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THE 6<sup>th</sup>  
ACEH DEVELOPMENT  
INTERNATIONAL CONFERENCE 2017  
**PROCEEDINGS**

"Optimizing Applicable Researches"

**VOLUME 2**

KUALA LUMPUR,  
MARCH 24-26, 2017

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA



Organized by:



الجامعة الإسلامية العالمية ماليزيا  
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**The 6<sup>th</sup> Aceh Development International Conference 2017**  
Proceeding Volume II

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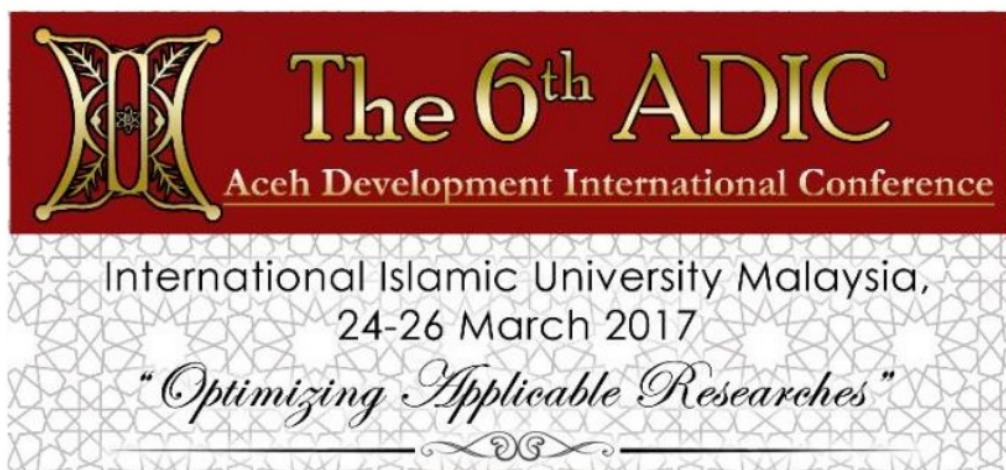
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## Welcoming Message



### Message from the Regional Development Agency of Aceh Badan Perencanaan Pembangunan Daerah (BAPPEDA)

*Assalaamu'alaikum Warahmatullahi Wabarakatuh*

I am honored to deliver this welcome message and proudly congratulate Tanoh Rincong Student Association (TARSA) at International Islamic University Malaysia (IIUM) for organizing the Sixth Aceh Development International Conference (ADIC) 2017 in collaboration with the International Association of Acehese Scholars (IAAS). As a continuation of the success of the previous ADIC, this joint effort between students and scholars is certainly an encouraging opportunity for all interested parties to promote the development as well as the welfare of the Acehese.

After the Indian Ocean Tsunami of December 2004, Aceh is now in various stages of development in different areas. The subsequent Memorandum of Understanding in 2005 ending three decades of armed conflict has opened up Aceh to International aids, trades, ideas and potential investments. I see the future of Aceh as economically a self-governing economic space and a newly opened to overseas investors, culturally as a united territory of diverse cultures and districts, and geographically as a site of revivable trade connections to the Malay and Islamic worlds. I sincerely believe that we will achieve a better future of Aceh development with the attention given by many thinkers, academics and professionals like what we are doing now in this conference.

Finally, I am confident that ADIC is a good platform to accommodate intellectual discussions, practical issues, and exchange of ideas relevant to the future of Aceh development. May Allah SWT guide us always to pave the ways for accelerating the welfare of the *ummah*, especially Acehese people. My best wishes for the success of this conference and the outcome it may bring in the future.

*Wassalam,*

**Prof. Dr. Ir. Amhar Abubakar, MS**

Former Head of the Regional Development Agency of Aceh  
Badan Perencanaan Pembangunan Daerah (BAPPEDA)



## Welcoming Message



**Message from the Embassy of the Republic of Indonesia Kuala Lumpur  
Kedutaan Besar Republik Indonesia (KBRI) Kuala Lumpur**

*Assalaamu'alaikum Warahmatullahi Wabarakatuh*

On behalf of the Embassy of the Republic of Indonesia Kuala Lumpur, I would like to congratulate Tanoh Rincong Students Association (TARSA) at International Islamic University Malaysia (IIUM) in collaboration with the International Association of Acehnese Scholars (IAAS) in Malaysia for successfully conducting the 6<sup>th</sup> Aceh Development International Conference (ADIC) 2017. It is our duty to support any event that will bring good outcomes for both countries, Indonesia and Malaysia.

As we know that the diplomatic connection between Indonesia and Malaysia has been established since the independence of Malaysia in 1957. Even though we have ups and downs along the way, the relationship of Indonesian and Malaysian people has always been like Brothers and Sisters. We speak more or less the same language and we share the same culture. In order to keep the harmony, the Embassy of Republic of Indonesia Kuala Lumpur always strive to improve every aspect of bilateral connection, such as politics, economy, culture, education, immigration, etc. Thus, through this Aceh Development International Conference (ADIC), we hope that these efforts will keep improving for the best of both countries.

Finally, I would like to thank the organizing committees and all parties for making this conference a success. We look forward for good outcomes specifically for Acehnese development and generally for Indonesian and Malaysian relationship.

*Wassalam,*

**Prof. Dr. Ir. Ari Purbayanto**

Atase Pendidikan dan Kebudayaan, KBRI Kuala Lumpur

## Welcoming Message



### Message from the President of The Aceh Club Kuala Lumpur

*Assalaamu'alaikum Warahmatullahi Wabarakatuh*

On behalf of The Aceh Club Kuala Lumpur, I would like to sincerely thank Tanoh Rincong Student Association (TARSA) at International Islamic University Malaysia (IIUM) in collaboration with the International Association of Acehese Scholars (IAAS) for organizing the Sixth Aceh Development International Conference (ADIC) 2017. As a think tank group for Aceh and Acehese people, the Aceh Club Kuala Lumpur always support the continuation of ADIC series to address all the problems and shortcomings in every aspect of Acehese lives. I believe that this conference is a good platform to bring together thinkers, academics and professionals to deliberate and exchange ideas in matters that are of significance for the development and advancement of Aceh.

