

# Uncovering the Glorious Veil of Islamic Education in the Sultanate Dynasties of Indonesia

Hendi Sugianto<sup>1</sup>, Ab. Aziz Sulaiman<sup>2</sup>, Abdul Rahim Karim<sup>3</sup>

<sup>1</sup>Institut Agama Islam Negeri Ternate, Indonesia.

<sup>2</sup>University Sultan Zainal Abidin, Terengganu, Malaysia.

<sup>3</sup>Universitas Islam Negeri Palopo, Indonesia.

DOI: <https://dx.doi.org/10.47772/IJRISS.2025.930000046>

Received: 10 December 2025; Accepted: 16 December 2025; Published: 26 December 2025

## ABSTRACT

Since the sultanate period, Islamic education has been the main instrument in building muslim intellectuals who not only understand religion textually, but also have broad insights in the fields of law, literature, science and governance. Particularly, this study explores Islamic education in the sultanate dynasties of Indonesia whose traces are still visible today. This research adopts a descriptive qualitative method, enriched by a historical approach that emphasizes the significance of context and temporal factors. The data is systematically gathered from a range of documentation sources, which include academic articles, historical records, and other authoritative materials relevant. The findings of the study indicate that the history of Islamic education in the sultanate dynasties of Indonesia commenced with the arrival of Islam in the region, which occurred during the 7<sup>th</sup> and 8<sup>th</sup> centuries AD in Sumatra, in the year 475 H (1082 AD) in Java, in the 14<sup>th</sup> century AD in Maluku, in the 15<sup>th</sup> century AD in Kalimantan, and also in the 15<sup>th</sup> century AD in Sulawesi. Additionally, the study reveals that the practice of Islamic educational institutions in the sultanate dynasties of Indonesia has deep historical roots. Notable practical institutions include Meunasah, Rangkang, and Dayah in Aceh, which have been in operation since the period of the Samudra Pasai sultanate. Similarly, Surau educational institutions in Minangkabau, influenced by the Meunasah model from Aceh, as well as Langgar educational institutions in Kalimantan and Pondok Pesantren in Java, represent the diversity and evolution of Islamic education throughout the region.

**Keywords:** Glorious Veil, Islamic Education, Sultanate Dynasties of Indonesia.

## INTRODUCTION

Islamic education holds a vital significance in the development and historical narrative of Islam in Indonesia.<sup>1</sup> As the nation with the largest muslim population globally, Indonesia encompasses a diverse spectrum of Islamic customs, cultures, and beliefs. Among the most noteworthy historical periods regarding Islamic education is the era of the sultanate dynasties of Indonesia.<sup>2</sup> During this epoch, Islam and education became intricately linked, mutually influencing one another to establish a robust educational framework rooted in religious principles.<sup>3</sup> A fundamental aspect of Indonesia's Islamic development history is the domain of Islamic education. Since the introduction of Islam in Indonesia during the 7<sup>th</sup> century AD, Islamic education has undergone various dynamics

<sup>1</sup> Siti Asiah et al., "The Dynamics of Islam in Indonesia in the Perspective of Education," in *ICIIS and ICESTIIS 2021, October 20-21, Jambi, Indonesia*, 2021, 1–9, <https://doi.org/10.4108/eai.20-10-2021.2316321>.

<sup>2</sup> Kasran Nasution, "Historisitas Dan Dinamika Lembaga Pendidikan Islam Di Indonesia," *Al-Fikru: Jurnal Ilmiah* 14, no. 2 (2021): 66–80, <https://doi.org/10.51672/alfikru.v14i2.36>.

<sup>3</sup> Pradana Boy ZTF, "From the Centre to Periphery: The Middle Eastern Impacts on Islamic Education in Indonesia," *Journal of Social Studies (JSS)* 16, no. 1 (2020): 65–82, <https://doi.org/10.21831/jss.v16i1.34702>.

influenced by a multitude of internal and external factors.<sup>4</sup> The establishment of Islamic sultanates throughout the archipelago has a considerable impact on the evolution of Islamic education within the region.

Islamic sultanates served not only as centers of governance and political authority but also as pivotal hubs for the dissemination and advancement of Islamic science and culture.<sup>5</sup> These sultanates emphasized the importance of Islamic education, recognizing its significance in both formal and informal contexts. The dynamics and influences of Islamic education within these regions were shaped by a variety of factors, including social, political, economic, cultural, and geographical circumstances unique to each sultanate. Furthermore, Islamic education was also impacted by the diverse schools of thought and religious movements that emerged throughout the Islamic world during that period. Notable examples of Islamic sultanates that significantly contributed to the field of Islamic education include Pasai, Aceh Darussalam, Demak, Mataram, Banten, Gowa-Tallo, Ternate-Tidore, Banjar, and Bone.<sup>6</sup>

Since its inception, the sultanate has prioritized Islamic education as one of the main pillars in the effort to build a civilized society that adheres to Islamic principles. The dynamics that occurred in the development of Islamic education in the sultanate not only reflected practical skills and knowledge but also reflected the intellectual, social, and cultural role in the sultanate's society.<sup>7</sup> The sultanate's lengthy history of Islamic education attests to the growth of Islamic education, which now encompasses a wide range of subjects from foundational to advanced. Primary education was geared towards providing the basics of religion and morals to every citizen, while advanced education provided opportunities for talented people to deepen Islamic knowledge.

The development of Islamic education within the sultanate has largely been attributed to its capacity for adaptation in response to evolving circumstances and the challenges encountered.<sup>8</sup> Islamic educational institutions in the sultanate must continue to innovate to address contemporary needs alongside social, political, and economic transformations. For instance, there have been instances where the Islamic education curriculum has been broadened to encompass secular subjects such as mathematics, science, and foreign languages. This approach ensures that graduates of Islamic education are equipped with relevant skills that are vital in an increasingly globalized environment. The evolution of Islamic education in Indonesia continues in contemporary society, supported by the establishment of a formal education system, initiatives for religious education in public schools, and various Islamic educational institutions.<sup>9</sup> Nonetheless, the legacy and values derived from Islamic religious education during the Indonesian sultanate remain pivotal to the historical and religious fabric of this nation. By understanding the role and influence of Islamic education within the context of the Indonesian sultanates, one can appreciate its significance in shaping the identity and character of the country.

Islamic education has a profound and enduring impact on the Sultanate.<sup>10</sup> Its inclusive and comprehensive educational framework facilitates a thorough understanding of religious principles, equips individuals with the practical skills necessary for societal participation, and nurtures critical and intellectual capabilities. Furthermore, Islamic education in the sultanate plays a crucial role in shaping the cultural and moral identity of the community. Through the implemented curriculum and pedagogical strategies, the values of justice, kindness, tolerance, and mutual respect are effectively integrated into the Islamic educational system of the sultanate. Research on Islamic education and the sultanate dynasties of Indonesia is predominantly conducted in isolation from one another. Scholars tend to examine these two domains from distinct perspectives, often treating Islamic

<sup>4</sup> Imran, "Sejarah Islam Dan Tradisi Keilmuan Di Aceh," *Jurnal Mudarrisuna* 10, no. 2 (2020): 190–207.

<sup>5</sup> Nadia Kadhim Mohammed Al-Aboudi, "The Islamic Sultanate of Malacca: A Study of Its Inception and The Factors of Its Development Into a Global Trade Center in the First Half of the 15 Th Century," *Palarch's Journal of Archaeology of Egypt / Egyptology* 18, no. 5 (2021): 491–510.

<sup>6</sup> Khairil Anwar, Zainap Hartati, and Sabaruddin Ahmad, *Persinggungan Agama Dan Kerajaan Kutaringin*, 1st ed. (Yogyakarta: K-Media, 2022); Susmihara, "Pendidikan Islam Masa Kerajaan Islam Di Nusantara," *Rihlah* 06, no. 01 (2018): 13–32.

<sup>7</sup> Basri, "Eksistensi Dayah Di Aceh Masa Kolonialisme Sampai Orde Baru (1900-1998)," *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam* 14, no. 1 (2022): 61–76.

<sup>8</sup> Agus Iswanto, "Keraton Yogyakarta Dan Praktik Literasi Budaya Keagamaan Melalui Media Digital," *Jurnal Lektur Keagamaan* 17, no. 2 (2019): 321–48, <https://doi.org/10.31291/jlk.v17i2.598>.

<sup>9</sup> Mohammad Kosim et al., "The Dynamics of Islamic Education Policies in Indonesia," *Cogent Education* 10, no. 1 (February 3, 2023): 1–15, <https://doi.org/10.1080/2331186X.2023.2172930>.

