



Contribution of Ali Hasjmy's Legacy of Thought to Aceh Islamic Education

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ABSTRACT

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Ali Hasjmy is a writer, cleric, and key figure in advancing education in Aceh. His educational philosophy covers the purpose of education, distinctions between teaching and education, critique of secularism, and the importance of religious instruction. This research, based on a literature review, shows that for Hasjmy, education nurtures faith, knowledge, and virtuous deeds, aiming to produce people devoted to God, knowledgeable, morally upright, and ready to defend the oppressed. Religious education, he argued, is vital, not just for knowledge, but for practical application in daily life. Hasjmy opposed educational secularism, insisting that education should strengthen faith while equipping students with practical skills for societal development, particularly in agriculture, industry, and mining. His ideas remain relevant, symbolized by the decree No. 90 of 1960, which established September 2 as Aceh's Education Day. He envisioned Aceh as a hub of Islamic knowledge and culture and spearheaded the Darussalam Educational Concept to improve education. His efforts laid the foundation for the continued growth of education in Aceh, creating a well-integrated system where the younger generation could advance, benefiting from the groundwork laid by previous generations.

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1. Introduction

Through Ali Hasjmy, it was discovered that many disciplines are being studied in Aceh. Scholars used to love writing, and their works were studied, and many were used as mandatory references by educational institutions throughout the country [1]. Bearing in mind the need for religious education to continue to be taught to future generations, Ali Hasjmy himself wants an environment in every region in Aceh to be established as a scientific centre where it is hoped that it will be a place for young people to apply their potential which is beneficial for themselves and their families, country, and most

importantly, religion [2]. This idea has been realized in the Kopelma Darussalam area, Banda Aceh [3]. It is the duty of all parties, as the young generation of Aceh, to develop an environment like Kopelma in other areas of Aceh.

Thus, it can be said that Ali Hasjmy pays great attention to efforts to educate the nation's children [4]. He conceptualized and founded an educational complex in Darussalam known as Kopelma. The two largest universities in Aceh, IAIN Ar-Raniry and Syiah Kuala University, stand there. These two universities are the pride of Aceh and have been given the honour of Jantong Hetee, or the heart of the Acehese people.

However, the study of Ali Hasjmy still seems to receive less attention from current circles, especially those engaged in developing educational perceptions. Suppose it is truly understood [5], developed, and can be applied in Islamic education today. In that case, the educational theories, according to Ali Hasjmy, are still relevant and capable of advancing Islamic education in the archipelago, especially in Aceh. Therefore, in this case, we try to describe the contribution of Ali Hasjmy's thoughts, especially his thoughts regarding education.

2. Method

To carry out this research, a structured research method is needed systematically, with the aim that the data obtained is valid so that this research is worthy of being tested for truth. In this research, we used the following research steps:

This research is biographical historical research, namely the study of individuals, including their thoughts and experiences, which are rewritten by collecting documents and archives. This research aims to reveal turning point moments or interesting experiences that greatly influence or change a person's life. The researcher interprets the subject as the subject positions himself [6]. In this case, the legacy of Ali Hasjmy's thoughts about educators is a discourse with great potential to be researched and developed to enrich national education.

The author also uses a character study or historical approach; the object studied is a character's thoughts, be it problems, situations, or conditions that influence his thinking [7]. This approach is to discover the extent of a figure's thoughts by examining his works and biography from original sources (written by himself) and those studied by subsequent researchers. The figure in question is Ali Hasjmy.

Method of collecting data This includes library research, namely collecting theoretical data as a scientific presentation, which is carried out by selecting literature related to the research [8]. This method is used to determine literature related to the problem being researched, where the author reads and examines reading books related to this study's theme, namely Ali Hasjmy's thoughts about education [9]. Because this research is in the form of library research, the data was collected by browsing books or other literature compiled by Ali Hasjmy. This data collection process was carried out using existing document materials, namely by searching for books, journals, and so on, cataloging several libraries, and note-related data sources that can be used in previous studies.

The data sources in this research can be classified into two, namely as follows:

a. Primary Data Source

Primary data sources are sources that provide data directly from sources, either in the form of documents or as other relics [10]. The primary data sources used as reference sources in preparing this thesis are written data sources, namely Ali Hasjmy's written books or works, especially those directly related to his thoughts on education.

b. Secondary Data Sources

Secondary data sources are data sources that support and complement primary data sources. In secondary data sources, the author took the works of several authors relevant to the subject of this study.

2.1. Data Analysis Method

Researchers used the hermeneutic philosophical method to interpret the texts contained in Ali Hasjmy's various written works. This method is used to search for the meaning and meaning of a text to be studied so that its deepest and latent meaning can be found to be brought to the present day [11]. With this method, interpreters, in this case, researchers, can understand a text or Ali Hasjmy's work using daily language. Some interpretations are adapted to the situation and conditions the researcher is in.

Apart from that, researchers also used descriptive-analytical methods. The descriptive method tries to explain the concepts of Ali Hasjmy's thoughts about educators. Meanwhile, the analytical method combines deductive, inductive, and interpretive. Deductive methods are used to obtain a detailed picture of Ali Hasjmy's thoughts on the meaning of educators in Islamic education. After grouping them thematically, inductive analysis is used to obtain a complete picture of Ali Hasjmy's thoughts regarding the topics studied. Finally, interpretation is used to delve into Ali Hasjmy's thoughts to capture his intended nuances.

3. Results and Discussion

3.1. Life History of Ali Hasjmy

The family tree is as follows: Ali Hasjmy was born in Lampasas, Montasik District, Aceh Besar Regency, on March 28, 1914, from husband-and-wife team Teungku Hasyim and Nyak Buleuen. His full name is Muhammad Ali bin Hasyim bin Abbas. Throughout his life, he prefers to write his name as Ali Hasjmy [12]. However, this name is used more in scientific writing and in the positions, he has held [13]. Meanwhile, he uses several other names in novels and poetry, such as Al-Hariry, Aria Hadiningrum, and Asmara Hakiki.