In the aftermath of 2004 Tsunami disaster and a very long conflict started by the Declaration of Aceh War on 26 March 1873 by the Dutch, Aceh has made impressive achievements and developments. The peaceful agreement between the Free Aceh Movement (GAM) and the Indonesian Government in 2005 has resurrected the economy and livelihood of Acehese people. Thus, it needs to be complemented by a phase of development strategy that will allow Aceh to recover from its decades of conflict and to provide its people with broad-based benefits from its many resources. I really hope that ADIC can achieve that goal and assist the people of Aceh to forge a better future.

Please accept my sincere gratitude to all personnel and organizations involved in making this Aceh Development International Conference possible. It is hoped that the ideas from the keynote addresses and technical paper presentations will stimulate the provision of a framework for Aceh development in the future.

Finally, your determination and contributions in making this conference successful and beneficial are highly appreciated. I wish you all the best and have fruitful discussions with the guidance from Allah SWT.

*Wassalam,*

**Tan Sri Dato' Seri Sanusi Junid**  
President, The Aceh Club Kuala Lumpur

## Welcoming Message



### Message from the Rector of International Islamic University Malaysia

*Assalaamu'alaikum Warahmatullahi Wabarakatuh*

First of all, I would like to welcome all of you to the 6<sup>th</sup> Aceh Development International Conference (ADIC) 2017. It is a privilege for the International Islamic University Malaysia (IIUM) to be chosen to host the 6<sup>th</sup> ADIC 2017. We feel honored because this is the second time for IIUM to host a similar event after the 3<sup>rd</sup> ADIC in 2012.

Indeed, the relationship between IIUM and Aceh is both strong and fruitful as evident in the number of Acehnese students in IIUM has increased every year since the establishment of the university. In addition, the valuable and beneficial relationship between the brothers and sisters of Malaysia and Aceh has its roots and foundations at the heart of our religion, Islam.

As IIUM vision “aims to become a leading international center of educational excellence which seeks to restore the dynamic and progressive role of the Muslim Ummah in all branches of knowledge and intellectual discourse,” I believe that IIUM can contribute to the human capital development in Aceh. With the mission of Integration, Islamization, Internationalization, and Comprehensive Excellence, this framework is fit for Aceh Development International Conference (ADIC).

In the history of the Malay kingdoms, Aceh is well known as a strong proponent of Islam. This is in line with the philosophy of IIUM, which was inspired by the recommendations of the first World Conference on Muslim Education held in Makkah in 1977. The spirit of this philosophy is based on the Holy Qur'an and Traditions of Prophet Muhammad SAW with the message that knowledge is a form of trust (*amanah*) from Allah to man, and hence man should utilize knowledge according to Allah's will in performing his role as the servant and vicegerent (*khalifah*) of Allah on earth.

Finally, on behalf of the IIUM management, I would like to congratulate Tanoh Rincong Student Association (TARSA), the International Association of Acehnese Scholars (IAAS), all committees and participants in this successful gathering of the 6<sup>th</sup> ADIC 2017. I hope that the discussions are fruitful and rewarding In Sha Allah.

*Wassalam,*

**Prof. Dato' Sri Dr. Zaleha Kamaruddin**

Rector, International Islamic University Malaysia



## Welcoming Message



### Message from IAAS President and Chief of Editor ADIC 2017

*Assalaamu'alaikum Warahmatullahi Wabarakatuh*

Aceh Development international Conference (ADIC) is an annual multidiscipline conducted by academicians (lecturers, university students, researchers) and practitioners originated from Aceh, Indonesia. ADIC was initiated from 2010 at University Putera Malaysia, continued in 2011 at National University of Malaysia, in 2012 at International Islamic University Malaysia. Since 2013, ADIC was conducted every 2 years. University Malaya was the host of ADIC 213 and 2015. Now the 6<sup>th</sup> ADIC 2017 is conducted at International Islamic University Malaysia on 25 and 26 March 2017.

The Editor Committee of ADIC 2017 has successfully managed the papers of the conference. A ninety one papers have been submitted since December 2016. The authors come from various universities, schools and research centers of 6 countries, i. e. Indonesia, Malaysia, Nigeria, Australia, Saudi Arabia and Turkey.

The papers were divided to 15 fields of study, i.e; Education, Language, Islamic Study, Sociology, History, Economics, Management, Law, Engineering and Science, Information Technology, Health, Agriculture, Food, Fishery and Veterinary. Eleven papers have been rejected by the reviewers, due to irrelevant topics to Aceh development and insufficient content. The other 80 papers were accepted without revision, with minor revision or with major revision and were published in this proceeding.

Finally, we would like to extend our congratulation to all of the authors that their papers have been published in The Proceeding of The 6<sup>th</sup> Aceh Development International Conference 2017. Hopefully, you will meet colleagues of the same field of study in the conference, and continue your collaboration to contribute in Aceh development.

*Wassalam,*

**Dr. Mohammad Iqbal**

President of International Association of Acehnese Scholar  
Chief of Editor ADIC 2017

## Welcoming Message



### Message from the Chairman of ADIC 2017

*Assalaamu'alaikum Warahmatullahi Wabarakatuh*

On behalf of the organizing committee, I would like to welcome all respected keynote speakers, paper presenters, participants and guests of the 6<sup>th</sup> Aceh Development International Conference (ADIC) 2017. ADIC is an annual program conducted by Acehnese students and scholars in Malaysia. It is a forum for researchers, academicians, governments and public observers around the globe – from all disciplines of knowledge, to share ideas and experiences for the betterment of Aceh. This conference is expected to be a special platform for future development programs in Aceh.

