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HOW JAWI SCRIPT INFLUENCES RELIGIOUS ATTITUDES: AN EVIDENCE FROM ACEH

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Abstract

This study aims to describe the religious attitudes influenced by the Jawi Script upon people living in the Seulimeum Subdistrict of Aceh Besar District, Indonesia. The data for this qualitative study were gathered through interviews and observations that included three activities: behavioral observation, direct questioning, and direct disclosure. Observations are accompanied by a checklist and field notes, while direct questioning and direct disclosure involve unstructured interviews with eight respondents. The data was then qualitatively analyzed using descriptive analysis techniques. The study's findings suggest that the Jawi script instructional process has influenced respondents' religious attitudes toward aqidah, ibadah, morals, and social society. In the field of aqidah, Jawi script instructional process strengthens the aqidah that adheres to the creed of Ahlusunnah wal Jama'ah. They also rejected another aqidah, armed with knowledge from the Jawi Script. Religious attitudes also are reflected in ibadah activities that are under the knowledge learned from the Shafi'i school of thought's Jawi Script. In terms of morals and social society, Jawi script instructional process strengthens husband-wife relationships, strengthens social traditions with Islamic nuances, and fosters social unity.

Keywords: *Jawi Script; Instructional process; Manuscript preservation; Religious attitudes; Religious culture.*

A. Introduction

Islam and the Acehnese people are inextricably linked. Along with the arrival of preachers bringing Islam to Aceh, Islam has taken root for a long time. Because they follow Islam, the Acehnese people's attitudes are influenced by their religion. Furthermore, when studying Islam, they use the Jawi Script as an important source, which also has long shaped their religious attitudes.

Research on the religious attitudes of the Acehnese people has long been the focus of researchers. Nurdin (2016) for instance, studied the tradition of celebrating the birth of the Prophet Muhammad in Acehnese society. Arifin and Khambali (2016) also studied the ritual of washing the head in the graves carried out by the Acehnese people in the Pidie District. These two studies seek to explore the religious attitudes of the Acehnese people but do not examine references and sources of insight that shape the religious attitudes of the Acehnese, especially those from the Jawi Script. Religious attitudes do not appear by themselves but involve references and the instructional process of these references.

Another study was also conducted by Nur (2015) who examined the correlation between the religious beliefs of the Acehnese people and moral attitudes. This study focuses on the moral aspect and does not include any Jawi Script study material. Lismawani (2020) also examined the contribution of Dayah Darul Ihsan in fostering religious education for the people of Darussalam, Aceh Besar, Indonesia. The last study, although it discusses the development of community religious education, limits itself to the development of Dayah Darul Ihsan and does not discuss the religious attitudes of the community and references to the Jawi Script that are studied by the community.

All these previous studies show that research on religious attitudes has been carried out by many researchers. However, they do not highlight the relationship between the religious attitudes of the Acehnese people and the source of knowledge that influences their attitude, namely the Jawi Script. It is the orthography used to write Malay, which was adapted from the Arabic script (Coluzzi, 2020). The Arabic script is made up of twenty-nine letters that are written from right to left by connecting the consonants according to the letters and words. Arabic script is entirely

composed of consonants, with no vowels. The Jawi script has 36 letters, 30 of which are from the Arabic script and 6 additional individual letters that are created based on the sound and spelling in Malay and are not found in the Arabic dialect. The six letters are fa, nga, ca, nya, va, and ga. In the Jawi script, there is also an upright writing form, lined scripts and dots, and continuous scripts.

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The study of Jawi Script has been going on for a long time and the books written in Jawi Script have also become the main reference in non-formal learning for Acehese society. The tradition of writing the Jawi Script itself also began in Aceh and spread to other parts of South East Asia (Sakti, 2011 ; Hermansyah, 2014). Simultaneously with the arrival of Islam in Aceh, Arabic script entered the lives of the Acehese (Sakti, 2011) and Lamuri, located in the village of Lamreh, Aceh Besar Regency, Aceh Province, Indonesia was one of the earliest Islamic sultanates in Southeast Asia (Ibrahim et al., 2022).

Various efforts have been made to spread and preserve the use of the Jawi script. The Malaysian government, for instance, has taken numerous steps to address the lack of use of the Arabic alphabet for writing the Jawi script and make it more popular among people at all levels (Salehuddin, 2012). The publication and use of Jawi profoundly impact the spread of Islam and the development of the Malay language in the Malay world. The script has left much of the literature and beautiful calligraphy at the historic site.