<sup>10</sup> Abdul Wahid Hasyim et al., "Demak Sultanate: The Fortress of Islamic Greatness in the Middle Ages Java Island," *Buletin Al-Turas* 27, no. 1 (2022): 1–16, <https://doi.org/10.15408/bat.v27i1.16400>.

education and the structures of sultanates and kingdoms in Indonesia as separate areas of inquiry. However, it is crucial to recognize the historical interconnection between the two. Islamic education in Indonesia is intrinsically linked to the influence and status of the sultanate, historically serving as a fundamental component of both cultural and governance frameworks. Consequently, a holistic approach that integrates Islamic elements with the historical context of the sultanate is essential for a comprehensive understanding of the evolution of Islamic education in Indonesia.

This research aims to delve deeply into the rich history of Islamic education within the sultanate and provide a comprehensive analysis of its educational institutions throughout Indonesia. By examining the historical development and structural framework of Islamic education in the sultanate, the study will illuminate the profound significance of education as a cornerstone for cultivating a knowledgeable and civilized society. Furthermore, it will highlight how education is pivotal in instilling and reinforcing religious values that are cherished within the community. Through this exploration, we seek to understand the essential role that Islamic education has played in shaping both individual character and societal progress within the sultanate.

## RESEARCH METHOD

This research adopts a descriptive qualitative method, enriched by a historical approach that emphasizes the significance of context and temporal factors. The data is systematically gathered from a range of documentation sources, which include academic articles, historical records, and other authoritative materials relevant to the topic of study. Throughout the data collection process, various references are meticulously reviewed to ensure a diverse and comprehensive accumulation of information. Each piece of data is then evaluated and sorted, with key statements identified based on their relevance and significance to the research objectives. To facilitate a deeper analysis, these statements are categorized into thematic codes, which allow for the organization of ideas around central themes. This thematic compilation not only provides clarity but also aids in identifying patterns and relationships within the data. The subsequent interpretation phase is conducted with careful consideration of several critical dimensions, including the nuances of the text itself, the broader context in which the events or statements occurred, and the historical backdrop that frames the research.

## History Of Islamic Education in the Sultanate Dynasties of Indonesia

The entry of Islam into Indonesia was not simultaneous, there are areas that have been entered by Islam from an early age, in addition there are areas that are underdeveloped by Islam. Regarding this, Islamic scholars concur that Sumatra is where Islam initially made its way into Indonesia in the 7th and 8th centuries AD.<sup>11</sup> Meanwhile, Fatimah binti Maimun's gravestone at Laren (Gresik) definitely suggests that Islam arrived in Java sometime around 475 AH (1082 AD).<sup>12</sup> Islam is thought to have first arrived in Maluku in the eastern region of Indonesia during the 14th century AD, and its presence is inextricably linked to trading operations.<sup>13</sup> In Kalimantan, especially in the Banjarmasin area, the Islamization process in this area occurred around 1550 AD.<sup>14</sup> While in Sulawesi, especially in the southern part, Muslim traders had been visited in the 15<sup>th</sup> century AD.<sup>15</sup>

<sup>11</sup> Mailin, "Peran Sultan Iskandar Muda Dalam Pengembangan Islam Dan Kesultanan Melayu Di Sumatera Timur," *Jurnal Komunika Islamika : Jurnal Ilmu Komunikasi Dan Kajian Islam* 8, no. 1 (2021): 25–31, <https://doi.org/10.37064/jki.v8i1.9478>.

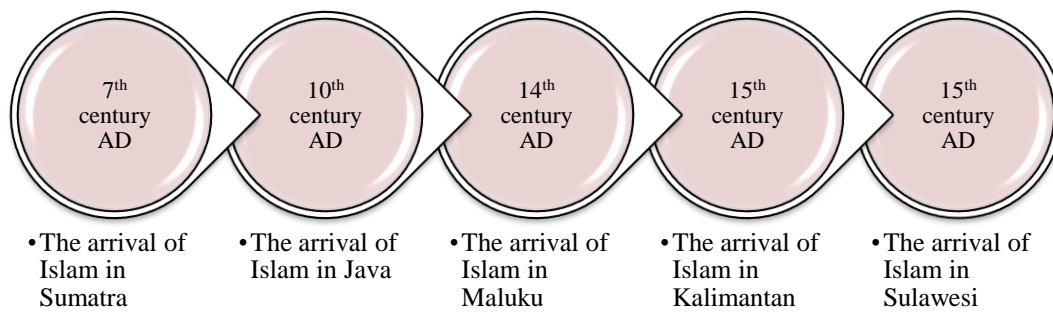
<sup>12</sup> Dzulkifli Hadi Imawan and Labib Najib Abdullah Ghaleb, "The Contribution of Alawiyyin Scholars in Grounding Islam in the Archipelago in the 15<sup>th</sup>-16<sup>th</sup> Century AD," *Akademika: Jurnal Pemikiran Islam* 26, no. 2 (2021): 261–76, <https://doi.org/10.32332/akademika.v26i2.3665>.

<sup>13</sup> Johan Pattiasina et al., "The Existence of the Wapauwe Old Mosque in the Village of Kaitetu As a Trace of the Spread of Islam in Maluku," *Jurnal Lektur Keagamaan* 20, no. 2 (2022): 351–82, <https://doi.org/10.31291/jlka.v20i2.1067>; Yunus Rahawarin et al., "The Existence of Larwul Ngabal Customary Law in the Perspective of the Youth Generation in Dula Island, Kota Tual and Its Relevance to Islamic Teachings," *Baltic Journal of Law & Politics: A Journal of Vytautas Magnus University* 16, no. 3 (2023): 2685–96, <https://doi.org/10.2478/bjlp-2023-00000198>.

<sup>14</sup> Zulfa Jamalie, "South Kalimantan's Inland Ports and the Spread of Islam," *South Kalimantan's Inland Ports and the Spread of Islam* 8, no. 3 (2019): 58–72.

<sup>15</sup> Muhammad Saleh Tajuddin et al., "Political and Historical Relations of Patani Kingdom in Thailand and Patani Village in Indonesia," *Jurnal Politik Profetik* 10, no. 2 (2022): 194–211.

To further facilitate understanding of the above description, it will be depicted in the following figure:



**Figure 1.** Spread of Islam in Indonesia

Islam entered the Malay Archipelago, primarily in Aceh, before spreading to other major cities. There are several views on who brought Islam to the archipelago. Some sources suggest that traders from China and Gujarat played a role in spreading Islam in the archipelago. Other sources reveal that the Arabs also played a role in spreading Islam to the area.<sup>16</sup> Each theory has strong evidence to support it. Historical records show that Islam entered the Malay region earlier than Java, Sulawesi and Kalimantan. Islam has been present in North Sumatra since the first century of the Hijrah or the 7<sup>th</sup> century AD, as indicated by the distribution of tombs and the variety of tombstone styles in Barus. However, these traces of Islam are not continuous, making it difficult to relate them to Islam in Barus today, especially after the emergence of the Kingdom of Aceh Darussalam in the 16<sup>th</sup> century. This has led to the hypothesis that Islam entered North Sumatra and spread to other areas through Aceh.<sup>17</sup> Islam has had a strong influence on all aspects of people's lives in Indonesia, politically, economically and socially. The influence of Islam in terms of social and culture has brought significant changes to the culture and way of life of the people, and left a lasting influence on society. Islam has become the foundation of civilization for Indonesian society.

When Islam came, Indonesian society was already under Hindu-Buddhist influence, with adherents of both religions coexisting peacefully. The arrival of the Muslims was accepted peacefully by some indigenous Indonesians, who established communication and interaction with them, especially the nobility and merchants. Through cultural approaches, trade relations and marriages with Muslim migrants, new social communities were formed. The introduction of Islam to indigenous Hindu-Buddhist Indonesia was peaceful. Islamic culture significantly impacted the lives of the indigenous people once Islam entered Indonesia. Islam also gave color to the traditions that existed in Indonesia, because all the activities of the lives of people who adhered to Islam took the source of teachings from Islam itself.

Sultanates in Indonesia, as the dominant form of government in the past, played a central role in the spread and development of Islam in the region. Their kings or sultans were important figures in introducing and spreading Islam to their subjects. They were not only political leaders, but also religious leaders who encouraged Islamic education. The Demak sultanate was one of the well-known Indonesian sultanates that was crucial to the spread of Islam.<sup>18</sup> The sultanate was established in the 15<sup>th</sup> century in Central Java and was led by Raden Patah.<sup>19</sup> Raden Patah was a Muslim who was persistent in spreading the teachings of Islam in his region. He established pondok pesantren as centers of Islamic education, where religious knowledge was taught and disseminated. The Demak pesantren, for example, became one of the leading centers of Islamic education in its time.