The previous conferences were successfully held in Universiti Putra Malaysia (UPM, 2010), Universiti Kebangsaan Malaysia (UKM, 2011), International Islamic University Malaysia (IIUM, 2012), University of Malaya (UM, 2013), and University of Malaya (UM, 2015). This 6<sup>th</sup> ADIC 2017 is organized by Tanoh Rincong Students Association (TARSA) at IIUM in collaboration with the International Association of Acehnese Scholars (IAAS), The Aceh Club Kuala Lumpur, Acehnese Student Association (ASA) UM, Badan Kebajikan Mahasiswa Aceh (BAKADMA) UKM, Persatuan Pelajar Aceh (PPA) UPM, and Aceh Student Club (ASC) USM.

The main objectives of the program are to:

- (1) Generate positive ideas in Aceh development for the better future of civilization;
- (2) Generate scientific contributions of academics, professionals and practitioners from various fields of sciences to improve the quality of development in Aceh;
- (3) Invite practitioners, non-government organization activists, government officials and all stakeholders with an interest in improving the advancement and welfare of Aceh; and
- (4) Facilitate Acehnese communities and personnel who live overseas to unify their vision for the betterment of Aceh in the future.

Finally, I would like to thank International Islamic University Malaysia (IIUM) for hosting the 6<sup>th</sup> ADIC 2017, keynote speakers, organizing committees, editors and reviewers, donators, supporters, presenters, and all participants who have contributing in the success of this conference. May Allah SWT reward you abundantly and may this program benefit for the *Ummah* and Acehnese development.

*Wassalam,*

**Tumin**

Chairman of ADIC 2017

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Post Tsunami Aceh  
Dr. Muhammad AR. M.Ed**

**Abstracts**

It is not an exaggeration to say that the 26 December 2004 Tsunami was a very traumatic disaster for the Acehnese, particularly those living in Banda Aceh, Aceh Jaya, Aceh Barat (west Aceh), Pidie, Simeulu and Aceh Singkil. This Tsunami was by far the most devastating natural disaster happening in the recent era. Hundreds of thousands people were vanished, not to mention the state of infrastructures heavily damaged by this disaster. The calamity of loss, and the horrifying experiences are still there in the minds of widows, orphans, and the rest of Acehnese.

It is no doubt that this calamity, on the one hand, has changed the way the Acehnese think and see their culture, moral values, and tradition. It even affects the way the world works in the time of disaster, which can be seen in the way the world came together in the process of rehabilitation and reconstruction of Aceh in the Post-Tsunami.

One element that have played a significant role in the aftermath of the Tsunami is Higher education institution. The role of universities or higher institutions, as have been the case for quite a while, in developing education cannot be denied, especially in solving the problem of *ummah* (Muslim society), whether in short or long term. The obligation of universities or higher institutions are to develop and rehabilitate the state of communities' mental, sociology, psychology, and cultural shock, not only for the tsunami's victims but also for the conflict's victims that had been taking place for thirty years between Aceh Liberation Front (GAM) and the Indonesian Military (TNI). The reconciliation between GAM and TNI (Jakarta's government) through an Helsinki MoU, in Finland on August 2015, political and sosio-religious affairs in Aceh was changed drastically. The effect of Mutual Of Understanding between Indonesian government and GAM leaders in Helsinki has brought about peace and safety in the community. This reconciliation was not easy to achieve without having sincerity from both Indonesian and GAM. With regard to sociological and political affairs, the government with ex-GAM background wants to keep governing Aceh. In doing so, the government often uses the influence of traditional *Dayah Ulama* to rally support in the election, often by giving financial rewards or money politic.

Universities have great responsibilities. Besides developing and improving human resources and the system of education, they also have to contribute in looking after the peace and to spread political education within the community. Nowadays, it is believed that the quality of education in Aceh has improved since The Tsunami disaster.

However, not much can be said about the curriculum of religious courses. In the curriculum, the time allocated to religious education or courses is still limited, once a week or sixteen times per-semester.

**Keywords:** tsunami, conflict and education

## **Introduction**

Civil war against central government (Jakarta) for thirty years, has left considerable misery to the people of Aceh. In addition, the 2004 earthquake and tsunami has left much of public infrastructure paralyzed. Not to mention hundreds of thousands of people vanished in the disaster. Some even go to say that the disaster even destroyed the tradition (Acehnese values) and alter the cultures in Aceh. The Acehnese had been living in a chaotic circumstances for along time and ended by the most terrifying earthquake and the most frightened wave of sea---tsunami. This calamity has not been experienced by any other nations in this world of the twenty first century.

Countless school buildings were destroyed. Students, and teachers who became victims to the disaster were too many to count. To education sector, this is perhaps the most destructive event in the recent history that has been recorded.

This study focuses on the role of universities or higher institution in developing education in Aceh. As we know, after earthquake and tsunami most of school buildings had been destroyed and many teachers had died as well. Suffice it to say, after many years of rehabilitation and reconstruction, the education sector in Aceh can be developed step by step.

The people of Aceh, together with many organizations, worked hard to rebuild destroyed infrastructure and to rehabilitate damage facilities caused by the earthquake and tsunami. After twelve years, Aceh has now recovered from the impacts of the disaster. Indeed, the effect of tsunami was not only destroyed the buildings or physical plant, but also destructed their belief, behavior, way of thinking, and way of life. The latter one may be very hard to rehabilitate. It must be recovered by the specific people having skill in spiritual



training affairs. This belongs to *ulama* (Muslim scholars) and Muslim psychiatrics or Muslim councillors. Such problems, probably, has closely related to humanitarian aid after tsunami. Moreover, there are some people who brought aids and fund to Aceh having specific purposes and objective while distributing humanitarian aid. This cannot be denied and happened everywhere because missionaries from other religions have launched their mission everywhere including in Aceh.