Manuscripts written in the Jawi script have played an important role in the Malay world's Islamic education tradition (Badaruddin, 2012). The use of the Jawi script made many Malay scholarly works more productive and accessible to the general public as well as Muslims from other continents (Rahman et al., 2018). Islam and the script have elevated Malay and Malay concepts to the global stage, paving the way for greater interaction with Muslims worldwide (Ismail, 2015). The script was widely used to write religious books, stories, laws, and other official documents (Abdullah et al., 2020). The publication and use of Jawi profoundly impact the spread of Islam and the development of the Malay language in the Malay world (Rahman et al., 2022).

Southeast Asia has a number of Islamic writing traditions, alongside the translation of Islam into a variety of local cultures, and *kitab Jawi* and *kitab kuning* (books written by early Islamic scholars in Arabic) were the leading ones, which continue to exist today (Burhanudin, 2022). Among Muslims, *kitab* has special significance in the making of socio-religious life (Burhanudin, 2022). *Kitab Jawi* is still studied today and has

become an important reference point for Islamic learning in Muslim communities, particularly in rural Muslim communities (Zulkhairi, 2019).

Since the fifteenth century AD, *kitab Jawi* has been known to have played an important role in transmitting Islamic knowledge to the Malay people in the Malay Indonesian Archipelago (Badaruddin, 2012). Jawi script was used until the Roman script (Rumi) brought in by European traders and colonizers began to supplant it in the nineteenth century (Coluzzi, 2020). In spite of that, Jawi still appears in the linguistic landscape of Malaysia, Brunei, Indonesia, and Pattani, Thailand (Coluzzi, 2020).

This study then seeks to examine the religious attitudes of the Acehese people in the fields of *aqidah*, *ibadah*, and morality which are influenced by the Jawi Script instructional process. By looking at the sources of knowledge that influence attitude change, the direction of future changes in people's attitudes can be predicted.

B. Method

The purpose of this qualitative research is to describe the religious attitudes influenced by the Jawi Script instructional process in Aceh, Indonesia. It is a natural study in the sense that it attempts to observe the natural conditions that occur in the research subject, namely the religious attitudes of the Acehese people. It was conducted in the Seulimeum Subdistrict of Aceh Besar District, Indonesia. The location was chosen because the majority of people used the Jawi Script as a reference and source of religious knowledge. The study lasted six months, from November 2021 to April 2022. The researchers came directly to the research site to participate in the Jawi Script instructional process as well as to conduct observations and interviews.

This research included eight participants, two of whom acted as Jawi Script teachers and six of whom acted as learners of the instructional process. They were chosen because they are active participants in the Jawi Script instructional process as well as local community leaders.

Data were collected using Azwar's (2016) attitude measurement method. He believes that three methods can be used to determine a person's attitude toward something: behavioral observation, direct questioning, and direct disclosure. The researchers observed the

respondents' visible behavior, such as religious activities, celebrations of Islamic holidays, religious conditions in the community, and other religious activities, to measure religious attitudes through behavioral observations. Observations are also accompanied by a checklist and field notes, allowing researchers to document all religious attitudes-related events that occur at the research site.

To measure religious attitudes through direct questioning, the researchers conducted unstructured interviews with respondents. This interview format was chosen to avoid the shortcomings of measuring respondents' attitudes through direct questioning. Researchers and respondents are free to discuss and comment on religious attitudes during this interview. This is done to ensure that the respondents' responses are consistent with what they understand, do, and feel. The researchers also ensured that the interviews were conducted naturally, with in-depth and free discussion but by the theme, so that respondents could express themselves openly and freely.

To assess religious attitudes through direct disclosure, the researchers asked respondents to speak persuasively about the impact of the Jawi Script instructional process on their religious attitudes. They can freely express how the process has affected them thus far. All respondents' responses to direct questions and direct disclosures were recorded using a voice recorder from a mobile device. The recording is then transcribed into written form so that it can be used for further data processing activities.

The data gathered from the observations and interviews were qualitatively analyzed using descriptive techniques. The data analysis process was carried out both during and after data collection. Data analysis entails categorizing data into three categories: religious attitudes related to *aqidah*, *ibadah*, and morals, as well as social society. The data is then described so that the results and interpretations related to the religious attitudes of Acehnese people influenced by the Jawi Script instructional process can be shown.