In 1560, Demak's power shifted to the Pajang Kingdom, founded by Jaka Tingkir/Hadiwijaya. The Pajang

<sup>16</sup> Nasution, "Historisitas Dan Dinamika Lembaga Pendidikan Islam Di Indonesia."

<sup>17</sup> Yushar Tanjung, "Jejak Islam Di Kota Binjai, Sumatera Utara," *Mukadimah: Jurnal Pendidikan, Sejarah, Dan Ilmu-Ilmu Sosial* 2, no. 1 (2018): 78–83.

<sup>18</sup> Supitayanti et al., "The Development of the Islamic Sultancy in Indonesia," *Histebia: Jurnal Ilmiah Sosial Dan Humainora* 2, no. 1 (2023): 27–35.

<sup>19</sup> Hafid Setiadi, "Worldview, Religion, and Urban Growth: A Geopolitical Perspective on Geography of Power and Conception of Space During Islamization in Java, Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 1 (2021): 81–113, <https://doi.org/10.18326/IJIMS.V11I1.81-113>.

Kingdom continued its expansion efforts into East Java, while engaging in intra-family conflict with Arya Penangsang of the Jipang Panolan Duchy.<sup>20</sup> Ki Ageng Penjawi and Ki Ageng Pemanahan were awarded by Sultan Hadiwijaya of Pajang (1550–1582) for their contributions to the conquest following the defeat of Arya Penangsang. Ki Ageng Pemanahan received land in Mentaok Forest, while Ki Penjawi received land in Pati. During the reign of Ki Ageng Pemanahan (1558–1575), Mentaok Forest developed into a prosperous village, even later becoming a small kingdom with the center of government in Mentaok, which is located to the East of Kotagede, Yogyakarta City.

The Islamic Mataram kings realized their responsibility to incorporate Islamic elements into Javanese culture. They legitimized their legitimacy as Islamic kings by adopting Islamic religious titles. The structure of the Mataram-Islamic government demonstrates their commitment to the development of Islam, such as the establishment of the Islamic Supreme Court and the granting of an important role to the ulama as Abdi dalem in religious affairs, with the Penghulu as chairman.<sup>21</sup> In addition, Sultan Agung gave civil land to the kyai who ran Islamic pesantren, as part of the effort to develop Islam in the Mataram region.<sup>22</sup> In addition to the Demak sultanate, the Banten sultanate also has played a vital part in Indonesia's Islamic educational history.<sup>23</sup> In the 15<sup>th</sup> century, the sultanate was ruled by Sultan Maulana Hasanudin.<sup>24</sup> He actively developed Islamic education by establishing pesantren and hiring prominent scholars as teachers. In addition, Banten also became a center for spreading the teachings of Islam to other regions in Indonesia, including West Java and Lampung.<sup>25</sup>

In general, the Islamic education system in sultanates in Indonesia is based on pesantren. Pesantren are traditional educational institutions that focus on Islamic religious education. The students live in the pesantren and receive an education that includes the study of the *fiqh*, *Qur'an*, *hadith*, *tafsir* and other religious sciences. Pesantren is also a place where Islamic moral and ethical values are taught and practiced. The sultanate encouraged the construction of mosques as places of prayer and religious instruction in addition to pesantren. These mosques are often the center of religious activities, a place of recitation, and a place to learn and develop an understanding of Islam. Along with the times, Islamic religious education in Indonesia has undergone a transformation. Modern pesantren and other Islamic educational institutions, such as madrasah, have emerged. In addition, Islamic religious education is also provided in public schools as part of the national curriculum.

The sultanates in Indonesia also encouraged the development of Islamic books. Many works by Indonesian Islamic scholars and scholars have become references in the study of religion and Islamic law. These works cover a wide subjects, including Qur'anic exegesis, *hadith*, *fiqh*, *sufism*, and Islamic history. Some well-known examples are *Al-Manhaj al-Masyru'*, *Syekh Ahmad Khatib al-Minangkabawi* and "*Minhāj al-Ṭālibīn*" by Sheikh Nawawi Banten.<sup>26</sup> In addition, the sultanates also encouraged the tradition of recitation and religious competitions. Pengajian is an activity in which Islamic scholars and scholars give lectures, Qur'anic commentaries and religious teachings to the community. Meanwhile, religious musabaqah is a competition in religious fields, such as recitation of the Qur'an, adhan, and qasidah.

The development of Islamic education in Indonesian sultanates was also supported by cooperation with Islamic kingdoms outside the archipelago. For instance, the Sultanate of Aceh got assistance in the area of religious instruction and forged ties with the Ottoman Empire in Turkey. This enabled the exchange of knowledge and experience between ulama and scholars from different Islamic regions. Islamic education in the sultanate was also closely related to the sultanate's efforts to maintain power and build legitimacy in the eyes of the people.

<sup>20</sup> Agus Agus Susilo, "Sultan Agung Hanyakrakusuma Dan Eksistensi Kesultanan Mataram," *Diakronika* 20, no. 2 (2020): 114–27, <https://doi.org/10.24036/diakronika/vol20-iss2/133>.

<sup>21</sup> Muh. Sungaidi, "Dakwah: Priyayi Dan Santrinisasi," *Dakwah: Jurnal Kajian Dakwah Dan Kemasyarakatan* 22, no. 2 (2018): 123–36.

<sup>22</sup> Rizal Zamzami, "Sejarah Agama Islam Di Kerajaan Mataram Pada Masa Penembahan Senapati (1584-1601)," *JUSPI (Jurnal Sejarah Peradaban Islam)* 2, no. 2 (2018): 154–65, <https://doi.org/10.30829/j.v2i2.1519>.

<sup>23</sup> Rubi Awalia, Bahaking Rama, and Muhammad Rusydi Rasyid, "Perkembangan Pendidikan Islam Masa Awal Di Jawa, Lembaga & Tokohnya," *ADIBA: Journal of Education* 3, no. 1 (2023): 29–39, <https://doi.org/10.58540/pijar.v1i2.155>.

<sup>24</sup> Tubagus Umar Syarif Hadi Wibowo, "Cosmopolitanism of the Sultanate of Banten: An Overview of Settlement and Social Structure of the 15<sup>th</sup> Century," *Indonesian Historical Studies* 5, no. 2 (2022): 105–14, <https://doi.org/10.14710/ihis.v5i2.11242>.

<sup>25</sup> Nanang Saptono et al., "Pepper Plantations and Communities in The East Lampung Area During The Sultancy of Banten," *Purbawidya: Jurnal Penelitian Dan Pengembangan Arkeologi* 10, no. 2 (2021): 183–202, <https://doi.org/10.24164/pw.v10i2.407>.

<sup>26</sup> Mamat S Burhanuddin, Muh. Syamsuddin, and Saifuddin Zuhri Qudsy, "Kajian Kontemporer Terhadap Karya Nawawi Al-Bantani," *Dinika : Academic Journal of Islamic Studies* 4, no. 1 (2019): 83–102, <https://doi.org/10.22515/dinika.v4i1.2061>.

The sultanate rulers considered that by strengthening Islamic religious education, they could maintain social stability, morals and the people's adherence to religious teachings. By having strong religious knowledge, the people were expected to obey religious laws and uphold moral values in their daily lives.

During the sultanate's reign, Islamic education was not only given to men, but also to women.<sup>27</sup> The daughters of sultanates and nobles also received religious education similar to that given to men. They learn about religious teachings, morality, ethics, and duties as members of the Muslim community. Islamic religious education for women aims to form women who have noble character, broad religious knowledge, and are able to fulfill their roles in the family and society properly. Islamic education in Indonesian sultanates plays a significant role in forming the moral and religious character of the populace.<sup>28</sup> Through the efforts of sultans and ulama, Islam has become an integral part of Indonesian life and culture. The heritage of Islamic religious education from the sultanate era endures and is crucial to Indonesian religious life even if the sultanate system no longer exists in its original form. Islam has been cultivated, expanded, and strengthened throughout the region thanks in large part to Islamic education in Indonesian sultanates. Through pesantren, mosques, ulama, books, recitations and religious traditions, the sultanates provided a strong foundation for Islamic religious education that remains influential today. Islamic education in Indonesian sultanates is an integral part of Indonesian history and culture, which continues to be championed and enriched by the country's Muslim communities.