It is also imperative to rehabilitate mental disorder of the tsunami victims, this has been done by many people. Every component of people in Aceh including the university was hand in hand to develop and rehabilitate Acehese (tsunami victims) based on their capacity and skill. The university is also responsible for educating the orphans of tsunami and other victims by releasing them from paying tuition fees and so forth. Such aids were also contributed and implemented by other educational institutions in Aceh either by local Non-Government Organization (NGO) or overseas NGO by means of their own way or objectives.

In addition, there are many higher institutions and universities in Aceh nowadays. They consist of state institutions, state universities and the private ones. These are spread all over Aceh-----State Islamic University of Ar-Raniry (UIN AR-RANIRY), Syiah Kuala University (UNSYIAH), University of Muhammadiyah (UNMUHA), University of Serambi Mekkah, University of Iskandar Muda (UNIDA), Indonesian Ubudiyah University, Private Islamic Higher Institution (STAI) Al-Washliyah, Private Islamic Higher Institution (STAI) Teungku Syik Pantekulu, Private Islamic Higher Institution (STAI) An-NUR, Academy of Maritime, Academy of Dakwah Indonesia, Private Politechnics of Aceh and so forth. All of these institutions are located in Banda Aceh. Then, State Islamic Institute (IAIN) of Cot Kala, in Langsa, State Islamic Higher Institution (STAIN) Malikulsaleh in Lhokseumawe, University of Malikulsaleh in Lhokseumawe, University of Samudera in Langsa, State Islamic Higher Institution (STAIN) Gajah Putih in Takengon, State Islamic Higher Institution (STAIN) Teungku di Rundeng in Meulaboh, Private Islamic Higher Institution (STAI) Darul Hikmah in Meulaboh, Private State Islamic Higher Instituion of Syaikh Abdul Rauf (STAISAR) in Aceh Singkil, University of Al-Muslim and State Islamic Higher Institution (STAIN) al-Muslim in Matang Glumpang Dua, Bireun, University of Jabal Ghafur and Private Islamic Higher Institution of Al-Hilal in Pidie,

Islamic University of Tamiang in Kuala Simpang, University of Sejenap Sepakat in Kutacane, and etc in other parts of Aceh. The establishment of those institutions is a kind of community awareness toward the development of education and to avoid being backwardness particularly the Acehnese. I think by establishing such institutions the Acehnese have been proactive to develop education in Aceh.

### **The Aim of Study**

Based on the background mentioned above, it can be concluded that the the aims of this study are to find out what are contributions of the higher learning institutions especially the universities in developing society, politics and education in Aceh in post-tsunami era.

### **Method of the Study**

This research starts from the first September up to the end of October 2016 in Banda Aceh. This is a qualitative research. In this research, the writer would like to collect data through observation and interview with those who have experiences and experts in education, Acehnese problems and culture.

### **Post Tsunami Era**

After the biggest tragedy of the twenty first century (tsunami) 26 December 2004 occurring, everything was damaged and it was impossible to reconstruct as it used to be. Anyway, Aceh has been developed and reconstructed day by night continuously until recently. The panorama that we found after tsunami was really different if we compare with what we experience nowadays, it has now been changed very much.<sup>1</sup> It seems that this biggest tragedy of Aceh was caused by human beings themselves for their own mistake, if it is related to religious affairs. They feel reluctant to ask people to do good deed and they do not dare to ask people to stop doing bad things. There are many bad things occurring everywhere in the country including Aceh and the government, lay man, parents, Muslim scholars (*ulama*) and the

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<sup>1</sup> Muhammad Abdurrahman. (2010). 'Pendidikan Agama Sebagai Pilar Pembangunan Aceh' . **Pencerahan**, Jurnal Pendidikan, Majlis Pendidikan Daerah (MPD) Aceh, Vol. 7 No. 1 January-April 2010, page 19.

community themselves do not care about such things. Most of them try to earn much money and property for their luxurious life in this world, they want to live in harmony in this world, they exclusively work for their own desire in this world and not to think for next live (hereafter).<sup>2</sup> Therefore, for those who have faith (believe in God), such tragedy should be related to religious approach. In the Qur'an we have seen and read why people of prophet Nuh were sunk into the water, why people of prophet Luth were destroyed, and why Pharaoh (Firaun) and his troops were sunk in Red Sea and so forth. It is obvious that those who have done something wrong, they have to accept their result.

There have been many things done to develop Aceh day by night for the sake of progress whether by Acehnese themselves or by the people of the world during the rehabilitation and reconstruction era. The post tsunami era 26 December 2004, everything had been destroyed and nobody could believe to reconstruct as it used to be. Nevertheless, Aceh kept developing and restoring them to redeem its shortcoming and lameness.<sup>3</sup> Universities have done very much in providing Human Resources based on culture and community's hope. Apart from that, the university also provides scholarship to tsunami students, provides department of conflict resolution, guidance and counseling, psychology, traumatic approach, and overcoming disaster department.<sup>4</sup> There are another courses to be supported to make the students or young men feel happy and avoid being sad and depressed----something related to spiritual art. Besides, there are many Islamic boarding school emerged during post tsunami era to fulfill the desires of community. People like to send their children to Islamic boarding school for the curriculum applied consisting of religious instruction and sciences. Probably this is the reason why people or the Acehnese community would like to choose Dayah Terpadu/Pesantren Moderen (Integrated modern dayah) as the favorite institutions nowadays. The modern dayah is a new educational institution in Aceh. The curriculum of modern dayah

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<sup>2</sup> Dr. Komala Pontas in Muhammad Abdurrahman. (2010). 'Pendidikan Agama Sebagai Pilar Pembangunan Aceh' ... page 19.