C. Result and Discussion

Jawi Script instructional process with several methods and patterns contributes to the shaping of the religious attitudes of the Acehnese people in the fields of *aqidah*, *ibadah*, and morals. This religious attitude shapes culture as well as becomes a provision for people in living their daily lives. A description of the attitude can be explained as follows;

1. Religious Attitudes in the Field of *Aqidah*

Islamic scientific sources learned from a number of Jawi Scripts became the dominant factor in shaping beliefs and knowledge which ultimately formed the religious attitudes of the Acehnese people. In the field of *aqidah*, the community in the research location adheres to the *aqidah Ahlusunnah wal Jama'ah*. They get knowledge about the *aqidah* from a number of Jawi Scripts such as '*Aqīdat al-Nājīn fī 'Ilmu Uṣul al-Dīn* and *Kifāyat al-Mubtadīn Fī i'tiqādi al-Mu'minīn*. They also reject the arrival of another *aqidah* that is considered incompatible with the *Aqidah Ahlusunnah wal Jama'ah*.

The rejection of another *aqidah* has become an unwritten mutual agreement among the people, as well as the local wisdom of the local community. This refusal is intended to undermine the community's previously strong unity. It supports Abdurrazak et al., (2022) who believe that local wisdom is thought to be important to explore so that local people are not contaminated by incoming ideologies that could threaten their harmony. Furthermore, the Jawi Script is cultural-religious literature, and the spirit of tolerance, peace, and harmony can be spread through the tremendous values in cultural-religious literature, daily cultural conduct including social norms, and cultural art (Waston, 2018).

This study's respondents also regard *Ahlusunnah wal Jama'ah* as an important consideration when learning Jawi Script. Despite the fact that they are discussing *fiqh*, they also discuss *Aqidah Ahlusunnah wal Jama'ah*. One of the respondents, MAW, believes that *fiqh*, *aqidah*, and Sufism must all be taught concurrently and integrated into a learning forum. This integrated submission is also meant to respond to other

currents that are still up to date and are thought to deviate from the *Aqidah Ahlusunnah wal Jama'ah*.

The community in the research location was also asked to be consistent with the *Aqidah Ahlusunnah wal Jama'ah*. They are also reminded to defend their *aqidah* until death. It is said that the Devil will try his best to mislead people toward death. Facing this condition, they are always asked to invoke protection from Devil's deceptions.

Various attempts of respondents to accept, develop and even maintain the *Aqidah Ahlusunnah wal Jama'ah* even to death show their commitment to the *aqidah*. Moreover, they even refuse another *aqidah*. The rejection activity is not easy because it intersects with foreign parties as well as threatens the respondent's *aqidah*. The various efforts of these respondents indicate their attitudes in the field of religion. This attitude was carried out after they took part in Jawi Script instructional process and it revealed that this activity affects their religious attitudes, especially in the field of *aqidah*.

2. Religious Attitudes in the Field of *Ibadah*

Sublimation, or the induction of emotional changes, is one of the religious functions of society. Religious teachings sanctify all human endeavors, not just the afterlife but also the mundane. All human efforts as long as they do not conflict with religious norms and are done sincerely because Allah is *ibadah*. Some of the *ibadah* is ritualistic, such as praying, fasting, and so on, while some other forms of *ibadah* are non-ritual, such as cooperation, helping the poor, building hospitals, and so on (Ramayulis, 2011). The first group of *ibadah* is usually called *ibadah mahdhah* while the second group of *ibadah* is called *ibadah ghairu mahdhah*.

This research found that the *ibadah mahdhah* performed by the community was guided by the Jawi Script. One of the respondents, TB revealed that participating in Jawi script instructional process made him know how to pray and fast correctly so that he could perform all these *ibadah* properly and correctly. Regarding prayer, the observation results show that the obligatory prayers performed by the respondents together

are under the prayer guidelines described in the Jawi Script book. Their prayer readings and movements are also defined by the Jawi Script book.

The same thing happened to the way they ablated themselves before praying. TB explained that he performed ablution in accordance with the instructions in the Jawi Script book. TB's acknowledgment was also strengthened by the results of the researcher's observations that the respondents performed ablution according to what they learned from the Jawi Script book. Moreover, TB also believes that touching a wife or woman who is legally married can invalidate ablution. According to TB, he found out about the knowledge after attending Jawi Script instructional process.