### Islamic Education Institutions in the Sultanate Dynasties of Indonesia

When Islamic kingdoms like the Kingdom of Aceh and the Kingdom of Islamic Mataram ruled over Indonesia, the history of Islamic education had its start. These kingdoms can be said to have an important role in accommodating Islamic education. During that period, numerous Islamic educational establishments were founded in Indonesia, including the dayah, rangkang, and meunasah schools in Aceh, which date back to the sultanate of Samudra Pasai, surau schools in Minangkabau and other areas following the influence of meunasah schools in Aceh, langgar schools in Kalimantan, and Pondok Pesantren in Java.<sup>29</sup>

Since the commencement of Islam's introduction into the archipelago, the mubaligh have been conducting halaqah-halaqah, which is the process of culturizing Islamic doctrines to the people living there. The progress of Islamic culture through the halaqah system continued through educational institutions that existed at that period, even after Islam developed and the Islamic sultanate rule was established in the archipelago. In the journey of Muslims in the country, educational institutions that contribute greatly to the process of culturizing Islamic teachings include mosque educational institutions, consisting of palace mosques or grand mosques and mosques built in community settlements, both under government patronage and mosques managed independently by the community, all of these mosques carry out their functions in the field of Islamic education.

The centrality of Islam in the social, cultural, and political life of the sultanates of Indonesia is reflected in its Islamic educational institutions. Islamic religious education was deeply integrated into the education system managed by the sultanates with the aim of strengthening faith and providing moral guidance to the people. Islamic education in the sultanate context is based on the principles of Islamic teachings integrated with local cultural values and traditions. Major education establishments including madrasahs and pesantrens were founded by Indonesian sultanates, including the Mataram, Demak, Banten, and many more. Madrasahs are formal educational establishments that follow the regular curriculum while teaching the Islamic religious curriculum. Meanwhile, pesantren are educational establishments dedicated to imparting Islamic ideals and expanding students' understanding of Islam. Students usually start their education at a madrasah and then proceed to a pesantren for more in-depth studies.

With strong Islamic educational institutions in the sultanates of Indonesia, Islamic religious knowledge continues

<sup>27</sup> Helmiannoor and Musyarapah, "Eksistensi Dan Dedikasi Ulama Perempuan Terhadap Pendidikan Islam Di Nusantara" 7, no. 2 (2019): 105–18.

<sup>28</sup> Jubair Situmorang and Mohd. Mizan Aslam, "Exploring Religious Teaching and Attitudes of Traditional Muslim on Social Politics in Indonesia," *Journal of Social Studies Education Research* 11, no. 3 (2020): 198–219.

<sup>29</sup> Sarkowi and Muhamad Akip, "Kulturasi Ajaran Islam Melalui Sistem Dan Lembaga Pendidikan Islam Pada Masyarakat Masa Kesultanan Di Nusantara," *Sindang: Jurnal Pendidikan Sejarah Dan Kajian Sejarah* 1, no. 2 (2019): 36–53; Evayaton Nimah, "Pengaruh Orientalisme Dalam Pendidikan Islam Di Indonesia," *Majalah Ilmiah Tabuah: Ta'limat, Budaya, Agama, Dan Humainora* 1, no. 2 (2021): 21–26.

to be enriched and preserved. This system has been instrumental in shaping the distinctive religious and cultural identity of the region. Islamic religious education in the sultanate context is an important means of strengthening the understanding and practice of Islam and maintaining the sustainability of Islamic culture in Indonesia. Through Islamic educational institutions in the Indonesian Sultanate, the sultanate played an important role in developing and maintaining religious education.<sup>30</sup> The sultanate's rulers provided financial support and patronage to Islamic educational institutions. They were also directly involved in shaping the curriculum and developing Islamic knowledge. The curriculum in madrasas and pesantren is based on Islamic teachings, such as the *Qur'an*, *hadith*, *tafsir*, *fiqh*, *aqidah*, and other Islamic sciences. Arabic is also taught to understand Islamic religious texts.

The role of ulama in Islamic education play a crucial role in the sultanate of Indonesia.<sup>31</sup> Ulama are religious experts who teach and provide religious guidance to students. They play a key role in maintaining the integrity of Islamic teachings taught in madrasas and pesantren. Ulama also act as custodians of Islamic tradition and maintainers of religious culture in sultanate society. In addition, in the Islamic education system in the sultanate, the influence of local culture is also very visible. Although Islamic teachings are universal, the influence of local culture is reflected in the curriculum and educational practices. Local values and traditions are often integrated with Islamic teachings, reflecting the close interconnection between religion and culture in Indonesian sultanate society.

In these institutions, the process of Islamic education takes place and one of the early coaching systems that is still maintained is the halaqah system. The process of crystallizing and culturizing Islamic beliefs occurred through these educational establishments, affecting not only the community of adherents to the publically accessible halaqahs but also pupils or santri. Some of them became great scholars and mubalighs who built educational institutions in their hometowns and carried out the process of Islamization which helped accelerate the process of culturization of Islamic teachings to the local community. In addition, not a few of the alumni or graduates of this educational institution became mufti, qadhi, penghulu, khotib, and religious teachers in the sultanates in the archipelago.

More information on the Islamic education system in the Indonesian sultanate may be found in the following table:

**Table 1.** Islamic Education Institutions in the Sultanate

Institution	Sultanate
Meunasah, Rangkang, and Dayah	Aceh
Surau	Minangkabau
Langgar	Kalimantan
Pondok Pesantren	Java

## Meunasah, Rangkang, and Dayah Education Institutions

During the sultanate of Aceh, the role of ulama was very important, so there were ulama who accompanied the government every period. Sultan Iskandar Muda was accompanied by *Hamzah al-Fansuri* and *Syams al-Din al-Sumaterani* during his reign.<sup>32</sup> As Islam entered Aceh, especially after the establishment of Islamic kingdoms, Islamic education and teaching began to develop in Aceh, bringing many students from various regions to study Islam there. The Kingdom of Aceh Darussalam established an education system for all levels, including Meunasah (elementary school), Rangkang (junior high school), and Dayah (senior high school).<sup>33</sup>

<sup>30</sup> Jamilah Ahmad et al., "The Role of the Sultan in Upholding the Dignity of Religion and Race in the Riau Islands, Indonesia: A Case Study," *International Journal of Early Childhood Special Education* 14, no. 5 (2022): 4709–12.

<sup>31</sup> Jon Paisal, "Peran Ulama Dalam Masyarakat Aceh Dari Masa Ke Masa," *At-Tanzir: Jurnal Prodi Komunikasi Dan Penyiaran Islam* 12, no. 1 (2021): 89–104.

<sup>32</sup> Nurainiah Nurainiah, Nia Wardhani, and Nurul Jeumpa, "Eksistensi Ulama Dan Lembaga Pendidikan Islam Pada Masa Kesultanan Aceh," *Al-Hashif: Jurnal Pendidikan Dan Pendidikan Islam* 1, no. 1 (2023): 1–15.

<sup>33</sup> Basri, "Eksistensi Dayah Di Aceh Masa Kolonialisme Sampai Orde Baru (1900-1998)."

The meunasah educational institution first emerged during the sultanate of Samudra Pasai in the 14th century, along with education in homes, mosques, and palaces.<sup>34</sup> Meunasah originally served as a place to stay for unmarried adult men in the local gampong (village). Meunasah is a basic educational institution in Islam. The word "meunasah" comes from the Arabic term "madrasah". Meunasah is also used as a place for religious activities, zakat management, and other religious activities. Meunasahs are built in every village as primary schools, with learning materials including reading and writing Arabic letters, morals, Islamic history, and others.<sup>35</sup> Meunasahs are supervised by a Tengku Meunasah who is in charge of fostering Islamic activities in a village.

As a place of education, meunasah acts as a basic education institution for boys who have not reached school age, while education for girls is carried out in the teacher's house. Education in the meunasah is led by a meunasah teungku, while in the teacher's house is led by a female teungku called teungku Inong.<sup>36</sup> The meunasah teungku is assisted by several students who are good at giving lessons to children. Usually, the education process in meunasah lasts for 2 to 10 years, but sometimes there is no time limit.

Instruction in the meunasah is generally conducted at night with a focus on reading the Quran using the Baghdadiyah method, which includes spelling and arrangement of letters as well as memorization of short letters from juz 'Amma. Later on, learning progresses to a greater stage of reading the Quran with an emphasis on tajweed lessons. Understanding the fundamentals of religion, such as the pillars of faith and Islam, the characteristics of God and the Messenger, the ways of praying, and other topics pertaining to Islamic teachings, is also a part of instruction in the meunasah.