<sup>3</sup> Muhammad Abdurrahman. "Pendidikan Agama Sebagai Pilar Pembangunan Aceh",... p. 19

<sup>4</sup> Interview with Dr. A. Rani Usman (Dean of Fakultas Dakwah) State Islamic University of Ar-Raniry, Banda Aceh, Jum'at 25 September 2015.

provides Islamic studies and other branches of knowledge (sciences).<sup>5</sup> Most of the subjects provided in Islamic institutions are more emphasizing on moral education and Islamic values to save the young generation from moral decadence, free sex, drug abused, and the like.

To reconstruct culture, socio-religious, education, and mental disorder need to much care from everybody---household, community and government. To change their mental from conflict era to peaceful era, we need the involvement of experts to handle the problems. They used to be intimidated, tortured, raped, ill-treated, and oppressed and so forth during the conflict era. The task of university is to make their mental disorder to be normal and well. Within thirty years under Aceh conflict (civil war) between Aceh Liberation Front (GAM) and the Indonesian Military (TNI), the majority of children did not go to school, did not study religious instruction, and now they become adult and please try to imagine what is going to happen. Therefore, the university's obligation is to provide free education for them and to raise their educational spirit to pursue their study into the higher level or the last available level of the university. After tsunami, all of the nations and races of the world came to Aceh whether they were acculturated with the local culture and tradition or they acculturated the local people. A few people were acculturated with the new comers' behavior, way of life, way of thinking, way of getting dressed, and way of worshipping. In this case, the university introduces and inculcates Islamic culture, Islamic Law, and Islamic Moral (akhlaq) to the students. Lastly, since the agreement between Aceh National Liberation Front (GAM) and Jakarta signed in Helsinki on August 15, 2005, the local parties emerged and every regulation in politics had been changed drastically. So, money politic issues, intimidation and threat, people separated into groups based on personal interest. Thus, the task of university is restricted and more dangerous. Sometimes, the university themselves keep quite for special issues to avoid becoming the worst effect.<sup>6</sup>

The university has contributed much about Islamic Law (Qanun of Islamic Law) draft, Aceh Educational draft, curriculum, doing researches, *qanun* of Acehnese tradition and culture

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<sup>5</sup> Muhammad AR. 'The Curriculum of Islamic Studies in Traditional and Modern dayahs in Aceh: A Comparative Study', *Al-Jami'ah*, Vol. 39 Number 1 January-June 2001.

<sup>6</sup> Interview with Dr. Hasan Basri (Vice Rector of Students Affair Division), IAIN Cot Kala, Langsa, Sabtu 26 September 2015

and provided Faculty of Social and political science, and sending the students amidst of community to spread the right information about peace, Islamic Law ( Islamic Shari'ah), to support any Aceh government program among the community and also to help government implement Qanun of Islamic Law within the community where they are in.<sup>7</sup> All of the things mentioned above are contributed from universities, Islamic higher institutions and Muslims scholars from Aceh.

Truely speaking, Muslim intellectuals from the universities especially the Acehnese ones have contributed very much ideas and valuable opinion toward the implementation of Islamic Law, Islamic education system, Islamic tradition and culture, and so forth. Besides, the universities also give opportunity to Islamic traditional students coming from traditional schools from rural areas to be accepted both in state and private universities, while such conditions had rarely been done before. Although we have done many things for the community but we have some restriction or limitation to do among them. Actually, the Acehnese's community has felt deeply condolence over the loss of two martyrs in both prestigious universities--- Prof. Dr. Safwan Idris from State Islamic University of Ar-Raniry (UIN Ar-Raniry) and Prof Dr. Dayan Dawood from Syiah Kuala University. They were shot death by the enemy of God<sup>8</sup> during the conflict of Aceh, and up to now nobody has been responsible for killing them. To kill them means to scorch earth of Acehnese educational affairs. To kill them means to burn all books and to close all school buildings. In al-Qur'an God asks us to read and to study, whereas the our prophet (peace be upon him), in most of his tradition said that searching knowledge is an obligation for every Muslim. If we kill teacher, it means we do not allow our children to study and seek knowledge.

The existence of university is an agent of change and produces quality and integrity of human resources for the future of Aceh. They have produced innovators working hand in hand and developing community's economy through their involvement within community. They

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<sup>7</sup> Interview with Prof. Dr. Syahrizal Abbas ( Chairman of Aceh Islamic Law Service), Banda Aceh, Saturday, 26 September 2015

<sup>8</sup> Those who do something against the will of God and His apostle, those who kill without legal reason, those who do not believe in God, those who always break the law of God, and those are considered the enemy of God.

also become mediators and facilitators for the development of Aceh by creating various kinds of development regulation in Aceh.<sup>9</sup> Besides, the university should have contributed much in opening the students' insight and their skill during their existence within campus environment.

### **The Tsunami between Blessing and Losing**

Learning from Hiroshima and Nagasaki which were bombed by American troops but Japanese never feel worry and sad about that. They, together with teachers, worked very hard day by night to develop and reconstruct Japan like we have seen today. The spirit of Bushido can arouse the Japanese to work hard and to develop their country and finally become a superpower country in economy. We also can see how Lee Myung-Bak (former President of the Republic Korea and former CEO of Hyundai), who worked hard and finally he achieved the success and became number one person in Korea.<sup>10</sup>

It is believed that the effect of tsunami, there are many problems and homework which should be done by the Acehnese themselves. Obviously, tsunami had damaged everything in Aceh within fifteen minutes. Nobody could predict when and where the earthquake and tsunami happened. Two-hundred and forty-thousand (240.000) people died and lost, thousands houses destroyed, office buildings, school buildings, shops, private and public facilities had been demolished on the spot.<sup>11</sup> We need to understand that the Acehnese spirit in developing Aceh has never died. Physically, we recognized this was the greatest disaster annihilated Aceh in the twenty first century, but we had never imagined in the post tsunami era the worst civil war between GAM and TNI for over thirty years ended peacefully in Helsinki, on August 15, 2005. I think it is the biggest blessing and mercy from God Almighty for the Acehnese. This was one of the greatest blessings of tsunami which we have never dreamed for many years.

