Pengetahuan Indonesia
Sekretaris Panitia Penilai Majalah Ilmiah-LIPI

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في كتابه آداب العالم و المتعلم

Min Malāmiḥ al-Fikr al-Tarbawī al-Islāmī 'inda Kiyāḥai al-Haj

Hāsyim Asy'arī fi Kitābihi Ādāb al-'Ālim wa Al-muta'allim

Syahrizal and Syabuddin Gade

الجذور الفكرية للتطرف وحل مشكلاتها

Al-juzūr al-Fikriyyah li al-Taṭarruf wa Ḥall Muṣkilātihā

H. Kholilurrohman

ISSN 2303-243X



9 772303 243101