In addition, rangkang educational institutions are also known in Aceh after the influence of Islam entered the area. In addition to meunasah, every Muslim community needs a mosque as a place of worship and Muslim activities, including education. Rangkang is a residence for students who live around the mosque.<sup>37</sup> The as-Suffah that was present at the Prophet's Mosque in Medina during the lifetime of the Prophet Muhammad SAW is comparable to this idea.<sup>38</sup> The materials taught in rangkang include Arabic, earth science, history, mathematics (hisab), morals, fiqh, and others. Rangkang emerged after the number of knowledge seekers and meunasah teachers increased and they lived around the meunasah or dayah, forming an integrated educational complex. Many students who completed their education in the rangkang also established rangkang elsewhere or in the village where they lived.<sup>39</sup> The study time in the rangkang is not determined by a certain year, but depends on the ability of each santri to complete the curriculum. Students who successfully complete the curriculum can continue to a higher level of education. As for santri who choose not to continue to a higher level, they can return to the village to become preachers or teach in the meunasah with the permission of their teachers. Thus, the rangkang is a residence provided for santri to study around the mosque in order to focus on gaining knowledge. Education in rangkang is similar to education in dayah, which aims to learn and understand Islamic religious knowledge. Students who study in rangkang will be guided by a teungku rangkang.

In the context of Aceh, dayah is a form of local wisdom in organizing religious education with the aim of creating graduates who become scholars.<sup>40</sup> The ulama's privileges under the Acehnese sultanate are intimately linked to the dayah's existence as an educational institution in Aceh. Since the introduction of Islam to the archipelago, Aceh's dayah education system has evolved to reflect the local way of life and culture while maintaining its unique characteristics.<sup>41</sup> Dayah is a significant educational facility that is vital to the advancement of knowledge

<sup>34</sup> Rika Sartika and Zulmuqim, "Islamisasi Dan Pertumbuhan Institusi-Institusi Islam, Khususnya Institusi Pendidikan Islam," *Al-Furqon* 7, no. 1 (2022): 156–77.

<sup>35</sup> Muslim, "Meunasah : Lembaga Pendidikan Islam Tradisional Aceh," *At-Ta'fikir : Jurnal Pendidikan, Hukum Dan Sosial Keagamaan* 13, no. 2 (2020): 173–86.

<sup>36</sup> Inayatillah, "Tradition of Islamic Basic Education in Aceh," *Edulec : Journal of Education And Technology* 6, no. 4 (2023): 671–83, <https://doi.org/10.29062/edu.v6i4.681>.

<sup>37</sup> Abdul Mukti et al., "Pendidikan Islam Masa Kesultanan Samudera Pasai," *Jurnal Ilmiah Hospitality* 11, no. 2 (2022): 327–34.

<sup>38</sup> Hanif Fathoni, "Perkembangan Kurikulum Madrasah Di Indonesia," in *Prosiding Pascasarjana IAIN Kediri*, 2020, 73–98.

<sup>39</sup> Yusri M. Daud, "Eksistensi Lembaga Pendidikan Islam Di Aceh," *Jurnal Intelektualita* 10, no. 1 (2021): 1–16.

<sup>40</sup> Muhammad Azhari and Jailani, "Kontribusi Dinas Pendidikan Dayah Aceh Dalam Pengembangan Kurikulum Dayah Salafiyah Terpadu," *Fitrah: Journal of Islamic Education* 4, no. 1 (2023): 26–42.

<sup>41</sup> Mahmazar, Mulyadi, and Miswari, "Eksistensi, Regulasi, Dan Fungsi Meunasah Sebagai Lembaga Pendidikan Islam Di Aceh," *Lentera: Indonesian Journal of Multidisciplinary Islamic Studies* 5, no. 1 (2023): 21–36.

for the people of Aceh. Dayah is a type of school that emerged and gained popularity under the Aceh sultanate.<sup>42</sup> Dayah is a building for worship that is erected without poles with a high wall foundation. The building is made of wood and inside there are stone niches or mehrabs that show the qibla direction during prayer. Outside the building, there are stone steps to enter the dayah, and sometimes a rectangular low wall fence. Around the courtyard of the dayah, there is a balee, a higher seat equipped with a roof, which functions as an additional building for worship and male residence. Dayah is adopted from the Arabic "zawiyah", which originally referred to a corner of a building associated with a mosque.<sup>43</sup> In the mosque, the educational process between educators and students takes place. In the Acehnese context, zawiyah becomes dayah according to the Acehnese dialect. Functionally, dayah refers to the place of the educational process. Until the 18th century, the existence of dayah in Aceh was well established. Through this educational institution, Islam took root in various regions in the archipelago.

Dayah functions as the main place to study, especially as a center of religious learning, a center of strength in resisting colonial penetration, a school for the people of Aceh, and also as an agent of development. The dayah's curriculum is mostly based on the preferences and skills of the leaders. However, in general, the core subjects taught include knowledge of Islamic law (fiqh), grammar (Nahwu Saraf), the concept of tawhid, and interpretation of the Quran. Over time, traditional educational institutions such as dayah and meunasah became not only places of learning, but also centers of religious activities, zakat management, and other religious activities. This demonstrates that dayah and meunasah are hubs of social and religious life in Aceh in addition to being educational establishments. The importance of dayah and meunasah in shaping Aceh's culture and identity can also be understood from the perspective of architecture and building design. Dayah, with its unique physical form, reflects the intellectual and spiritual wealth inherited from time to time.<sup>44</sup> The high wall foundation and stone stairs at the entrance create a solid impression and represent the firmness of the values taught therein. The stone niches or mehrabs in the dayah indicate the qibla direction and remind the residents of the dayah of the correct worship procedures.<sup>45</sup> Likewise, the balees around the dayah grounds, which are used as higher seats, create a solemn and serious atmosphere during worship and learning.

### Surau and Langgar Educational Institutions

Surau and Langgar educational establishments were crucial to the growth of the religion and the process of culturizing Islamic teachings throughout the history of Islam in the archipelago. The term "surau" is a Malay-Indonesian term that has been widely used in Southeast Asia for a long time.<sup>46</sup> Literally, surau means a place of ritual or worship. In the beginning, surau were generally built in high places such as hilltops close to community settlements.

In Minangkabau, surau was already known before Islam came, where surau was not only a religious place, but also an integral part of the customary tradition. According to Minangkabau tradition, a surau is a place of worship for a tribe or clan that also serves as a gathering spot for boys and elderly people in need, as well as a place to sleep.<sup>47</sup> When Islam entered the archipelago, the role of surau developed into a more profound one, especially as a center for teaching Islam. The importance of surau lies not only in its religious function, but also in facilitating various cultural activities, such as the use of tambourine musical instruments in dhikr and religious ceremonies.<sup>48</sup> Surau became a place where various religious subjects were taught, such as *Arabic grammar*, *fiqh*,

<sup>42</sup> Muhammad Riza, Maskuri, and Junaidi Mistar, "The Articulation of Islamic Multicultural Education of Dayah Mudi Mesra Al-Aziziyah Network in Aceh Peace," *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)* 4, no. 2 (2022): 119–34, <https://doi.org/10.47006/ijierm.v4i2.136>.

<sup>43</sup> Sabirin et al., "The Cultural Survival of Traditional Islamic Education: Dayah Ulee Titi in Modern Aceh, Indonesia," *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 02 (2022): 737–58, <https://doi.org/10.30868/ei.v10i02.1395>.

<sup>44</sup> Ismail Anshari et al., "Understanding 'Service Learning' in a Traditional Islamic Boarding Schools in Aceh, Indonesia," *Qualitative Report* 28, no. 7 (2023): 1855–68, <https://doi.org/10.46743/2160-3715/2023.5808>.

<sup>45</sup> Teuku Kemal Fasya, "Aneuk Meudagang and Transformation of Dayah Institution: Study on Ethnography in Bireuen District, Aceh," *Jurnal Transformasi Administrasi* 9, no. 2 (2019): 110–27.

<sup>46</sup> Abdul Mukti et al., "Peletakan Dasar Pendidikan Indoensia Pada Masa Islamisasi," *Jurnal Ilmiah Hospitally* 11, no. 2 (2022): 335–44.

<sup>47</sup> Samsul Nizar, *Sejarah Pendidikan Islam: Menelusuri Jejak Sejarah Pendidikan Era Rasulullah Sampai Indonesia* (Jakarta: Kencana, 2008).

<sup>48</sup> Snouk Hurgronje, *Kumpulan Karangan Snouk Hurgronje Jilid VII (Diterjemahkan Oleh: Soedarso Soekarno Dengan Judul Asli Verspreide Geschriften Gesammelte Schriften)* (Jakarta: Indonesian Netherlands Cooperation in Islamic Studies (INIS), 1992).

*tafsir*, and *hadith*.

In the Banjar Kingdom of South Kalimantan, educational institutions similar to surau are known as langgar, which are small mosques. Just like surau, langgar was not used for Friday prayers. The langgar has similarities to the mushola known today, but the role and function of the langgar during the sultanate was different from the modern mushola. One of the famous scholars, Sheikh *Muhammad Arsyad al-Banjari*, established the langgar as an organized and planned educational institution on the outskirts of the royal capital.<sup>49</sup> The langgar he built is located in Kampung Dalam Pagar.