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<sup>9</sup> Interview with Prof. Dr. Murniati AR. M.Pd. (Lecturer of Faculty of Education and Teaching, University of Syiah Kuala, Lhokseumawe, Teusday, 25 November 2015.

<sup>10</sup> See *The Uncharted Path President Lee Myung-Bak: An Autobiography*. Petaling Jaya, Kuala Lumpur: Advantage Quest Publications, 2011

<sup>11</sup> See Fakhri. "Esensi Dakwah Dalam Manajemen Penanggulangan Bencana Tsunami", **Al-Bayan**, Media Kajian dan Pengembangan Dakwah, Vol. 12 No. January-Juni 2006, page 40

On the other hand, we can say tsunami was not only to destroy Aceh province physically, but also to change the Acehnese culture, civilization, belief and way of thinking. There were few people interested in other beliefs and then they changed their belief for the sake of aids and money, and also the Acehnese culture has changed a little bit for social interaction between new comers and local people. In my point of view, the Acehnese mind also changes toward non-Muslims after a long time assimilation and acculturation with them for about ten years of rehabilitation and reconstruction time. Because of many NGOs from all over the world came to Aceh consisting of various belief or religions brought many kinds of aids, automatically the Acehnese particularly those who became victim of tsunami considered all people as our own brothers and sisters without looking at their religions. I think this is the biggest tolerant and change within the Acehnese in post tsunami era. Seldom did the people here feel so much tolerant toward others before tsunami, but such circumstances have been changing the atmosphere of Acehnese nowadays.

Islam organizes the spiritual or moral life of man in such a way as to provide him with all the spiritual nourishment needed for piety and righteousness, for safety and peace.<sup>12</sup> Living in harmonious community, in peaceful circumstances, and in prosperous country had been dreamed by the Acehnese or by normal people as usual, but it took much time, much money and a lot of sacrifices to achieve that level. During thirty years the Acehnese community had been experiencing a long suffering from civil war against Indonesian government and finally ended by earthquake and tsunami. Unfortunately, when peace has been achieved the Acehnese are still easily provoked, influenced and utilized by the irresponsible parties. Truly speaking, there are parties or group of people who do not like Aceh became safe and peace.

Apart from that, politically, with the emerge of local parties after tsunami and Memorandum Of Understanding (MOU) in Helsinki, the Acehnese way to implement their political system is also changed whether they are right or wrong when practicing among the community. It cannot be denied, sometimes the panorama or circumstances found and practiced by New Order under Suharto regime is frequently seen in Aceh right now particularly at the time of general election /local election begins. Money politic, intimidation and force the

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<sup>12</sup> Hammudah 'Abd al-'Ati. (1998). *Islam in Focus*. Beltsville, Maryland: Amana Publications, P. 103

constituents to vote for their parties are always shown and displayed among the community. In this case, the university tries to discuss the problems through seminars, workshop, and small groups discussion in campuses by inviting the politicians, government officers, NGOs members and all component of communities. Probably, this is one of our restrictions in university level. It means Aceh is quite unsafe yet to run political system democratically.

Universities have produced many alumni's all over Aceh and even Indonesia and they have played an important role within the community and for the government themselves. They always get involved in politics (legislative sector), executive sector, social organizations, educational institutions, and other strategic position among the community. In addition, most of university graduates also took part in handling thirty years conflict between Aceh National Liberation Front (GAM) and Indonesian Military (TNI). Apart from that, there have been many other things done by the university graduates in Acehnese community.<sup>13</sup>

### **Political Power and Religious Affair**

Leadership exists on different levels. It is now clear that people do expect leaders to be consistent in personality and character (for integrity suggests loyalty to standards outside oneself), yet flexible when it comes to decision –making.<sup>14</sup> We cannot deny that leader is needed in every level of community. We need the leader whose behavior is good, polite, fair, frank, honest, and dare to take conclusion and to make decision. Aceh needs a knowledgeable leader understanding religious tenet, Acehnese tradition and culture, Islamic values, Islamic education and understand the taboo among the Achenese.

Nowadays, it seems that there are some players who are playing in Aceh---governor, deputy governor, police, army, and others. They play based on their own rhythm and desire respectively. Besides, the religious leaders are also taking part in that opportunity by gathering or assembling their students (santri) to do long march from the grave of Teungku Syiah Kuala to Mesjid Raya Baiturrahman. It was also not clear enough for us whether such activities were

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<sup>13</sup> Interviewed with Prof. Dr. Misri A. Muhsin, Dean of Faculty of Adab and Humaniora, State Uiniversity of Ar-Raniry, Darussalam-Banda Aceh, 14 November 2015.

<sup>14</sup> Adair, John. (2006). *Leadership and Motivation: The Fifty Rule and Eight Key Principles of Motivating Others*. London and Philadelphia: Kogan Page, P. 33



surely implemented based on their own desires or conscience. There are some Teungku getting involved in the gathering for examples, Teungku Bulqaini Tanjongan, Abi Lampisang, Yusuf al-Qardhawi, Waled Husaini Seulumum, M. Idrus Ramli (expert from Nahdatul Ulama - Jakarta), and others. We can directly ask them the objectives of gathering and parade whether they did it based upon sincerity and caring for ahl sunnah wa-al-jama'ah or just show of force.