Moreover, TB also emphasized that he actively participates in Jawi script instructional process. Besides TB, MS, another respondent also confirmed that he was committed to participating in Jawi script instructional process. According to him, learning the Jawi Script contributes to improving the way he worships according to Islamic religious guidance. He also believes that after studying Jawi Script, he has changed and become more diligent in his worship.

MS also reported that his life became better and calmer after taking Jawi script instructional process. He also admits that by following these activities, he can understand Islam well and practice it properly in everyday life. A similar confession was also expressed by SD where he admitted that before attending Jawi script instructional process, he worshiped by imitating other people. A similar activity also happened to another respondent, ZA, where he revealed that after studying the Jawi Script, he understood that he had made many mistakes in *ibadah*.

These various acknowledgments indicate that the Jawi script instructional process has had a significant influence on the respondents' religious attitudes. The study of the Jawi Script has changed them and their attitudes toward religion and made them more aware of the correct way of *ibadah* following Islamic religious guidance. These various respondents' confessions also indicate that individually, religion has become a means to satisfy their curiosity. The longer they follow the study of the Jawi Script, the more they understand their mistakes in *ibadah* so far.

Through learning the Jawi Script, they can correct these mistakes so that their *ibadah* becomes true and by the guidance of Islam.

3. Religious Attitudes in Moral and Social Sectors

a. Harmonization of Husband and Wife Relationships

As previously explained, the Jawi Script books discuss various matters related to religion, including problems in domestic life. This issue is important because life in the household has an effect on performance in the life of the nation and state. If the husband and wife relationship in the household does not get along, various negative effects will occur, such as neglected children's education, husband or wife cheating, and so on. The choice of learning topics on household management procedures is also important because almost all of the learners are married people. It is in line with Gentrup et al., (2020) who argue that to promote students' learning, instructors need to be aware of students' achievements, as well as their learning resources.

Fulfilling this need, the Jawi Script was present and discussed the issue. One of the Jawi Scripts that discusses household life issues and becomes the respondents' reference in this study is *Syarah 'Uqud al-Lijain fi Bayani Huquq al-Zawjain*, written by Syaikh Muhammad bin Umar Nawawi al-Bantani al-Jawi. The book discusses the rights and obligations of wives and husbands in the household so that they can carry out their respective roles well. Among the obligations of husbands discussed in the book are teaching religious knowledge to their children and wives and providing for and doing good to them. It is said that a husband needs to do more for his wife, his children, and his companions than provide food, drink, clothing, and other necessities of life, all of which are derived from lawful wealth. Meanwhile, according to the book, the wife should serve her husband. *Syarah 'Uqud al-Lijain fi Bayani Huquq al-Zawjain* also discusses the merits and sins as a consequence of these rights and obligations.

Over time, the study of the book *Syarah 'Uqud al-Lijain fi Bayani Huquq al-Zawjain* has influenced respondents in taking care of the household. SR, one of the respondents revealed that after taking Jawi

script instructional process, she no longer immediately denied her husband's words. She also admitted that she no longer did anything that was forbidden by her husband. The husband and wife conflicts that previously often occurred were also reduced. Moreover, SR also saw a change in her husband's behavior towards her, and the husband was very proud and happy for her.

SR's explanation confirms that the study of Jawi Script has had a significant influence on SR and her family. SR can now understand her rights and obligations in the family. She is also committed to carrying out her obligations to the best of her ability. The Jawi script instructional process not only affected SR but also her husband and family. Now, SR's husband is proud and happy with SR. This condition will make their families happy so that they can produce performances that are beneficial to society, nation, and state.

b. Community Social Tradition

Jawi script instructional process also has an impact on *ibadah ghairu mahdhah*, as well as the social tradition of the society that the people of Aceh continue to uphold. It backs up the findings of Astuti et al., (2022) that Malay culture and customs are Islamic in terms of clothing, morals, ethics, and social interaction.

One of the cultural traditions that are influenced by the Jawi script instructional process is a feast. There are various types of feasts held by the Acehnese people such as *khanduri blang*, *khanduri gle*, *khanduri molod*, feasts on major Islamic days, and feasts when someone experiences something such as dying, giving birth, being sick, or succeeding in doing something. All of these feasts are considered expressions of gratitude to Allah (Rahman et al., 2021).

