

## FROM TRADITIONAL DAYAH TO MODERN EDUCATION; FLASHBACK TO TEUNGKU MUHAMMAD DAWUD BEUREU-ÉH'S EDUCATIONAL SUCCESS

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### ABSTRACT

The existence of the figure and actions of the charismatic cleric and leader of the community, Teungku Muhammad Dawud Beureu-éh, are always interesting to study because there is something more to him. As a student of some Islamic boarding school traditional that is not once study at the level modern education, he capable compete with freelancers modern education. He also succeeded to establish a number of institution the same modern education very no background education basically. This study want to know how and what the steps he took so that successful lead people through receptacle education, organizations and countries. For make it easier to obtain results from targets and studies scientific this, writing use methodology historical as A method common research used For study sciences social related with history. In the study This writer find results very interesting study related with existence figure Teungku Muhammad Dawud Beureu-éh, where with supplies education Islamic boarding school the traditional way he went about it he No only capable compete with educated people abroad but capable to establish a number of institution modern education in all corner of Aceh region. One of the most interesting things again is he as loose education Islamic boarding school traditional capable to lead The Association of All Acehnese Ulama (PUSA) as its chairman, Successfully became Governor Military for the Aceh, Langkat and Tanah Karo regions, to become The Commander of the Aceh Mujahidin fights back Dutch colonizers and gallant lead Darul Islam/ Tentara Islam Indonesia (DI/TII) Aceh movement. This is something extraordinary as usual as it should be need followed today's generation in effort improvement quality and quantity of Islam and Muslims especially in Aceh.

**Keywords:** Dayah, Modern Education. Teungku, Beureu-éh.

## INTRODUCTION

Traditional dayah in the past seems to be of very high quality when compared to traditional dayah today. Graduates of traditional dayah in Aceh in the past were able to carry out heavy tasks equivalent to graduates of modern education today. If graduates of modern education today are able to appear in various seminars, workshops and the like, so the traditional dayah graduation in the past is also balanced with the modern education graduation today.

The presence of Teungku Muhammad Dawud Beureu-éh is the answer to the real evidence of the superiority of traditional dayah in the past in Aceh. Apart from him, there are many scholars from the past who are able to appear on regional, national and international stages in various events. But there are not many graduates of traditional dayah in Aceh today who are able to compete at national and international levels in scientific events such as presenting papers at seminars, workshops and so on. except after they connect his education to college tall .

This means that the traditional dayah education system in the past and the current one in Aceh is different. Perhaps in the past there was no competition from modern education like today so that students and their teachers were equally serious in handling their educational institutions. Today, traditional educational institutions seem to be consumed by modern education so that graduates of traditional dayah must study in modern education again to be able to keep up with graduates of modern education.

Nearly 50 % of traditional dayah leaders in Aceh today appear to be silent and unable to appear on the regional, national, or even international stage in conveying the knowledge they possess. in form work scientific . Therefore, it seems that they have not been able to keep up with the scholars who are studying in various corners of the world both at home and abroad. Meanwhile, modern educational leaders such as rectors and deans appear everywhere to convey the knowledge they have.

The traditional dayah which was the original place of education for Teungku Muhammad Dawud Beureu -eh in Aceh has been able to produce cadres who are far more

advanced and more knowledgeable than those from modern education today. This means that at that time traditional education in Aceh was far more advanced compared to today which seems isolated, even exceeding its progress compared to the progress of modern education in the past and present.

## **BACKGROUND TO THE LIFE OF TEUNGKU MUHAMMAD DAWUD BEUREUÉH**

In an atmosphere of countries that are still unstable on this earth, colonization is still rampant, in a remote village far from the city where people's lives are still very much tied to Islamic values that are very difficult and laborious to accept changes. Both changes that come from Muslims who are not really known or from non-Muslims who are enemies to him, there has been a new atmosphere that then became the center of renewal for the people.

In Beureu-éh Meunasah Dayah in Mutiara District, Pidie Regency today. Through the cooperation of a handsome man named Tjoet Ahmad (Keuchik<sup>1</sup> Ahmad) whose descent is from Pattani (South Thailand), with a beautiful wife from the local community named Tjut Banyak on 10 Jumadil Akhir 1316 H/1896 M. Allah SWT has bestowed a son with yellow skin, a sturdy body, thick eyebrows, sharp eyesight, an intelligent brain that makes everyone charming when looking at him. The couple, who were Aceh Pattani, agreed to give him the name: Muhammad Dawud, who later became famous by the name Teungku Muhammad Dawud Beureu-éh<sup>2</sup>, the majority of the Acehnese people called him **Abu Beureu-éh**.<sup>3</sup>

In the past, many people from the continents of Asia, America and Europe sailed and visited the waters of Aceh. Most of them brought trade missions, religious missions and

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<sup>1</sup> Keuchik is the title for a village head in Aceh, each village is led by a keuchik and assisted by a meunasah imam and four cabinet members called Tuha Peuet (four village elders).