Some people who recognized themselves as representative of ulama of Aceh, Islamic Defender Front (FPI), Association of Dayah's Ulama (HUDA), Nanggroe Aceh Ulama Council (MUNA), and Acehnese Dayah Student Assembly (RTA), together with their *santri* (dayah students) launched demonstration starting from Teungku Syiah Kuala grave to Baiturrahman Mosque to claim the government (governor of Aceh) to apply some points in Baiturrahman Mosque. They went to Banda Aceh to parade down the street for strengthening Ahl As-Sunnah wa-al Jama'ah sect (Sunny) and warned Wahhaby and Syi'is's sect to get out from Aceh if they still practice different sect or School of Thought (mazhab) in Aceh. They claimed thirteen points to the government to be fulfilled and taken into account.<sup>15</sup> This circumstance had never been done and occurred in Aceh for centuries ago. Such action was later implemented again on October 1, 2015 in the grave of Teungku Syiah Kuala and was also attended by Muzakkir Manaf (Deputy Governor of Aceh). The amount of people attended at that time was fewer than before and they also claimed thirteen points and it was finally signed by the Deputy Governor of Aceh. I think it was probably backed and supported by the political power governing Aceh nowadays.

The group of ASWAJA (Ahl Sunnah wa-al Jama'ah) asked the government to apply thirteen points of religious practices that must be implemented especially in Masjid Raya Baiturrahman Banda Aceh and the whole mosques all over Aceh. If the government do not follow this claim, they will force people to follow them (their way of practicing) according to Syafii School of Thought. They will not give any freedom to others to practice religious obligation rather than Syafiism. They consider their way of practicing *ibadah* (religious services) is only the right one and there should not be different from Syafiism. These claims are

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<sup>15</sup> See *Serambi Indonesia*, Friday, September 11, 2015

initiated by several *Teungku* (religious teacher) for specific purposes. We did not see the older and charismatic ulama getting involved in the parade (long march) both in Thursday 10 September and 1 October 2015. It can be seen in Muzakarah Ulama (Ulama Aceh Meeting and Discussion) held by Acehese Ulama Council (MPU) on October 26-27, 2015 which produced five points, they are: 1) Azan (call to prayer) twice during the Friday prayer is considered supererogatory (*sunnah*); 2) It is *sunnah* for *Khatib* (preacher) to hold stick during delivering sermon; 3) *Muwalat* (to do something sequently) in Friday prayer is requirement; 4) The longer *Mau'idhah* (advice) in non-Arabic language is *Khilafiyah* (different opinion of Ulama), one says it is a part of *Muwalat Khuthbah* and another one says it is not a *Muwalat Khuthbah*; 5) To keep strengthening and continuing Islamic brotherhood and tolerance among Muslims, it is expected to *Khatib* who spend longer *Mau'idhah* should repeat two pillars of *khuthbah*. These are the conclusions taken by the Acehese Ulama through Muzakarah Ulama Aceh (The Result of Discussion of Acehese Ulama Board) consisting of Ulama Dayah, Muhammadiyah, Muslim intellectuals from universities and moderate ulama attending the Muzakarah.

Actually, this is the internal problem of Muslim and no need to extend and to dramatize among the community. Everybody understands that those practices in daily prayer or Friday prayer are considered *sunnah* and they are not a must to be implemented. If we allow everybody to translate religious terms, he will try to understand based on his need and desire and it is probably asked people to a longer discussion and no ending achieved except hostility. Many new interpretations created radical new political and social groupings that turned to violence and were often exploited by local powers as weapons against powers and our own Muslim brothers.<sup>16</sup>

In case of physical development (infrastructures), Aceh have been much developed by funding countries (donators) from abroad. All over the worlds have developed Aceh based on their capacity, for examples, houses, school buildings, office buildings, and the like. Similarly, In economic aspects, the government is focusing more on the rest of infrastructures which were not built yet. This will not be more beneficial for the community especially for the lay man. In case of politics, we have followed blindly American. General election system

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<sup>16</sup> Fuller, Graham E. *A Word Without Islam*, New York, Boston, and London: Back Bay Books, 2010, p. 147

particularly the way to elect governor, Bupati (head of district), and municipal, are all following the American way to elect president. Indeed, the Acehnese should use and apply their own ways to elect their leaders. Acehnese way and Islamic model of election are not opposing each other. Anyway, the democratic system developed by American seems democratic but not suitable with the Acehnese /Muslim culture yet. Then, In case of education, the universities and higher educational institutions will not produce the skilled graduates who are ready to work on the spot. On the other words, we might say that our higher educational institutions could not be expected much in producing skilled workers.<sup>17</sup>

### **Aceh and Its Education**

When we are talking about education in Aceh, we have to look at every level of education, for example, from nurseries, kindergarten, elementary school, secondary school, senior high school, and university level. Until now, many educational institutions have emerged and spread all over Aceh like mushroom in the rainy season. It is believed that most of them have shown their best quality in educating children both in teaching sciences and in inculcating moral values. Actually the Acehnese education should not separate from Islamic values and it is based upon the sociology and philosophy of Acehnese since Islam was first introduced in the first or second Hijriyyah.

Therefore, many *madrasah* or Islamic institutions established all over Aceh to help community and they are endeavors to save the Acehnese from illiterate. In the same way, the universities also have done very much in producing experts, producing draft of Islamic education, Islamic law, Islamic curriculum of Aceh education system. University has produced thousands *sarjana* (scholars) working all over the world and this is the greatest effort how to develop our nation and release them from stupidity and backwardness as well.

After tsunami, many kinds of school have been established everywhere in Aceh, that is, from nurseries to higher institutions, for examples, Pendidikan Anak Usia Dini PAUD (Nursery School), Kindergarten, Integrated Islamic Elementary School (S.D.I.T), Integrated Islamic Secondary School (S.M.P.I.T), Integrated Islamic High School (S.M.A.I.T), Politechnic,

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<sup>17</sup> Interviewed with Dr. Zaki Fuad Khalil, Vice Dean of Faculty Islamic Business, State University of Ar-Raniry, Darussalam-Banda Aceh, 15 November 2015.