One of the feasts that are routinely done by the community is *khanduri blang*. This feast is very famous in the tradition of the Acehnese community and is one of the local wisdom that continues to be preserved. *Khanduri blang* is also a form of *ibadah* that is realized in the form of prayer and charity. They pray that the rice fields they work on can yield maximum results and benefit the community. The *khanduri blang* event is

also filled with giving motivation in working the rice fields. They also discussed the provisions that need to be observed while working in the rice fields.

According to the respondents, the Jawi script instructional process also influenced the *khanduri blang* tradition. They do *khanduri blang* three times in each growing season. The activity is based on the knowledge they obtain from the Jawi Script such as *Siyāru al-Sālikīn* which explains that Allah sends angels in every stage of planting crops. According to this book, Allah sends 1,000 angels when people start planting their crops, 3,000 angels when the plants start to bear fruit, and 6,000 angels after the harvest. Allah sends 10,000 angels again when the crops are donated to others. Allah sends angels to bring blessings, especially to those who plant, harvest, and share the harvest with others. Based on this belief, respondents did *khanduri blang* three times, namely when sowing rice seeds in the fields, when the rice began to contain and turn yellow, and when the rice was harvested or also called harvest celebration. Respondents believe that the feast will bring angels who will bring grace because they have worked and shared the results of their work with others.

The implementation of *khanduri blang* which has become the respondent's tradition and culture is a manifestation of the practice of Islamic religious values that they believe in, especially from the Jawi Script. The script has become a source of value which is then used as a guideline by the respondents. Because it is used as a frame of reference in acting and behaving, this habit then becomes a tradition in society. This tradition is then integrated into people's lives, difficult to change, and set as a standardized norm in people's lives (Ghazali, 2011). Moreover, they also believe that *khanduri blang* is a form of *ibadah* that will result in a favorable reward from Allah. This implies that *khanduri blang* is a reflection of religious attitudes obtained through the Jawi script instructional process.

For the respondents, the implementation of the *khanduri blang* tradition as a manifestation of religious attitudes has also become a strong social system. Religion, as a belief system, requires society as a place

(locus) to maintain and develop religion, according to religious anthropology (Ghazali, 2011). According to the human mind, religious understanding, attitudes, and behavior are constantly evolving. Even though religion and scriptures are believed to come from God, their interpretation is done by humans and their implementation takes place in human society. One of the ways respondents apply God-given religion in their lives is through the conducting of *khanduri blang*.

In addition to *khanduri blang*, other feasts are held by referring to Jawi Script books. The *'aqiqah* feast is an example. This feast is done by a family when their child is born. According to the respondents, the implementation of this feast was influenced by some books, including Jawi Script entitled *Akhbar An-Na'im* written by Shaikh Abdus Samad, better known as Teungku Di Cucum. So far, this book is still studied by the community, even sometimes special events are held for the reading of this book in the form of poetry. The community also listened enthusiastically to the reading of this book.

The community in the research location also performs some other feasts such as feasts when someone is sick, dies, or succeeds in doing something. They also hold feasts to celebrate major Islamic days such as 1 Muharram, 12 Rabi'ul Awal, 27 Rajab, 15 Sya'ban, and so on. At 12 Rabi'ul Awal, feasts are even held on a large scale and even last up to three months from the early 12 Rabi'ul Awal. It happens as 12 Rabi'ul Awal is the birth date of the Prophet Muhammad. The community held a feast, read prayers for the prophet, and listened to stories or advice related to the Prophet Muhammad. They call this activity *khanduri molod*. These various feasts are also influenced by learning Jawi Script.

Because of the many activities that involve the community, they are accustomed to being together and united. If the local community is not united, the various activities are nearly impossible to carry out. The management of several traditional ceremonies promotes the values of togetherness and cooperation among rural communities, the majority of which are farmers (Budi et al., 2019). Cooperation will foster a peaceful environment, providing comfort for each individual amid social, national, and state life (Muhajir et al., 2022). Furthermore, religious unity and

cooperation from local wisdom are capable of preventing conflicts or causing community divisions (Zakiyah, 2016). Previous research has also shown that a successful harmonious social life cannot be separated from the adoption of a brotherhood culture, which combines a solidarity and tolerance attitude (Arjawa & Zulkifli, 2021).