<sup>2</sup> Interview with Tgk. Mansur Ismail, former clerk of Tgk. Muhammad Dawud Beureu-éh, Beureunuen on August 15, 1997

<sup>3</sup> It is a custom that has become a tradition for Acehnese people to call someone who is well-known in society with the name Abu and add the name of the village where he was born at the end of the name.

some also wanted to conquer it,<sup>4</sup> with such a situation, there is no doubt that the story of the first entry of Islam into the archipelago was in Aceh<sup>5</sup> so that this country is called " *Aceh, the Veranda of Mecca*".

The reason why westerners like to visit Aceh is because of its very strategic position and the many economic potentials such as betel nuts in eastern Aceh and pepper in the western part which were not found in other countries in the Asian continent at that time. In 1818 Aceh was able to export more than ten million pounds of pepper,<sup>6</sup> five million of which were transported by ships coming from the port cities of Salem, Boston, New York, Marblehead, Baltimore and Philadelphia, at a price of 4 dollars 7 cents per pound.<sup>7</sup>

Based on the number of foreign visitors to Aceh and many of them marrying Acehnese. So it is not surprising that in western Aceh there are many people who are similar to Europeans, in parts of Aceh Besar, East Aceh and Pidie there are many people who are similar to Arabs, in parts of North Aceh and Pidie there are many who are similar to Indians, in central and southeastern Aceh there are many who are similar to Thais, Chinese, Vietnamese and Cambodians, while in the south and almost most of the Acehnese population are similar to Yemenis. Perhaps this is what caused the interpretation of Aceh with the extension of A = Arab, C = Chinese, E = European, and H = Indian.<sup>8</sup> While the original Acehnese are the Mante people from Perak and Pahang who have a simple and sturdy body shape, their skin color is tanned and hardworking, most of whom reside on the coast and mountains.<sup>9</sup>

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<sup>4</sup> HM Nur El Ibrahimy (1993), *A Glance at the Diplomatic Steps of the Aceh Kingdom*, Jakarta: Gramedia, pp. 3,4,6. HM Zainuddin (1966), *Srikandi Aceh*, Medan: Pustaka Iskandar Muda, pp. 18-19. HM Nur El Ibrahimy (1996), *The Missing Link in the History of the Indonesian Independence Struggle in Aceh*, Jakarta: Gramedia, pp. 5-6.

<sup>5</sup> Drs. Zakaria Ahmad (1972), *Around the Kingdom of Aceh in the Years 1520-1675*, Medan: PN Monara, p. 33. Teuku Ibrahim Alfian (1973), *Pasai Chronicle: A Historical Review*, Yogyakarta: Gajah Mada University Press, p. 23, 37. Dr. Lukman Thaib, *Aceh Sumatra in the Dimension of History*, p. 7-8. SS Djuangga Batubara (1987), *Teungku Tjhik Muhammad Dawud Beureu-éh The Greatest Mujahid in the Archipelago*, Medan: The Struggle & Liberation Movement of the Islamic Republic of the Federation of Sumatra, p. 56. Dr. Tgk. Syik in Paloh (1997), *Aceh Sumatra: A New Birth for Independence*, p. 7. See also John L. Esposito (1987), *Islam in Asia; Religion, Politics and society*, New York: Oxford University Press, pp., 205.

<sup>6</sup> One Pound is equal to 500 grams.

<sup>7</sup> HM Nur El-Ibrahimy (1993), *Op Cit*, pp. 4 & 5.

<sup>8</sup> HM Zainuddin (1961), *History of Atjeh and the Archipelago*, volume I, Medan: Alexander the Younger, p. 15.

<sup>9</sup> Interview with Tgk. Mansur Ismail, former clerk of Tgk. Muhammad Dawud Beureu-éh on 9 August 1997. HM Zainuddin (1966), *Ibid*.

Seeing the conditions of Aceh like this, it seems that Hasan Ali's opinion is correct<sup>10</sup> when he states that the éndatu (grandmother) of Teungku Muhammad Dawud Beureu-éh was Haji Muhammad Adam who came from Pattani (Southern Thailand) who at that time landed on the coast of Aceh.<sup>11</sup> According to documents stored in the house of one of his children in Jakarta, Teungku Muhammad Dawud Beureu-éh was the son of Keuchik Cut Ahmad, the grandson of Tgk. Di Ulèè Tutue (Tgk. Putik), the great-grandson of Tgk. Haji Muhammad Ali, the great-grandson of Tgk. H. Chatib, and the great-grandson of Tgk. Muhammad Adam in Pattani.<sup>12</sup> And almost all the respondents that the author has ever contacted (whether contemporaries or not) stated that the origin of his parents was from Pattani (Muangthai/Southern Thailand). This similar situation was also told by himself to friends while he was still alive.<sup>13</sup>

Thus, the opinions of some people who differed from him or who hated him for things that did not satisfy them were refuted. They spread information that he was of Chinese descent, as Arys Medan wrote in his book entitled *Apa Sebab Dawud Beureu-éh Berontak?*. This small and thin book was written without footnotes.