Ali Hasjmy is the oldest of ten children and is from two mothers. Seven of his ten siblings are Ainal Mardhiah, Rohana, Syahbuddin, Asnawi, Fachri, Nurwani, and Fachmy. from the marriage of his father Teungku Hasyim to Syarifah. Meanwhile, Ali Hasjmy has two siblings from the same father and mother (Nyak Buleuen). However, his two brothers, both male and female, died when he was still a baby. When he was four years old, his mother died; at that time, his father, Teungku Hasyim, worked as a cloth merchant and livestock seller, who often went back and forth to Medan; because his father was so busy, Little Ali Hasjmy was closer to his grandmother, Nyak Puteh (Grandma Puteh). Nyak Puteh was the one who raised him according to Acehnese traditions. Even though he works as a merchant, His father could be classified as a cleric; he was tasked with leading Baitul Mal during the leadership of the Polem Commander in Seulimum. He was also a fighter who often took to the battlefield to confront the Dutch in Aceh between 1873 and 1914; the stories of his father's struggle then influenced A. Hasjmy's soul.

Ali Hasjmy married at 27, on August 14, 1941, to a girl from his village named Zuriah. From the results of his marriage, he was blessed with seven children, namely A.H. Mahdie, A.H. Surya, A.H. Dharma, A.H. Mulya, A.H. Dahlia, and A.H. Kamal, one of whom A.H. Gunawan had previously died, while the other six children were still alive. According to an old sarakarta owned by Pang Abbas, Ali Hasjmy's ancestors came from the Hijaz (Saudi Arabia now); he was a scholar who moved to Aceh during the reign of Sultan Alaidin Johan Syah [12].

3.2. Ali Hasyimi's Educational Background

Ali Hasjmy took his first formal education at Government Inlandsche School Montasie Banda Aceh, an educational institution at the elementary school (SD) level. He then continued his education at Madrasah Thawalib in Padang Panjang, both at the *tsanawiyah* (first-level secondary) and *'alimah* (upper secondary) levels. This school has educated him with a patriotic spirit and a strong love for his

country and instilled fundamental nationalism. He then continued his education in Padang at al-Jami'ah al-Qism Adabul Lughah wa Tarikh al-Islamiyah (Islamic College, Department of Islamic Literature and Culture). Upon returning from Padang Panjang and Padang, Ali Hasjmy became a teacher and educator in Aceh. In his 50s, he attended lectures at the Faculty of Law at the Islamic University of North Sumatra, Medan. When the Ushuluddin Faculty of IAIN Ar-Raniry was opened, Ali Hasjmy was the first student [12].

In his youth, Ali Hasjmy was known to be very active in various youth organization activities. It is recorded that between 1932 and 1935, he was a member of the Indonesian Islamic Youth Association (HPII), and between 1933 and 1935, he was Secretary of the Padang Panjang Branch of HPII. HPII is an Under-bow organization of the Permi political party (Indonesian Muslim Association), a radical party that adheres to a non-cooperative system towards the Dutch East Indies government.

In 1935, Ali Hasjmy founded Sepia (Aceh Islamic Youth Union) with several young people who had just returned from Padang. Sepia later changed to Peramiindo (Indonesian Islamic Youth Force Movement), and he became one of its big administrators. Peramiindo is a radical youth organization that is actively carrying out political movements to oppose Dutch colonialism [14].

Since 1939, Ali Hasjmy has been active as a member of the PUSA (All Aceh Ulama Association) Youth Management, Aceh Besar, as well as Deputy for the KI (Kasasyafatul Islam) Scout Quarter of Aceh Besar. PUSA is a non-political party organization whose activities concern the movement against Dutch colonialism. In 1941, together with several friends at PUSA, he founded a secret underground movement (Gerakan Fajar) to organize a rebellion against Dutch colonialism. Since the beginning of 1942, this movement carried out sabotage activities throughout Aceh, even using physical resistance. Ali Hasjmy also led this rebellion activity. Because of this involvement, his father, Teungku Hasjim, was arrested by the Dutch and was only released after the Dutch left Aceh [15].

In early 1945, together with several young people who worked at the Aceh Sinbun and Domei offices, Ali Hasjmy founded the IPI (Indonesian Youth Association), a secret organization whose aim was to make preparations to fight Dutch rule, which at that time had returned to Aceh because of Japan's defeat on August 14, 1945. After the Proclamation of Independence of the Republic of Indonesia (RI) on August 17, 1945, IPI actively carried out open movements against young people to defend the independence of the Republic of Indonesia. Gradually, IPI changed to BPI (Indonesian Youth Front) and then changed again to PRI (Youth of the Republic of Indonesia, and finally to Pesindo (Indonesian Socialist Youth). In subsequent developments, Pesindo Aceh separated itself from DPP Pesindo because, at that time, DPP had been influenced by the ideology of the Indonesian Communist Party (PKI). Pesindo Aceh stood alone by making Islam its basis. This organization established a paramilitary division called the Rencong Division [16].

During his struggle, Ali Hasjmy was also active in several other political parties, namely Permi (Indonesian Muslim Association) and PSII (Indonesian Islamic Syarikat Party). While still in Aceh, he was Chairman of the PSII Regional Leadership Council. He was also detained in Jalan Electric prison, Medan, from September 1953 to May 1954 because he was accused of involvement in the Daud Beuereuh rebellion in Aceh. When he moved to Jakarta, he became Chair of the Social Department of Lajnah Tanfiziyah DPP PSII.

The appointment of Ali Hasjmy as Governor of Aceh was because, at that time, Aceh was in a period of crisis where there was sibling conflict. The people of Aceh considered his appointment very appropriate; it was proven that he had restored Aceh's security at that time. Moreover, since the recovery period, he and several of his comrades have begun to think about and focus on developing the world of education in various regions in Aceh. His dedication to the world of education succeeded in appointing Aceh as Kopelma (City of Students and Students) Darussalam [17]. Kopelma is an education center for the provincial level (Aceh). Aceh has two well-known universities, namely the Ar-Raniry State Islamic Institute (IAIN) and Syiah Kuala University (Unsyiah). Apart from that, there are several student villages in several districts and several student parks in several sub-districts throughout Aceh (now called the Darussalam Mini Higher Education Center) [18].

After no longer holding government positions, A. Hasjmy became active in various intellectual activities. He was appointed Dean of the Faculty of Da'wah (Publicistics) IAIN Ar-Raniry Banda Aceh in 1968. He was appointed and confirmed as Professor (Prof) in the science of da'wah at IAIN Ar-Raniry, Banda Aceh, in 1976. He then served as Chancellor IAIN Ar-Raniry from 1977 to November 1982 [19].