In the researchers' observation, they always hold a meeting before engaging in certain activities. *Teungku imum* and *geusyiek*, as village leaders, are always meeting leaders and are responsible for these activities. Following the meeting, they carry out the decisions made during the meeting. The fact demonstrates that the community in the research location can unite and successfully implement the community's social traditions.

The success and unity of this community cannot be separated from the community's learning of the Jawi Script. *Teungku imum* and *geusyiek*, as village leaders, are in charge of various community activities, including the Jawi script instructional process. *Teungku imum* and *geusyiek* even imposed social sanctions on members of the community who did not participate in the Jawi script instructional process. *Teungku imum* and *geusyiek* will not attend various feasts in his house if he does not participate in Jawi Script instructional process. Members of the community then will not attend the feast if the *teungku imum* and *geusyiek*, the village leaders, do not attend. The absence of *teungku imum*, *geusyiek*, and community members will cause the feast to fail. The fact shows that the Jawi script instructional process also influences the implementation of various religious traditions that take place in the lives of the society.

The religious tradition then has two main functions that have a dual role, namely for society and individuals. The first function is as a force capable of creating stability and cohesion in society and individuals. While the second function is religious traditions that function as agents of change in society or the individual self, even in situations of conflict (Jalaluddin, 2016). Religious traditions, because they are ongoing, take the form of religious attitudes and become part of a person's identity statement. The attitude then influences a person's way of thinking, taste,

or evaluation of everything religious. These changes originate from the Jawi script instructional process.

Data analysis of this research shows that the Jawi script instructional process affected Acehnese attitude in terms of *aqidah*, *ibadah*, morals, and social. This finding supports Krok (2016), who confirms that religiousness has a significant effect on both subjective qualities of life dimensions and life satisfaction among parents and adolescents. Krok (2016) also found that individuals with an affirmative religious attitude had significantly higher levels of life satisfaction and quality of life than those with critical and passive attitudes toward beliefs and practices.

In fact, not only in the social field but religious knowledge also influences people's attitudes in various sectors of life. Many researchers have discovered a link between religion and public attitudes in specific sectors. Sherkat and Ellison (2007) discovered that religious affiliation, participation, and beliefs influence environmental concerns and private and political environmental activism. Religion also aids in the acquisition of adaptive functions by providing meaning to life, a sense of hope, and spiritual comfort in the face of disease burden. Religious coping is also an important tool for rehabilitation and relapse prevention in patients with schizophrenia (Gedevani et al., 2022). Otjes (2021) also discovered that the policy positions of religious parties influence voter acquisition. In short, Moon et al., (2018) even emphasized, "religious people are more trusted than non-religious people". These findings show that religious knowledge influences people's attitudes in various dimensions of life.

D. Conclusion

Aceh and its surroundings have deep historical roots in the Jawi script. The script evolved during the Islamic Empire of Samudera Pasai, then to the Kingdom of Aceh Darussalam, and then to other Malay Islamic kingdoms such as the Kingdom of Malacca, the Kingdom of Riau, Palembang, and so on. The script contributed significantly to the spread of Islam and shaped the religious attitudes of the Acehnese people. The Jawi Script, written by Acehnese and Nusantara scholars, provided the community with Islamic knowledge. So far, the people of Aceh,

particularly in rural areas, continue to rely on the script as their primary source for studying and comprehending Islamic teachings.

Learning the Jawi Script contributes significantly to the religious attitude of the community, as evidenced by their confidence and trust in *Ahlusunnah wal Jama'ah*. Jawi script instructional process also has an impact on *ibadah*, as well as the formation of morals and social traditions in Acehese society. The Jawi script instructional process shapes the religious attitude of the community, reviving the traditions and celebrations of the great days of Islam, forming a harmonious family, and assisting in the realization of community unity and togetherness.

However, this study is limited to religious attitudes toward people living in the Seulimeum Subdistrict of Aceh Besar District, Indonesia. The other study, with a larger sample size, needs to be carried out. Furthermore, this study is limited to religious attitudes in the areas of *aqidah*, *ibadah*, and morals. Further research into the impact of the Jawi script instructional process in other fields, such as politics and economics, is also recommended. Through a variety of studies, a complete and comprehensive understanding will be obtained.

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