Langgar during the Banjar sultanate was not only used for worship, but also as a structured Islamic education center. Although the langgar is less widely known than the surau, its functions have significant similarities. Religious sciences, like those taught in surau, also form the core of the curriculum in the langgar. This teaching covers various aspects of Islam, including Arabic grammar, Islamic law (fiqh), Quranic interpretation (*tafsir*), and *hadith*. The langgar, thus, became an integral part of the effort to strengthen and spread the teachings of Islam in the region. Interestingly, the influence of this educational institution is not only reflected in the character building of individuals and local communities, but also in the role of langgar students who later became agents of spreading Islam elsewhere or in their hometowns. This fact shows that the significant influence langgar educational institutions have on the intellectual and spiritual development of the community in addition to serving as a medium for the dissemination of core Islamic principles.

Although langgar education is less widely known, its functions are similar to those of surau and pondok pesantren.<sup>50</sup> Religious sciences as taught in surau are also taught in langgar, and many langgar students then establish langgar in other places or in the village where they live. This shows that langgar educational institutions have a significant influence in cultivating the teachings of Islam in the community.

### Pondok Pesantren Educational Institutions

Initially, pondok pesantren educational institutions grew and developed on the island of Java.<sup>51</sup> Until today, pesantren remain a strong and fast-growing educational institution compared to educational institutions in other regions. Although the name "pesantren" does not come from the Arabic language or from the region where Islam itself was born, it comes from local educational institutions before Islam was introduced in the archipelago.<sup>52</sup>

This Islamic education was started by the mubalighs who successfully proselytized in the interior of Java and established Islamic educational institutions. Islamic educational institutions have existed on the island of Java since the 15<sup>th</sup> and 16<sup>th</sup> centuries.<sup>53</sup> However, in Khuluq's opinion, pondok pesantren as a form of traditional Islamic education have existed since the XIII century AD.<sup>54</sup> Although there is no concrete historical evidence, the more accepted opinion is that pondok pesantren emerged in the 13th century, given that by the 15<sup>th</sup> century in Java there were already Islamic political institutions, namely the first Islamic sultanates.<sup>55</sup>

In its development, pesantren became a rapidly growing Islamic educational institution in rural and remote areas of Java. In the 15<sup>th</sup> century, the Wali Songo and several ulama who played an important role in the spread of

<sup>49</sup> Sarkowi and Akip, "Kulturasi Ajaran Islam Melalui Sistem Dan Lembaga Pendidikan Islam Pada Masyarakat Masa Kesultanan Di Nusantara."

<sup>50</sup> Ekoa Wicaksono, Mohamad Ali, and Mahasri Shobahiya, "Educational Pattern of Islamic Boarding Schools in the Contemporary Era (Case Study: Al-Mukmin Ngruki Islamic Boarding School)," in *Proceedings of the International Conference on Islamic and Muhammadiyah Studies (ICIMS 2023)* (Atlantis Press SARL, 2023), 599–612, [https://doi.org/10.2991/978-2-38476-102-9\\_53](https://doi.org/10.2991/978-2-38476-102-9_53).

<sup>51</sup> Khairuddin, "Studi Klasik Lembaga Pendidikan Islam Di Nusantara (Surau, Meunasah Dan Pesantren)," *Jurnal Manajemen Pendidikan Islam* 3, no. 1 (2019): 79–93.

<sup>52</sup> Muhammad Furqan, "Surau Dan Pesantren Sebagai Lembaga Pengembang Masyarakat Islam Di Indonesia (Kajian Perspektif Historis)," *Jurnal Al-Ijtima'iyyah: Media Kajian Pengembangan Masyarakat Islam* 5, no. 1 (2019): 1–34, <https://doi.org/10.22373/al-ijtima'iyyah.v5i1.5132>.

<sup>53</sup> Zaim Elmubarak and Darul Qutmi, "Bahasa Arab Pegon Sebagai Tradisi Pemahaman Agama Islam Di Pesisir Jawa," *Lisanul' Arab: Journal of Arabic Learning and Teaching* 9, no. 1 (2020): 61–73.

<sup>54</sup> Sarkowi and Akip, "Kulturasi Ajaran Islam Melalui Sistem Dan Lembaga Pendidikan Islam Pada Masyarakat Masa Kesultanan Di Nusantara."

<sup>55</sup> Dadan Adi Kurniawan, "Modernisasi Sistem Pendidikan Islam Di Indonesia: Dari Awal Abad Ke-20 Hingga Periode Kontemporer," *Mukadimah: Jurnal Pendidikan, Sejarah, Dan Ilmu-Ilmu Sosial* 7, no. 1 (2023): 24–38, <https://doi.org/10.30743/mkd.v7i1.6151>.

Islam in Java, contributed greatly to the establishment and development of pesantren.<sup>56</sup> They built mosques and dormitories for students in an effort to spread Islam.

Babad Tanah Jawi records that Sunan Ampel built an Islamic educational institution as a place of learning and studying for young people.<sup>57</sup> Sunan Giri is also said to have studied with Sunan Ampel and established an Islamic educational institution in Giri. This Giri educational institution was not only visited by people from Java, but also from the Maluku region. After returning to Maluku or their home areas, they became religious teachers, mubaligh, khatib, modin, and qadhi.

Later, Islamic educational institutions emerged in Tembayat, Prawata near Demak, and Gunung Jati near Cirebon. These educational centers are considered the first pesantren in Java because they have strong historical evidence. During the Mataram sultanate, pondok pesantren developed rapidly because the sultanate paid great attention to education, especially during the time of Sultan Agung.<sup>58</sup> According to Martin Van Bruinessen, pesantren educational institutions continued to develop from time to time, and in 1749, Pesantren Tegalsari in Ponorogo, East Java was established.<sup>59</sup> This pesantren is considered the forerunner of pesantren in Java today and is a "duplication" of Islamic educational institutions in the Middle East, not a continuation of pre-Islamic educational institutions.

## CONCLUSION

From the explanation above, it can be inferred that the history of Islamic religious education in the Indonesian sultanate started when Islam was first introduced to Sumatra in the 7th and 8th century AD. Then, in 475 H (1082 AD), Islam arrived in Java. By the 14th century AD, it had expanded over the eastern portion of Indonesia, reaching Maluku. In Kalimantan around the 15<sup>th</sup> century, particularly in the Banjarmasin region. Regarding Sulawesi, particularly in the southern region during the 15<sup>th</sup> century AD. Islamic educational institutions in Indonesian sultanates include meunasah, rangkang, and dayah education in Aceh, which dates back to the sultanate of Samudra Pasai, surau educational institutions in Minangkabau and other areas following the influence of meunasah education in Aceh, langgar educational institutions in Kalimantan, and pondok pesantren institutions on the island of Java.

## REFERENCES

1. Ahmad, Jamilah, Fatin Aliah Phang Abdullah, Lokman Mohd Tahir, Mohd Zolkifli Abd Hamid, Dayana Farzeeha Ali, Sharifah Osman, Adibah Abdul Latif, and Zainudin Hassan. "The Role of the Sultan in Upholding the Dignity of Religion and Race in the Riau Islands, Indonesia: A Case Study." *International Journal of Early Childhood Special Education* 14, no. 5 (2022): 4709–12.
2. Al-Aboudi, Nadia Kadhim Mohammed. "The Islamic Sultanate of Malacca : A Study of Its Inception and The Factors of Its Development Into a Global Trade Center in the First Half of the 15 Th Century." *Palarch's Journal of Archaeology of Egypt / Egyptology* 18, no. 5 (2021): 491–510.
3. Anshari, Ismail, Teuku Zulfikar, Tihalmah Tihalmah, Irwan Abdullah, and Mujiburrahman Mujiburrahman. "Understanding 'Service Learning' in a Traditional Islamic Boarding Schools in Aceh, Indonesia." *Qualitative Report* 28, no. 7 (2023): 1855–68. <https://doi.org/10.46743/2160-3715/2023.5808>.
4. Anwar, Khairil, Zainap Hartati, and Sabaruddin Ahmad. *Persinggungan Agama Dan Kerajaan Kutaringin*. 1st ed. Yogyakarta: K-Media, 2022.
5. Asiah, Siti, Miftahul Huda, Amrin, Robby Kharisma, Dede Rosyada, and Abuddin Nata. "The Dynamics of Islam in Indonesia in the Perspective of Education." In *ICIIS and ICESIIS 2021*, October 20-21, Jambi, Indonesia, 1–9, 2021. <https://doi.org/10.4108/eai.20-10-2021.2316321>.