When he was not active in government and only in the world of education, Ali Hasjmy delivered papers dozens of times at various seminars, workshops, symposiums, and conferences, domestically and abroad. He founded the Ali Hasjmy Education Foundation in early 1989 as a form of his appreciation for scientific development. In 1990, with the approval of his wife and all his sons and daughters, he donated to the foundation nearly 3,000 m² of land, his house, and more books of 15,000 volumes, old manuscripts, photo albums of historical and cultural value, and many other cultural objects. All his items are in the Ali Hasjmy Education Foundation Library and Museum collection. On January 15, 1991, the library and museum were inaugurated by Prof. Dr. Emil Salim, the Minister of State for Population and Environmental Affairs at that time.

3.3. Ali Hasjmy's Works

Ali Hasjmy's works are numerous and in various fields of scientific discipline, including the following:

- i. His work in the field of literature
- ii. His work is in the fields of history and religion
- iii. His Work in the Field of Politics
- iv. His Work in Mass Media

Regarding these works, according to Hasbi Amiruddin's opinion, there are around 40 books that can be classified as scientific, both academic scientific and popular scientific; books that can be classified as scientific books can be classified into several scientific categories, Most of the history is either Islamic history or historical records of what he went through in his homeland [20].

Meanwhile, in another source, " Indonesian Wikipedia, the free encyclopedia," Ali Hasjmy likes reading and listening to music. As a writer, he has published 18 literary works, five translations, and 20 other written works, including the following [21]:

1. Kisah Seorang Pengembara, Pustaka Islam, Medan 1936
2. Sayap Terkulai. This book is a struggle romance that was completed in 1938 but was not published because the manuscript was lost at Balai Pustaka during the Japanese occupation.
3. Dewan Sajak, Centrale Courant, Medan 1938.
4. Bermandi Cahaya Bulan. This book is a movement novel, published by Indiche Drukrij in Medan in 1939. The Jakarta edition was published by Bulan Bintang in 1978.
5. Melalui Jalan Raya Dunia. This book is a social novel, published by Indiche Drukrij in Medan in 1939. The Jakarta edition was published by Bulan Bintang in 1978.
6. Suara Azan dan Lonceng Gereja. This book is an interfaith novel. It was published by Syarikat Tapanuli in 1940. The Jakarta edition was published by Bulan Bintang in 1978, and the Singapore edition was published by Pustaka Nasional in 1982.
7. Cinta Mendaki. This book is a philosophical/war novel that was not published because the manuscript was lost at Balai Pustaka Jakarta during the Japanese occupation. Dewi Fajar, diterbitkan oleh Aceh Simbun, Banda Aceh 1943. This book is a political novel.
8. Tanah Merah, Bulan Bintang, Jakarta 1950. This book is one of the novels about the struggle for independence.

9. Meurah Johan, Bulan Bintang, Jakarta 1950. This book tells the story of an Islamic historical romance in Aceh
10. Pahlawan-pahlawan Islam yang Gugur, Bulan Bintang, 1956, 1971, 1974 and 1981. The Singapore edition was published by Pustaka Nasional in 1971 and 1982. This book is an adaptation of a work originally written in Arabic.
11. Kerajaan Saudi Arabia, Bulan Bintang, Jakarta 1957. This book chronicles the journey of A. Hasjmy to Saudi Arabia.
12. Rindu Bahagia, Pustaka Putro Canden, Banda Aceh 1963. This book is a collection of poems and short stories.
13. Jalan Kembali, Pustaka Putro Canden, Banda Aceh 1963. This book is a collection of poems with an Islamic spirit.
14. Semangat Kemerdekaan dalam Sajak Indonesia Baru, Pustaka Putro Canden, Banda Aceh 1963.
15. Sejarah Kebudayaan dan Tamadun Islam, Penerbit IAIN Ar-Raniry, Banda Aceh 1969.
16. Yahudi Bangsa Terkutuk, Pustaka Faraby, Banda Aceh 1970.
17. Sejarah Hukum Islam, Majelis Ulama Daerah Istimewa Aceh, Banda Aceh 1970.
18. Hikayat Perang Sabi Menjiwai Perang Aceh Lawan Belanda, Pustaka Faraby.
19. Islam dan Ilmu Pengetahuan Modern, Pustaka Nasional, Singapura 1972. Buku ini merupakan terjemahan dari Bahasa Arab.
20. Rubaci Hamzah Fansury Karya Sastra Sufi Abad XVII, Dewan Bahasa dan Pustaka, Kuala Lumpur 1974.
21. Sejarah Kebudayaan Islam, Bulan Bintang, Jakarta 1975, 1978 and 1982.
22. Iskandar Muda Meukuta Alam, Bulan Bintang, Jakarta 1977. This book discusses the life history of Sultan Iskandar Muda.
23. Sumbangan Kesusastraan Aceh dalam Pembinaan Kesusastraan Indonesia, Bulan Bintang, Jakarta 1978.
24. Langit dan Para Penghuninya, Bulan Bintang, Jakarta 1978. This book is a translation from Arabic.
25. Apa Sebab al-Qur'ān Tidak Bertentangan dengan Akal, Bulan Bintang, Jakarta, 1978. This book is a translation from Arabic.
26. Nabi Muhammad sebagai Panglima Perang, Mutiara, Jakarta 1978.
27. Mengapa Ibadah Puasa Diwajibkan, Bulan Bintang, Jakarta 1979. This book is a translation from Arabic.
28. Cahaya Kebenaran, Bulan Bintang, Jakarta 1979. This book is a translation of the Qur'an, specifically Juz Amma.
29. Surat-surat dari Tanah Suci, Bulan Bintang, Jakarta 1979.
30. Sejarah Masuk dan Kerkembangnya Islam di Indonesia, Al-Ma'arif, Bandung 1981.
31. Mengenang Kembali Perjuangan Misi Haji RI ke II, Al-Ma'arif, Bandung 1983
32. Benarkah Dakwah Islamiyah Bertugas Membangun Manusia, Al-Ma'arif, Bandung 1983. This book is a renamed version of the book Dakwah Islamiyah and Its Relation to Human Development, Mutiara, Jakarta 1978.
33. Kesusasteraan Indonesia dari Zaman ke Zaman, Beuna, Jakarta 1983.
34. Sejarah Kesusasteraan Islam/Arab, Beuna, Jakarta 1983.