Modern Islamic Boardinghouse or Integrated Pesantren/Dayah (Islamic Integrated School), Dayah Manyang or Ma'had 'Aly (Islamic College), State /Private Islamic Higher Institution (Sekolah Tinggi Agama Islam Negeri/Swasta), and other kinds of institutions both belong to the government and private ones.

At least, there are three things which has been done by the university in developing society, they are: generating the religious spirit of society not only to think locally and local wisdom but to think globally and worldly as well; enhancing society's capacity in thinking to compete among the people of the world; changing the society's (Acehnese) skill from lower technology up to higher technology in all aspects of society's life. Many Acehnese have been sent either to study abroad or all over Indonesia for the same objectives----to study. For examples, There are many lecturers in State Islamic University of Ar-Raniry (UIN ar-Raniry), University of Malikul Saleh, Politechnic Malikul Saleh, State Islamic Higher Institution (STAIN) of Malikul Saleh, State Islamic Institution of Cot Kala (IAIN), and Syiah Kuala University graduating from abroad/ foreign universities.<sup>18</sup>

Universities have produced many teachers and lecturers and spread all over Aceh. It means the university has disseminated teachers to from lower level up to higher level institution both formal and informal institution among the community. Many kinds of training have been implemented to generate people spirit, atmosphere (insights), and mind. Also, almost all teachers in Aceh from Elementary schools to Senior High Schools had been trained and empowered by the universities.<sup>19</sup>

### **Islamic Studies and Religious Instruction in University**

Formerly, it could not be denied that the State Islamic Institute of Ar-Raniry (IAIN Ar-Raniry) before changing its name into State Islamic University of Ar-Raniry (UIN Ar-Raniry) since 2014, this institute provided much religious instruction in its curriculum. It was applied in every department of the institute including general department (non-religious department).

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<sup>18</sup> Interview with Dr. Kamaruzzaman Bustamam Ahmad (Lecturer of Fakultas Syari'ah , State Islamic University of Ar-Raniry Banda Aceh, November 9, 2015.

<sup>19</sup> Interviewed with Prof. Dr. Misri A. Muhsin, Dean of Faculty of Adab and Humaniora, State Islamic University of Ar-Raniry, Darussalam-Banda Aceh, 14 November, 2015.

This is the different between other state universities or institutions and the Islamic institution found in Aceh in particular and in Indonesia in general.

During the institution (IAIN Ar-Raniry) changed into Islamic university (UIN Ar-Raniry), there were many kinds of change occurred, for example, infrastructures, amount of students and lecturers increased, the amount of faculties increased from five to nine faculties. Formerly only five faculties--- Faculty of Islamic Law, Faculty of Tarbiyah (education), Faculty of Dakwah (Islamic Propagation and Communication), Faculty of Religious Foundation, and Faculty of Arabic Literature and Humanity, as well as its curriculum. Nowadays, there are another new faculties provided, they are Faculty Science and Technology, Faculty of Psychology, Faculty of Islamic Business and Economy, and Faculty of Social and Political Sciences. Anyway, only one or two religious instruction provided for the first and the third semester of non-religious department (general departments). These subjects are science of al-Qur'an and science of Prophet tradition (hadist) ('ulum al-Qur'an and 'ulum al-Hadist) for the first semester, Islamic Law (Fiqh) Islamic studies Methodology for the second semester, and the third semester provides the history of Islamic civilization, Science of Akhlak (moral), and Theological science (these subjects are optional, the students may take one of them), and Study of Islamic shariah in Aceh.<sup>20</sup>

Furthermore, in Banda Aceh there is the oldest state university---University of Syiah Kuala (UNSYIAH). The university is under the Ministry of Research and Technology Republic Indonesia. In this university, religious instruction is taught only once a week or sixteen times per-semester. It is provided in second semester and it must be taken by all the students in every department within Syiah Kula University. The contents of Religious instruction in Syiah Kuala are man and religion, Islamic Religion, the source of Islamic religion, the framework of Islamic teachings, Islam and various disciplines of knowledge, and mental revolution.<sup>21</sup> In addition, all universities whether the state universities or the private ones are doing the same in providing religious instruction in their universities.

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<sup>20</sup> Panduan Akademik Universitas Islam Negeri Ar-Raniry, Banda Aceh, 2015-2016.

<sup>21</sup> Interview with Koordinator Mata Kuliah Agama (Coordinator of Religious instruction of Syiah Kula University), Banda Aceh, October 1, 2016

## **Closing**

To some extent, the role of universities in sociology and political development can be done based on its capacity. It is much dependent on the circumstances in the field, if we think we are quite safe to do, we try to do the best. Conversely, if our soul threatened, we stop doing that and wait for the secured time. It means we have some restriction to do in some cases. After earthquake and tsunami occurred, there are some blessings can be utilized by the Acehnese. At the same time, we have to face many kinds of shortcoming and lameness especially in case of moral, belief, culture and civilization. Also, religious tolerance towards non-Muslims emerged, Aceh conflict with Indonesian government (Jakarta) ended peacefully, children can go to school safely and supported by the government, and Aceh can be recovered within a very short time by most of countries of the world through humanitarian aids. People can work safely and freely day and night without having any disturbance and hinderance.

Anyway, the Acehnese could afford to accept such biggest disaster for it was coming from God Almighty. He can do everything and decides something based on His desires and knowledge. To reestablish and rehabilitate the destroyed place like Aceh is not an easy way. We have to work extra hard and patience as well as to invite donors' countries to invest and to support the development of Aceh. It cannot be denied that the recovery of Aceh had been done by the various countries of the world. In addition, all components of people in Aceh have been involved in developing Aceh including the higher institutions (universities) in accordance with their capacity and opportunity provided. To some degree, the role of university (higher institutions) in developing Acehnese community have been done especially in education, politic and economy.

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