<sup>56</sup> Dicky Darmawan and M. Makbul, "Peran Walisongo Dalam Mengislamkan Tanah Jawa: Perkembangan Islam Di Tanah Jawa," *Wahana Karya Ilmiah Pendidikan* 6, no. 02 (2022): 11–20, <https://doi.org/10.35706/wkip.v6i02.8878>.

<sup>57</sup> Muslimah and Lailatul Maskhuroh, "Kontribusi Sunan Ampel (Raden Rahmat) Dalam Pendidikan Islam," *Dar El Ilmi: Jurnal Studi Keagamaan, Pendidikan, Dan Humaniora* 6, no. I (2019): 128–46.

<sup>58</sup> A. Jauhar Fuad, "Tlatah Dan Tadisi Keagamaan Islam Mataram," *Tribakti: Jurnal Pemikiran Keislaman* 30, no. 1 (2019): 1–27.

<sup>59</sup> Moh Ashif Fuadi et al., "Pesantren Tradition and the Existence of Tarekat Syattariyah in the Java War of 1825-1830," *Tsaqafah: Jurnal Peradaban Islam* 18, no. 1 (2022): 165–88, <https://doi.org/10.21111/tsaqafah.v18i1.7666>.

6. Awalia, Rubi, Bahaking Rama, and Muhammad Rusydi Rasyid. "Perkembangan Pendidikan Islam Masa Awal Di Jawa, Lembaga & Tokohnya." *ADIBA: Journal of Education* 3, no. 1 (2023): 29–39. <https://doi.org/10.58540/pijar.v1i2.155>.
7. Azhari, Muhammad, and Jailani. "Kontribusi Dinas Pendidikan Dayah Aceh Dalam Pengembangan Kurikulum Dayah Salafiyah Terpadu." *Fitrah: Journal of Islamic Education* 4, no. 1 (2023): 26–42.
8. Basri. "Eksistensi Dayah Di Aceh Masa Kolonialisme Sampai Orde Baru (1900-1998)." *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam* 14, no. 1 (2022): 61–76.
9. Burhanuddin, Mamat S, Muh. Syamsuddin, and Saifuddin Zuhri Qudsy. "Kajian Kontemporer Terhadap Karya Nawawi Al-Bantani." *Dinika: Academic Journal of Islamic Studies* 4, no. 1 (2019): 83–102. <https://doi.org/10.22515/dinika.v4i1.2061>.
10. Darmawan, Dicky, and M. Makbul. "Peran Walisongo Dalam Mengislamkan Tanah Jawa: Perkembangan Islam Di Tanah Jawa." *Wahana Karya Ilmiah Pendidikan* 6, no. 02 (2022): 11–20. <https://doi.org/10.35706/wkip.v6i02.8878>.
11. Daud, Yusri M. "Eksistensi Lembaga Pendidikan Islam Di Aceh." *Jurnal Intelektualita* 10, no. 1 (2021): 1–16.
12. Elmubarok, Zaim, and Darul Qutmi. "Bahasa Arab Pegon Sebagai Tradisi Pemahaman Agama Islam Di Pesisir Jawa." *Lisanul' Arab: Journal of Arabic Learning and Teaching* 9, no. 1 (2020): 61–73.
13. Fasya, Teuku Kemal. "Aneuk Meudagang and Transformation of Dayah Institution: Study on Ethnography in Bireuen District, Aceh." *Jurnal Transformasi Administrasi* 9, no. 2 (2019): 110–27.
14. Fathoni, Hanif. "Perkembangan Kurikulum Madrasah Di Indonesia." In *Prosiding Pascasarjana IAIN Kediri*, 73–98, 2020.
15. Fuad, A. Jauhar. "Tlatah Dan Tadisi Keagamaan Islam Mataram." *Tribakti: Jurnal Pemikiran Keislaman* 30, no. 1 (2019): 1–27.
16. Fuadi, Moh Ashif, Moh. Mahbub, Martina Safitry, Usman Usman, Dawam Multazamy Rohmatulloh, and M. Harir Muzakki. "Pesantren Tradition and the Existence of Tarekat Syattariyah in the Java War of 1825-1830." *Tsaqafah: Jurnal Peradaban Islam* 18, no. 1 (2022): 165–88. <https://doi.org/10.21111/tsaqafah.v18i1.7666>.
17. Furqan, Muhammad. "Surau Dan Pesantren Sebagai Lembaga Pengembang Masyarakat Islam Di Indonesia (Kajian Perspektif Historis)." *Jurnal Al-Ijtima'iyah: Media Kajian Pengembangan Masyarakat Islam* 5, no. 1 (2019): 1–34. <https://doi.org/10.22373/al-ijtima'iyah.v5i1.5132>.
18. Hasyim, Abdul Wahid, Fatin Aliah Phang Abdullah, Lokman Mohd Tahir, Mohd Zolkifli Abd Hamid, Dayana Farzeeha Ali, Sharifah Osman, Adibah Abdul Latif, and Zainudin Hassan. "Demak Sultanate: The Fortress of Islamic Greatness in the Middle Ages Java Island." *Buletin Al-Turas* 27, no. 1 (2022): 1–16. <https://doi.org/10.15408/bat.v27i1.16400>.
19. Helmiannoor, and Musyarapah. "Eksistensi Dan Dedikasi Ulama Perempuan Terhadap Pendidikan Islam Di Nusantara" 7, no. 2 (2019): 105–18.
20. Hurgronje, Snouk. *Kumpulan Karangan Snouk Hurgronje Jilid VII (Diterjemahkan Oleh: Soedarso Soekarno Dengan Judul Asli Verspreide Geschriften Gesammelte Schriften)*. Jakarta: Indonesian Netherlands Cooperation in Islamic Studies (INIS), 1992.
21. Imawan, Dzulkifli Hadi, and Labib Najib Abdullah Ghaleb. "The Contribution of Alawiyyin Scholars in Grounding Islam in the Archipelago in the 15Th-16Th Century AD." *Akademika: Jurnal Pemikiran Islam* 26, no. 2 (2021): 261–76. <https://doi.org/10.32332/akademika.v26i2.3665>.
22. Imran. "Sejarah Islam Dan Tradisi Keilmuan Di Aceh." *Jurnal Mudarrisuna* 10, no. 2 (2020): 190–207.
23. Inayatillah. "Tradition of Islamic Basic Education in Aceh." *Eduotec: Journal of Education And Technology* 6, no. 4 (2023): 671–83. <https://doi.org/10.29062/edu.v6i4.681>.
24. Iswanto, Agus. "Keraton Yogyakarta Dan Praktik Literasi Budaya Keagamaan Melalui Media Digital." *Jurnal Lektur Keagamaan* 17, no. 2 (2019): 321–48. <https://doi.org/10.31291/jlk.v17i2.598>.
25. Jamalie, Zulfa. "South Kalimantan's Inland Ports and the Spread of Islam." *South Kalimantan's Inland Ports and the Spread of Islam* 8, no. 3 (2019): 58–72.
26. Khairuddin. "Studi Klasik Lembaga Pendidikan Islam Di Nusantara (Surau, Meunasah Dan Pesantren)." *Jurnal Manajemen Pendidikan Islam* 3, no. 1 (2019): 79–93.
27. Kosim, Mohammad, Faqihul Muqoddam, Faidol Mubarak, and Nur Quma Laila. "The Dynamics of Islamic Education Policies in Indonesia." *Cogent Education* 10, no. 1 (February 3, 2023): 1–15. <https://doi.org/10.1080/2331186X.2023.2172930>.
28. Kurniawan, Dadan Adi. "Modernisasi Sistem Pendidikan Islam Di Indonesia: Dari Awal Abad Ke-20