35. Hikayat Pocut Muhammad dalam Analisis, Beuna, Jakarta 1983.
36. Publisistik dalam Islam, Beuna, Jakarta 1983.
37. Syiah dan Ahlussunnah Saling Rebut Pengaruh di Nusantara, Bina Ilmu, Surabaya 1984.
38. Di Mana Letaknya Negara Islam, Singapura 1976
39. Dustur Dakwah Menurut Al Quran, 1973
40. Nona, Press Room, 1963
41. Cinta Sepanjang Jalan (kumpulan cerpen, 1980).
42. Apa Sebab Rakyat Aceh Sanggup Berperang Puluhan Tahun (Jakarta, Bulan Bintang 1978).

Based on the description above, it can be seen that apart from these various books, there are many others of Ali Hasjmy's working papers and several other people's working papers, which were then edited and packaged into a book or still in document form; there are even books as a result of joint work. Ali Hasjmy has had a hobby of writing since he was young and has contributed many works in various fields, newspapers, magazines, working papers presented in seminars, and various works, such as sermons, letters, and documents not yet published. His works are stored intact and continue to be maintained as a form of cultural heritage, commemorating his works and various collections in the form of a library and museum located on Jalan Sudirman, Number. 28/29 Latmen Banda Aceh City.

3.4. Thoughts in the Field of Da'wah and Culture According to Views Ali Hashim

As a da'wah figure, Ali Hasjmy has not only developed the concept of da'wah in his various works but is also rich in experience and models of da'wah in dealing with various problems of Muslims in Aceh. Syamsuddin Mahmud (Former Governor of Aceh) views Ali Hasjmy's expertise in da'wah as not only at the level of pursuing the science of da'wah as a science but da'wah is integrated with his soul so that the roles and activities he carries out always filled with the value of *da'wah* [22].

From another point of view, Ali Hasjmy, as a da'wah figure, not only contributes the concept of da'wah in his various works but also actively preaches to develop and enlighten society so that it becomes a quality society, especially in facing and resolving various problems that plague Acehese society. All of these problems plague Muslims in Aceh, where A. Hasjmy, as a preacher, takes an important role in dealing with them by using da'wah as a solution mechanism, especially in the field of culture in building a nation-state while holding out hope that the lives of the people of Aceh will be better than the conditions previously. Due to this fact, Ali Hasjmy is not only seen as an Acehese figure who is rich in da'wah experience, but also his experience is interesting to study so that it can be used as a valuable contribution to da'wah practitioners and Muslims who are facing various challenging and global problems, especially as the saying goes that experience is the best teacher (experience is the best teacher) [23].

Ali Hasjmy is an Acehese who is aware of the brilliant history of Acehese culture. Feeling very worried about the crisis of Acehese culture in almost all its aspects due to the prolonged war. If this is not immediately anticipated, it is predicted that the next generation of Acehese people will become a generation that loses its own cultural identity. They may adopt other cultures that do not necessarily follow Islamic teachings. Therefore, Ali Hasjmy is paying serious attention to this field by trying to re-propagate the history of Acehese culture as an Islamic culture, in addition to creating and preaching a new Acehese culture to all levels of Acehese society through his works with the hope of the Acehese generation in particular and the next generation of Muslim society. Generally, a generation of people with an Islamic culture [24].

If we trace several of Ali Hasjmy's works relating to the history of Acehese culture and its role in various Islamic cultural activities, whether at the local (Aceh) [25] level, national level, or between nations, it seems that he is always trying to deal with the Acehese cultural crisis. His attention seems to be devoted to research, education, seminars, and various other activities regarding Acehese culture, which are carried out using the da'wah bi al-hikmah method or, more specifically, with *da'wah*

bi al-hal. Ali Hasjmy's research on Acehese culture can be seen as quite broad and includes all elements of Acehese culture, especially using historical and philological approaches. With these two approaches, sometimes also supported by direct observation techniques in data collection, Ali Hasjmy attempts to describe and analyze (where deemed necessary) the history and various aspects of Acehese culture sourced from various books, ancient manuscripts, narratives, documents, archives, letters, ancient equipment, ancient buildings, and others [24].

This investigative activity was carried out with *al-hikmah* to find the truth of data regarding Acehese culture as an Islamic culture so that the Acehese people or anyone else would get correct information about Acehese culture and as an investigative activity. Ali Hasjmy is trying to reveal all the treasures of Acehese culture and civilization so that the world community knows that at the very tip of the island of Sumatra, Islamic culture was born, one of the five great Islamic worlds. However, investigation alone is not considered sufficient because investigation is only limited to seeking scientific truth or revealing true information about Acehese culture. For this reason, Ali Hasjmy preached the results of investigations regarding Acehese culture to the people of Aceh through education, seminars, and various other *da'wah* efforts. As a senior lecturer at IAIN Ar-Raniry, he tries to preach Acehese culture to students through his courses, namely "Islamic History of Southeast Asia" and "History of Islamic Culture". As an Acehese cultural figure who is often invited to attend various seminars, Acehese culture is often preached at the seminar activities he participates in [24].

Ali Hasjmy proved and preached to the seminar participants verbally and in writing that Acehese literature, particularly Indonesian literature, in general, is strongly influenced by Islamic teachings. Among its influences, the literature contains the teachings of monotheism, brotherhood, equality, and defending oppressed people. This influence may occur directly because the writer is Muslim or indirectly because the writer lives in a Muslim environment, even though they are not Muslim.

Based on the explanation above, it can be understood that the preaching of Acehese culture that Ali Hasjmy conveyed to the people of Aceh or people outside Aceh was not only pursued through research activities, education, seminars, or writing in magazines, newspapers, and books but by *da'wah bi al* -things through various other practical activities such as traditional clothing worn at various official events.

All of these activities are part of the *da'wah* carried out by Ali Hasjmy to revive Aceh's past culture so that the people of Aceh can get to know and (if able) benefit from their own culture. Even people outside Aceh can also take inspiration or benefit from Acehese culture based on Islamic teachings. As an Acehese humanist (literary), Ali Hasjmy was able to preach Aceh's past culture and create a new culture, preached to the people of Aceh in particular and the world community in general. The new culture referred to here is not only works about past Acehese culture but also includes various completely new works which then enrich Acehese culture today and, in the future, especially in the field of literature (poetry, romance, translation of several verses *al-Qur'an*), and so on.

3.5. Political Thought from Ali Hasjmy's View

Ali Hasjmy's thoughts on statehood found two views, one of which tended to support forms of political society, such as the existence of an Islamic political system, an Islamic cultural society, and experimentation with Islamic constitutional systems. At the same time, the other aspect used political terminology for Islamic ideology in the context of a country. Not that interested. For him, the "Islamic State" symbol is not a standard concept. According to Ali Hasjmy, Islamic teachings in the form of the foundations of the state, the deliberation system, and so on can be practiced in any country without having to take the form of the state becoming an Islamic State [26].

The ideal of an Islamic state only exists in the State of Medina, founded by the Prophet Muhammad; it cannot be compared with any other existing state. It has its character in socio-historical roots, which are not found in other countries. However, the State of Medina is a basic reference in finding the substance of the relationship between religion and the state. Therefore, Ali Hasjmy sees a close connection between religion and the state [27].

Ali Hasjmy wants to provide religious content in state life. For him, humans are the holders of God's mandate to take care of the earthly kingdom, while the state and sovereignty belong to God [26]. It is as if the people do not have an absolute power source. So, the term "popular sovereignty" is more of a mandate from the power of Almighty God, which must be obeyed and upheld by the commandments of *ma'ruf nahi munkar*. Humans only carry out mandates from the Almighty.

So far, Ali Hasjmy has not found any desire to create an Islamic state. However, in developing his thoughts, he firmly rejected the concept of religion in the Western paradigm, which limits the area of God's sovereignty and power to matters personal to His servants, such as matters of ritual worship only. Because this eliminates the significance of religion, placing religion in a marginal position. The implication is that Islam will be reduced until it is only limited to matters related to spirituality [26].

According to Ali Hasjmy, discussing Islamic culture also discusses Islamic thought [26]. In developing his thoughts based on Islamic culture, Ali Hasjmy did not only teach and preach. More than that, he tried to understand and analyze several state experiments in the past in Islamic history. Islam contains transcendent and non-transcendent elements such as political, economic, and social; all of this emerged from state thinking through an understanding of the basics of Islamic culture.

According to Ali Hasjmy, politics should not be separated from religion; the words Islam themselves already contain political meaning. Therefore, state issues in Islam are part of Islamic teachings themselves. Religion acts as a legitimation or ethical and moral paradigm for state politics, becoming Ali Hasjmy's main asset in seeing every development that occurs in society.

His high belief in Islam exceeds the height of his ideology, making Ali Hasjmy not want to degrade religion as an ideology. An ideology that is based on Islamic teachings is part of Islamic teachings itself. Islam should be the source of ideology and not equate religion with ideology. Here, it is clear that there is a difference in views between him and M. Natsir, who, at the beginning of independence, wanted Islam to become the state ideology in a formal form.

In Ali Hasjmy's rather moderate political articulation and state views, he gave birth to a strong spirit of nationalism and placed Pancasila as part of the ideology of Muslims. Ali Hasjmy sees the principles in Pancasila as inherent to the foundations of the state that Islam desires. Meanwhile, the state constitution remains committed to its stance that the Qur'an is the only state constitution. With the understanding that the Qur'an must be a basic guideline for Muslims both in personal life and in community life in the state [26].

Here, it can be seen that he did not tolerate any separation between religion and state. Any rules and laws in a country should return to the Al-Qur'an and the Sunnah of the Prophet, even though the country does not declare its ideology to be Islamic. The key only lies in implementing the basic principles of the Qur'an and al-Sunnah; then, automatically, the country is an Islamic country.

When Daud Beureueh and his followers wanted to establish an Islamic state, Ali Hasjmy took a neutral stance and initiated deliberations between the government and Daud Beureueh. Finally, the incident could be resolved wisely without losing face for both parties. Ali Hasjmy's attitude of not siding with his teacher, Daud Bereueh, explains that he tends to interpret Islamic political doctrine in an "elastic" way, not Islamic political "fundamentalism." On the other hand, this attitude cannot be separated from the influence of his education while studying in West Sumatra, which produced many reformer cadres. For Ali Hasjmy, the state is necessary and even mandatory according to Islam, which he based on three reasons, namely the *aqli* argument, the *naqli* argument, and the *tarikhi* argument [26].

First, from the *aqli* proposition, according to Ali Hasjmy, according to their nature, humans are creatures who tend to live in society and associate with each other (social creatures) to help each other in meeting their needs.

Second, *naqli* propositions or *syar'i* propositions whose explanations are taken from the Al-Qur'an and the Hadith of the Prophet. According to Ali Hasjmy, the Qur'an, Surah An-Nur 55, states that Allah will fulfill his promise to devoted believers and do good deeds to make them world leaders (caliphs) who are assigned to change from a life of chaos. To an enlightenment of a peaceful and

happy life [28]. Third, *Tarikhi's* postulates are based on past historical facts. Ali Hasjmy sees this argument from the state's approach from a welfare perspective, where the Qur'an is the source of information. Ali Hasjmy took representations from the stories of the Prophet from the past [26].

From Ali Hasjmy's reasons and thoughts which require establishing a state is worthy of respect because it has become a universal opinion that religion and state cannot be separated [29]. According to Ali Hasjmy tawhid and *ukhuwah* Islamiyah, which are the basis of an Islamic state, have made religion and state one state unit, the new one is inseparable [26].

Furthermore, Ali Hasjmy wants a symbiotic relationship between religion and the state without any boundaries that must be determined. The most important thing is how the principles contained in the Al-Qur'an and Hadith can be transformed into forms of state formulation deemed to meet the needs of Muslims in a country, both about matters of worship, education, and economics, social, and in matters of government and state administration, all of which are stipulated as a primary obligation that must be obeyed without any choice of accepting or rejecting. It would be very ironic if Islam were only called religion or just politics [26].