- Hingga Periode Kontemporer.” Mukadimah: Jurnal Pendidikan, Sejarah, Dan Ilmu-Ilmu Sosial 7, no. 1 (2023): 24–38. <https://doi.org/10.30743/mkd.v7i1.6151>.
29. Mahmazar, Mulyadi, and Miswari. “Eksistensi, Regulasi, Dan Fungsi Meunasah Sebagai Lembaga Pendidikan Islam Di Aceh.” *Lentera: Indonesian Journal of Multidisciplinary Islamic Studies* 5, no. 1 (2023): 21–36.
  30. Mailin. “Peran Sultan Iskandar Muda Dalam Pengembangan Islam Dan Kesultanan Melayu Di Sumatera Timur.” *Jurnal Komunika Islamika : Jurnal Ilmu Komunikasi Dan Kajian Islam* 8, no. 1 (2021): 25–31. <https://doi.org/10.37064/jki.v8i1.9478>.
  31. Mukti, Abdul, Yusnaili Budianti, Khairuddin, Muharrir, and Idwar Sanjaya. “Peletakan Dasar Pendidikan Indoensia Pada Masa Islamisasi.” *Jurnal Ilmiah Hospitally* 11, no. 2 (2022): 335–44.
  32. Mukti, Abdul, Yusnaili Budianti, Rahaji Sinaga, Amiluddin, and Sirojul Fuad. “Pendidikan Islam Masa Kesultanan Samudera Pasai.” *Jurnal Ilmiah Hospitality* 11, no. 2 (2022): 327–34.
  33. Muslim. “Meunasah : Lembaga Pendidikan Islam Tradisional Aceh.” *At-Tafkir: : Jurnal Pendidikan, Hukum Dan Sosial Keagamaan* 13, no. 2 (2020): 173–86.
  34. Muslimah, and Lailatul Maskhuroh. “Kontribusi Sunan Ampel (Raden Rahmat) Dalam Pendidikan Islam.” *Dar El Ilmi: Jurnal Studi Keagamaan, Pendidikan, Dan Humaniora* 6, no. I (2019): 128–46.
  35. Nasution, Kasran. “Historisitas Dan Dinamika Lembaga Pendidikan Islam Di Indonesia.” *Al-Fikru: Jurnal Ilmiah* 14, no. 2 (2021): 66–80. <https://doi.org/10.51672/alfikru.v14i2.36>.
  36. Nimah, Evayatun. “Pengaruh Orientalisme Dalam Pendidikan Islam Di Indonesia.” *Majalah Ilmiah Tabuah: Ta’limat, Budaya, Agama, Dan Humainora* 1, no. 2 (2021): 21–26.
  37. Nizar, Samsul. *Sejarah Pendidikan Islam: Menelusuri Jejak Sejarah Pendidikan Era Rasulullah Sampai Indonesia*. Jakarta: Kencana, 2008.
  38. Nurainiah, Nurainiah, Nia Wardhani, and Nurul Jeumpa. “Eksistensi Ulama Dan Lembaga Pendidikan Islam Pada Masa Kesultanan Aceh.” *Al-Hashif: Jurnal Pendidikan Dan Pendidikan Islam* 1, no. 1 (2023): 1–15.
  39. Paisal, Jon. “Peran Ulama Dalam Masyarakat Aceh Dari Masa Ke Masa.” *At-Tanzir: Jurnal Prodi Komunikasi Dan Penyiaran Islam* 12, no. 1 (2021): 89–104.
  40. Pattiasina, Johan, Efilina Kisiya, Jems Sopacua, and Christofer Judy Manuputty. “The Existence of the Wapauwe Old Mosque in the Village of Kaitetu As a Trace of the Spread of Islam in Maluku.” *Jurnal Lektur Keagamaan* 20, no. 2 (2022): 351–82. <https://doi.org/10.31291/jlka.v20i2.1067>.
  41. Rahawarin, Yunus, Waway Qodratulloh S, Syamsuddin Syamsuddin, Prapti Murwani, Rahmawati Suat, Rosdawiyah Rahawarin, and Rini Rahman. “The Existence of Larwul Ngabal Customary Law in the Perspective of the Youth Generation in Dula Island, Kota Tual and Its Relevance to Islamic Teachings.” *Baltic Journal of Law & Politics: A Journal of Vytautas Magnus University* 16, no. 3 (2023): 2685–96. <https://doi.org/10.2478/bjlp-2023-00000198>.
  42. Riza, Muhammad, Maskuri, and Junaidi Mistar. “The Articulation of Islamic Multicultural Education of Dayah Mudi Mesra Al-Aziziyah Network in Aceh Peace.” *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)* 4, no. 2 (2022): 119–34. <https://doi.org/10.47006/ijierm.v4i2.136>.
  43. Sabirin, Mohamad Yusuf, Irwan Abdullah, Mujiburrahman, and Zaenuddin Hudi Prasajo. “The Cultural Survival of Traditional Islamic Education: Dayah Ulee Titi in Modern Aceh, Indonesia.” *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 02 (2022): 737–58. <https://doi.org/10.30868/ei.v10i02.1395>.
  44. Saptono, Nanang, Endang Widyastuti, Lia Nuralia, and Bayu Aryanto. “Pepper Plantations and Communities in The East Lampung Area During The Sultancy of Banten.” *Purbawidya: Jurnal Penelitian Dan Pengembangan Arkeologi* 10, no. 2 (2021): 183–202. <https://doi.org/10.24164/pw.v10i2.407>.
  45. Sarkowi, and Muhamad Akip. “Kulturasi Ajaran Islam Melalui Sistem Dan Lembaga Pendidikan Islam Pada Masyarakat Masa Kesultanan Di Nusantara.” *Sindang: Jurnal Pendidikan Sejarah Dan Kajian Sejarah* 1, no. 2 (2019): 36–53.
  46. Sartika, Rika, and Zulmuqim. “Islamisasi Dan Pertumbuhan Institusi-Institusi Islam, Khususnya Institusi Pendidikan Islam.” *Al-Furqon* 7, no. 1 (2022): 156–77.
  47. Setiadi, Hafid. “Worldview, Religion, and Urban Growth: A Geopolitical Perspective on Geography of Power and Conception of Space During Islamization in Java, Indonesia.” *Indonesian Journal of Islam and Muslim Societies* 11, no. 1 (2021): 81–113. <https://doi.org/10.18326/IJIMS.V11I1.81-113>.
  48. Situmorang, Jubair, and Mohd. Mizan Aslam. “Exploring Religious Teaching and Attitudes of Traditional Muslim on Social Politics in Indonesia.” *Journal of Social Studies Education Research* 11,

- no. 3 (2020): 198–219.
49. Sungaidi, Muh. “Dakwah: Priyayi Dan Santrinisasi.” *Dakwah: Jurnal Kajian Dakwah Dan Kemasyarakatan* 22, no. 2 (2018): 123–36.
50. Supitayanti, Biron Najwa Royan, Nasikhin, and Fihri. “The Development of the Islamic Sultancy in Indonesia.” *Histebia: Jurnal Ilmiah Sosial Dan Humainora* 2, no. 1 (2023): 27–35.
51. Susilo, Agus Agus. “Sultan Agung Hanyakrakusuma Dan Eksistensi Kesultanan Mataram.” *Diakronika* 20, no. 2 (2020): 114–27. <https://doi.org/10.24036/diakronika/vol20-iss2/133>.
52. Susmihara. “Pendidikan Islam Masa Kerajaan Islam Di Nusantara.” *Rihlah* 06, no. 01 (2018): 13–32.
53. Tajuddin, Muhammad Saleh, Andi Tenri Yeyeng, Muh. Natsir, and Ahmad Hasyim. “Political and Historical Relations of Patani Kingdom in Thailand and Patani Village in Indonesia.” *Jurnal Politik Profetik* 10, no. 2 (2022): 194–211.
54. Tanjung, Yushar. “Jejak Islam Di Kota Binjai, Sumatera Utara.” *Mukadimah: Jurnal Pendidikan, Sejarah, Dan Ilmu-Ilmu Sosial* 2, no. 1 (2018): 78–83.
55. Wibowo, Tubagus Umar Syarif Hadi. “Cosmopolitanism of the Sultanate of Banten: An Overview of Settlement and Social Structure of the 15th Century.” *Indonesian Historical Studies* 5, no. 2 (2022): 105–14. <https://doi.org/10.14710/ihis.v5i2.11242>.
56. Wicaksono, Ekoa, Mohamad Ali, and Mahasri Shobahiya. “Educational Pattern of Islamic Boarding Schools in the Contemporary Era (Case Study: Al-Mukmin Ngruki Islamic Boarding School).” In *Proceedings of the International Conference on Islamic and Muhammadiyah Studies (ICIMS 2023)*, 599–612. Atlantis Press SARL, 2023. [https://doi.org/10.2991/978-2-38476-102-9\\_53](https://doi.org/10.2991/978-2-38476-102-9_53).
57. Zamzami, Rizal. “Sejarah Agama Islam Di Kerajaan Mataram Pada Masa Penembahan Senapati (1584-1601).” *JUSPI (Jurnal Sejarah Peradaban Islam)* 2, no. 2 (2018): 154–65. <https://doi.org/10.30829/j.v2i2.1519>.
58. ZTF, Pradana Boy. “From the Centre to Periphery: The Middle Eastern Impacts on Islamic Education in Indonesia.” *Journal of Social Studies (JSS)* 16, no. 1 (2020): 65–82. <https://doi.org/10.21831/jss.v16i1.34702>.