Ali Hasjmy has a truly great spirit of nationalism and patriotism. This is proven by its role in influencing the central Indonesian government to release Aceh from the "confinement" of North Sumatra Province and make it stand alone as a province. On January 1, 1957, his efforts got approval from President Soekarno, the First President of the Republic of Indonesia.

By the 2nd Ali Sastroamidjoyo Cabinet, Ali Hasjmy was asked to serve as the first Governor of Aceh (1957). His most important task is to organize regional government and restore security. He once succeeded in overcoming the Darul Islam rebellion peacefully. He did this before the Presidential Decree of July 5, 1959 (to return to the 1945 Constitution based on Pancasila), precisely when the Special Session of the Karya Cabinet was held at the beginning of May 1959.

Ali Hasjmy believes that the very reality of Acehese culture, distinctive and inspired by Islam, does not hinder the Acehese people's acceptance of Pancasila. According to him, Pancasila is a nationalistic way of life that still pays attention to religiosity and monotheism. In this way, the breath and life of the people of Aceh are the same as the structure and culture of the entire Indonesian nation within the framework of Pancasila itself.

Ali Hasjmy's reasons and thoughts require establishing a state is worthy of respect because it has become a universal opinion that religion and state cannot be separated; according to Ali Hasjmy, tawhid and *ukhuwah* Islamiyah, which are the basis of an Islamic state, have made religion and state one new state unit. Inseparable. According to Ali Hasjmy, Islam and the state can be said to be one package of revelation that must be explained integrally without being confronted as two different opposing poles.

The emergence of moral movements from social organizations in several countries indicates a system of power that is out of control from religious, moral teachings. The principles of justice, equality, and human rights are often the main themes in this movement; therefore, secularism in state life has no place at all [30].

3.6. The Meaning of Islamic Education According to Ali Hasjmy

As the person who played the most role in the educational reform movement, both in the construction of Kopelma Darussalam and the Student Village in Aceh, Ali Hasjmy has formulated an interesting definition of the meaning of education; which is built on Islamic principles so it is also called Islamic Education. In his work, *Bunga Rampai*, it is formulated that Islamic education has the following meaning:

Islamic education means cultivating a sense of awareness of faith and good deeds based on science so that humans become social creatures who live the teachings of Islam in all their lives, both personal and congregational, whether in political, economic, or social life [31].

This definition of Islamic education is based on understanding several verses of the Qur'an, especially verses 1-5 of Surah Al-'Ala and verse 122 of At-Taubah. Verses 1-5 generally talk about

the command to learn (read) based on faith in God, who has created, glorified, and taught humans anything (science) that they do not yet know. The meaning of verse 122 of Surah At-Taubah generally contains Allah's appeal to believers, so some of them want to take education to study religion in depth and give warnings to their people. Based on this principle, Ali Hasjmy views that the meaning of Islamic education must first be formulated in terms of "instilling an awareness of faith" in Allah in the hearts of students. After that, "awareness of doing good deeds," based on "science," is instilled [32].

So, in summary, the definition or meaning of education, according to Ali Hasjmy, includes cultivating awareness of faith and righteous deeds based on knowledge, not righteous deeds without knowledge. The cultivation here is similar to the process as a general meaning of education put forward by Syed Nuqaiib Al-Attas, as quoted by Syabuddin Gade that when it comes to awareness of faith and good deeds, it is also similar to the definition of *adab* in Al-Attas' view which considers the word *adab* as the right word in the meaning of "Islamic education" because the word *adab* contains a spiritual meaning "spiritual is certainly the fruit of awareness of faith and part of righteous deeds [32].

Furthermore, Ali Hasjmy's definition also explains that through cultivating an awareness of faith and doing righteous deeds based on scientific principles, it is hoped that changes will occur in humans. The changes intended here are oriented towards realizing humans as social creatures who can "ground" Islamic teachings in all areas of life: personal and communal, political, economic, and social life.

3.7. The Goals of Islamic Education According to Ali Hasjmy

A goal can be achieved through speech, writing, actions, deeds, or certain efforts. The aim here is to provide direction for the steps of da'wah activities. Because without a clear goal, all da'wah activities will be in vain. When viewed systemically, the goals of education can be seen as part of the education sub-system, just as the goals of da'wah are a sub-system of da'wah.

In Ali Hasjmy's view, the aim of education has a variety of formulations in several different works. Suppose you look at the definition as explained previously. In that case, it contains the aim of Islamic education as a result of the hope of cultivating "awareness of faith" and "doing good deeds" based on science. The consequence or hope in the definition of Islamic education is the realization of humans as social creatures who appreciate the teachings of Islam in all their lives, both personal and social life, whether in political life, economic life, or social life. So, in summary, the aim of Islamic education in this definition is the realization of social beings who use Islamic teachings as a guide in living and organizing life, whether in personal life, associations, politics, economics, or social life.

Furthermore, in *Bunga Rampai*, several objectives of Islamic education are also mentioned by analyzing several verses of the Qur'an. Among the most important educational goals are:

1. Developing Muslim people who believe and do good deeds so that they fulfill the requirements to become the caliph of Allah SWT on the face of the earth, who is tasked with making this world prosperous. This objective was formulated based on Ali Hasjmy's understanding of QS An-Nur: 55-56:

“And Allah has promised those who believe among you and do righteous deeds that He will truly make them powerful on earth, as He has made those before them powerful, and indeed He will confirm for them the religion that He has approved for them, and He will truly change (their condition), after they are in fear they will be safe forever. They still worship Me without associating anything with me. And whoever (remains) a disbeliever after that (promise), those are the wicked. And establish prayer, pay zakat, and obey the Messenger so you may be blessed.” (QS. An-Nur: 55-56)

2. Developing human believers who do good deeds and evil so that they have the conditions to appear as the chosen people before the eyes of the world. This objective was formulated based on Ali Hasjmy's understanding of QS Ali Imran: 110:

“You are the best people born to humans, enjoining what is right, forbidding what is evil, and believing in Allah. If the people of the book had believed, it would have been better for them, for among them, some believed, and most of them were wicked.” (QS. Ali Imran: 110)

3. Fostering the Ansarullah Jamaah, tasked with carrying out Islamic da'wah with wisdom and beautiful teachings, is an absolute requirement for Muslims to become lucky and victorious. This objective was formulated based on Ali Hasjmy's understanding of QS Ali Imran verse 104 and An-Nahl: 125:

“And let there be among you a group of people who call to virtue, enjoin what is good, and forbid what is evil; they are the lucky ones.” (QS. Ali Imran: 104)

“Call (people) to the path of your Lord with wisdom and good lessons and refute them in a good way. Indeed, your Lord knows better those who stray from His path, and He knows better those who are guided.” (QS. An-Nahl: 125)

4. To build a missionary force whose task is to fight for jihad to defend the oppressed poor people with all their resources, funds, and souls as an absolute condition for obtaining Allah's forgiveness and victory in this world and the hereafter. This aim was formulated based on Ali Hasjmy's understanding of QS An-Nisa's verses 74-75 and Al-Shaff: 10-12:

“Therefore, let those who exchange the life of this world for the life of the afterlife fight in the way of Allah. Whoever fights in the way of Allah, then falls or is victorious, then We will give him a great reward. Why don't you want to fight in the way of Allah and (defend) the weak, men, women, and children, all of whom pray: "Our Lord, take us out of this land (Mecca) whose inhabitants are tyrannical and give us a protector from your side, and give us a helper from your side!"” (QS. An-Nisa': 74-75)

“O you who believe, would you like me to show you a business that can save you from a painful punishment? (That is) you believe in Allah and His Messenger and strive in the way of Allah with your wealth and your soul. That would be better for you if you only knew about it. Allah will surely forgive your sins and admit you to Jannah beneath which rivers flow; and (admit you) to a good abode in Jannah 'Adn. That's great luck.” (QS. Ash-Shaff: 10-12)

Based on the explanation above and the sources or guidelines raised by Ali Hasjmy as contained in the verses of the Qur'an above, it can be understood that Islamic education aims to develop Muslim people who believe and do good deeds, to develop believers who do good deeds. *Ma'ruf nahi mungkar*, carrying out Islamic da'wah with wisdom and developing a missionary force whose task is to fight for jihad.

In his writing, Darussalam Ideal Conception, it is formulated that the aim of education is "to develop Pancasila people who are devoted to Allah, have a big soul, are knowledgeable and virtuous" [33]. The formulation of educational objectives, seen from the perspective of the year the article was published, appears to have been formulated in 1969. This formulation had been initiated since the beginning of the construction of Kopelma Darussalam in 1958. Therefore, this formulation can be seen as part of the development objectives of the Darussalam Educational Concept in which today, Kopelma Darussalam is an educational complex that is the pride of the people of Aceh.

If we look closely, the formulation of educational objectives in the ideal conception of Darussalam contains at least four educational objectives, namely [34]:

1. Developing people who fear God, namely people who carry out all God's commands and abandon all His prohibitions.
2. Having a big soul, namely a person who has a monotheistic spirit, only fears and submits to Allah.
3. Broad knowledge is knowing religion and general science.
4. Being virtuous means not only recognizing "truth" as something laudable and "lies" as something despicable but educating with subtle feelings in the soul to give humans direction to use the functions of the five senses appropriately and abandon all actions and words. despicable.

In his work, Why the People of Aceh Were Able to Fight for Decades Against Dutch Aggression, Ali Hasjmy also formulated educational goals which were divided into four areas, namely:

Firstly, intellectual education aims to awaken reason in all its aspects, build strength and various equipment, and train to think systematically and healthily so that humans can reach the reality and conditions of their environment and act in facing all the trials of life with steadfastness. Second, the aim of moral education, namely to develop character and manners by instilling commendable qualities such as cooperation, sacrifice, submission and obedience to those who must be obeyed, sincerity, love of work, cleanliness, courage to defend the truth, self-confidence, adhering to truth and so on. Third, taste education aims to refine taste from one aspect and provide direction from another so that people who have this taste (students) feel that there is delicacy and joy in carrying out the work that must be done. When there is a "feeling" of soul pain and lack of light towards actions, that must be avoided. Fourth, beauty education aims to awaken a sense of beauty in the human soul and shape their emotions towards beauty, training and accustoming them to appreciate beauty so that humans will appreciate the high values in social life [35].

The four formulations of educational objectives are not purely Ali Hasjmy's thoughts but are quotations from the work of Amin Marsha Kandil, entitled *Usul al-Tarbiyah wa fann al-Tadris*. However, Ali Hasjmy certainly agrees with Amin Marsha Kandil's opinion. Ali Hasymiy uses these four areas of educational objectives as a theory in analyzing the literary work *Hikayat Warga Sabil* where this literary work is considered to contain educational values that can influence (educate) the human mind, especially the people of Aceh, educate morals, educate feelings, And provide values of beauty in their souls, even though the fire of war is burning their country (the kingdom of Aceh Darussalam) [34].

If you look at the formulation of the aims of education in Ali Hasymi's various works, it can be said in summary that the aim of education following Ali Hasyimi's views is to educate all human potential so that they become human beings who are devoted to Allah, have a big soul, are knowledgeable and virtuous, believer Muslim people, and do good deeds, believers who do good deeds and refuse to do evil, the Ansarullah congregation whose task is to carry out Islamic da'wah with wisdom and beautiful teachings, a missionary force whose task is to fight for jihad to defend the poor people who are oppressed with all their resources, funds and souls, creatures social which makes Islamic teachings a guide in living and organizing life, both personal, collective, political and economic life and in social life. Humans who can grasp the reality and conditions of their environment and can act in facing all of life's trials with steadfastness, humans who are brave and adhere to the truth, humans who have a sense of *ma'ruf* and reject wrongdoing, humans who have a sense of beauty in the human soul and appreciate the heights of meaning. -meaningful meaning in people's lives that is in harmony with God's teachings.

3.8. Differences between Teaching and Religious Education, according to Ali-Hasjmy

The meaning of education and teaching is different, even though the two are closely related. If teaching prioritizes science (reason), then education prioritizes students' personal formation (feelings). So, it is clear that reason and feeling are closely related.

Special teaching is aimed at reason. Meanwhile, education is human development, which involves not only physical and mental matters but also heart and passions because what is being educated is the heart and passions. Therefore, education is more complicated. These two things must be understood properly in developing humans. Both are needed in personal development so that they are good at serving God and fellow human beings [36]. The difference between education and learning can be seen in the words teaching and educating. Teaching is providing knowledge or training skills (skills) to children. Meanwhile, education forms character and character. So, with teaching, teachers form intelligence, and with education, teachers form morality in children [37].

Religious education is a systematic and pragmatic effort to help students live according to Islamic teachings. Meanwhile, religious teaching provides knowledge so that they have religious knowledge. Thus, the correct term is religious education, not religious teaching, because it is more directed toward forming devout, knowledgeable, and charitable Muslim individuals. In other words, teaching is a tool to achieve a goal (religious education) [38].

In his work, *Why Muslims Maintain Religious Education in the National Education System*, Ali Hasjmy firmly states that there are very basic differences between religious teaching and religious education. According to Ali Hasjmy, religious teaching is oriented towards teaching religion as knowledge only to be known, not to be practiced, as in countries adhering to secular capitalist ideology. This includes religious teachings, all religions in the world, both Samawi religions (Judaism, Christianity and Islam) and Humane religions (human-made religions) [39].

As a result of religious teaching, many non-Muslim people are "pious" about Islam, and they even take undergraduate degrees in the field of Islam, such as Prof. Dr. Snuck Hougrunye, Dr. Van der Plass, Prof. Dr. Drewers, Lord Kromers and so on. They study Islam only as knowledge, not to practice, just to know, but they are still not Muslims. This kind of thing is also known as the scientific actions of those who follow in the footsteps and steps of "oriental" people. Vice versa, many Islamic scholars obey Allah but are "pious" about Christians, such as Yoesoef You'ib, Prof. Dr. A. Mukti Ali, and others. In this context, the function of religious teaching is only to teach religion as a subject on a par with other social sciences or physical sciences [39].

Such religious teaching is already applicable not only in universities in Europe and America that adhere to the ideology of "secularism" but also in Islamic universities. Religious teaching is stipulated in the curriculum only to be known, not to be practiced. For example, as mentioned by Syabuddin Gade, the establishment of the subject "Comparison of Religions" in the Ushuluddin Faculty Curriculum is clear evidence of the implementation of religious teaching in Islamic Universities [32].

According to Ali Hasjmy, religious education is oriented towards teaching religious sciences (Islam) so that students become human beings who truly believe and are devoted to God Almighty (Allah SWT). In the Indonesian context, this is, of course, by "Pancasila," whose first principle is "Belief in One Almighty God," and the 1945 Constitution, which states that; "A State Based on the Belief in One Almighty God" [39].

By referring to Pancasila and the 1945 Constitution, the Indonesian people must be educated and nurtured so that they become human beings who truly believe and are devoted to God Almighty; in this way, they become devout people, carry out religious teachings and carry out worship as prescribed by religion. The first aim of National education is "Increasing devotion to God Almighty, intelligence, skills, enhancing character, strengthening personality and strengthening the national spirit." According to Ali Hasjmy, this will not be realized by teaching religion but must be done by establishing religious education in the school curriculum from the lowest school level up to tertiary institutions [39]. Moreover, religious education is part of national education, which the Indonesian people very much need, the majority of whom are Muslim.

Thus, according to Ali Hasjmy, there is certainly a difference between religious teaching and religious education. Religious education is more important than just teaching religion because knowledge is not just known and broadens one's horizons but can be applied in everyday life. This fact is Ali Hasjmy's criticism of the current model of scientific development (even from the past), where educational institutions tended more towards religious teaching and very little towards religious education. This practice also applies to the most basic educational institutions and tertiary institutions. In fact, according to Ali Hasjmy, if the education model is not immediately improved, it is not impossible that this country with a majority Muslim population (Indonesia) could one day turn into a secular country, as is the case in European and American countries that adhere to secularism.

4. Conclusion

As an education expert, Ali Hasjmy has a clear formulation regarding the nature and objectives of education, the difference between religious teaching and religious education, and the understanding of secularism in the education system. In connection with this, it can be concluded, among other things, that the essence of education is the cultivation of a sense of awareness of faith and good deeds based on science so that humans become social creatures who live the teachings of Islam in all their lives, both personal and collective life, both in political life and in social life. Economic or social life.

Education aims to educate all human potential so that they become pious to Allah, big-hearted, knowledgeable, and virtuous; believe and do good deeds; be virtuous and abstain from wrongdoing. Jama'ah Ansarullah, which is tasked with carrying out Islamic *da'wah* with wisdom and beautiful teachings, is a missionary force whose task is to fight for jihad to defend the oppressed poor people with all their might, funds, and souls.

There are certainly differences between religious teaching and religious education. Religious education is more important than just teaching religion because knowledge is not just about being known and broadening one's horizons but can be applied in everyday life so that education does not embrace secularism.

According to Ali Hasjmy, the curriculum content must increase devotion to God Almighty and skills to support agricultural, industrial, and mining development.

Ali Hasjmy's educational thoughts are still relevant and continue to be preserved today and forever; these thoughts include:

- a. Ali Hasjmy issued Decree No. 90 of 1960, which designated September 2 as Education Day for the Special Region of Aceh.
- b. Ali Hasjmy said: "I dream of returning to Aceh as a storehouse of knowledge, as well as a center of Islamic culture."
- c. Forming "Kopelma" City of Darussalam Students and Students in Banda Aceh.
- d. Improving people's education. As an implementation of this program, what was called the "Darussalam Educational Concept" movement emerged. This movement aims to give birth to Pancasila people with a true spirit, broad knowledge, and virtue.
- e. After Ali Hasjmy's leadership, education development in Aceh continues with a well-integrated system. The younger generation that followed easily continued educational activities because the previous generation had provided comprehensive guidance on the concept of educational development.

Some recommendations from this article are that Ali Hasjmy is a multi-insight Acehese figure interested in studying various fields. Therefore, the author hopes that several future generations will study and re-evaluate Ali Hasyimi's thoughts.

The secularist education model that is currently being practiced in Indonesia should be immediately abolished and switched to an Islamic education model as proposed by Ali Hasjmy.

In the world of education, both at the lowest level, such as PAUD or Kindergarten, up to the University level, the model for imparting knowledge should not just be taught but must be in the context of education so that the knowledge given can be put into practice in everyday life.

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