Cut Ahmad who married a descendant of Imum<sup>14</sup> Beureu-éh was then elected as Keuchik (Village Head) of Beureu-éh, and some time later was elected again as Head of Mukim<sup>15</sup> (Imum Mukim) in the Beureu-éh settlement area. In 1800 he had two sons, namely Usuh aged seven years and Dawud aged four years. Because there was a dispute related to politics between Ulee Balang and the Dutch at that time, Keuchik Cut Ahmad was killed by people ordered by Teuku Di Lhok Me.<sup>16</sup> The murder was carried out because Cut Ahmad was accused by some people of making an agreement with the Dutch.<sup>17</sup> The number of

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<sup>10</sup> Hasan Ali is the former Prime Minister of DI / TII led by Teungku Muhammad Dawud Beureu-éh.

<sup>11</sup> Zakaria M. Pase (1987), "Abu Dawudd in the Midst of the Controversy", *Tempo*, June 20, pp. 102–112. 21.

<sup>12</sup> This document is kept and maintained by his son Tgk. Ma'mun Dawud in Jakarta.

<sup>13</sup> Interview with Tgk. Hj. A.R.Hasyim, comrade in struggle of Tgk. Muhammad Dawud Beureu-éh, Sabang on August 6, 1997.

<sup>14</sup> Imum is a nickname for someone who was once the Head of a Mukim in Aceh.

<sup>15</sup> Mukim is a collection of a number of villages led by a chief with the title Imum or Head of Mukim.

<sup>16</sup> Arys Medan (1955), *What Caused Daoed Beureu -éh to Rebel?*, Aceh Regional Muslim People's Security Movement, pp. 9 & 10.

<sup>17</sup> Zakaria M. Passe, *Opcit.* p. 21.

siblings of Teungku Beureu-éh was only three people, namely Muhammad Yusuf, Muhammad Dawud, and Muhammad Idris.<sup>18</sup>

When Teungku Muhammad Dawud Beureu-éh was approaching adolescence, he began to pay attention to deepening his knowledge, especially religious sciences. And as he grew older, the desire to live together began to grow slowly. In the gaps of his free time to build the community in 1914, he left his bachelorhood and married a widowed woman, the daughter of his father's own brother named Halimah in Usi Meunasah Dayah, Mutiara District, Pidie Regency (now Mutiara Timur District).<sup>19</sup> From here he had seven children; (1) Tgk. Hajjah Siti Maryam, (2) Tgk. Haji M. Hasballah, (3) Tgk. Hajjah Sa'idah, (4) Tgk. Hajjah Raihanah, (5) Tgk. Haji Musthafa, (6) Tgk. Saifullah, (7) Tgk. Haji Ma'mun.<sup>20</sup>

After some time building a household and community in Usi, his name became increasingly famous throughout Aceh, and his Dayah (Pondok Pesantren) in Usi attracted more and more students from various corners of the country to study. From here on, he received many challenges from the Ulee Balang<sup>21</sup> because his struggle was not in accordance with their wishes, so his efforts to preach and build education were constantly changing places, either moving himself or being transferred.

In this situation, driven by a sense of sincerity and compassion for a number of widows whom he always helped in material form, and to avoid insults and slander from certain people, Abu Beureu-éh took Hajjah Asma, a widow from the village of Paleue, as his second wife in 1928.<sup>22</sup> From this, Allah SWT blessed him with five children; (1) Tgk..

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<sup>18</sup> Interview with Tgk. H. Ma'mun Dawud, biological son of Tgk. Muhammad Dawud Beureu-éh, Jakarta on November 11, 1997.

<sup>19</sup> Interview with Tgk. Mansur Ismail, former clerk Tgk. Muhammad Dawud Beureu-éh, Beureunuen on August 15, 1997.

<sup>20</sup> Interview with Tgk. Saifullah Dawud, the biological son of Tgk. Muhammad Dawud Beureu-éh, Usi Dayah Beureunuen on August 12, 1997.

<sup>21</sup> Ulee Balang were former agents of the King who when the King's power was weak, they crowned themselves as petty kings in their respective territories in Aceh. During the Dutch colonial period, some of them became agents of the Dutch and when Indonesia became independent, some of them rejected it until the War broke out. Cumbok.

<sup>22</sup> Interview with Tgk. Muhammad Yus, former General Leader of the Aceh Development Association Party, Jakarta on August 30, 1997. Interview with Tgk. Ma'mun Dawud, the biological son of Tgk. Muhammad Dawud Beureu-éh, Jakarta on November 11, 1997.

M. Jamil, (2) Tgk. Sakinah, (3) Tgk.. Ahmad Muzakkir, (4) Tgk. Hajjah Ruhama, (5) Tgk. Haji Ashim (Asim).<sup>23</sup>

After his struggle to climb high through various slander and insults from various parties who always hated him both regarding matters of the ummah and personal. He tried to turn his attention towards a beautiful and attractive widow with a light yellow color, who when she was still a virgin (girl) had been addressed to him by her parents. However, because he was not able to resist the power of Ulee Balang at that time, he was forced to remain silent, and the girl of his dreams was arranged by T. Muhammad, the son of T. Umar (Ulee Balang Keumangan) for some time even though Imum Husin, the uncle of Asiah, had first engaged him to her.<sup>24</sup>

After the Cumbok War<sup>25</sup> ended, the condition of Aceh became normal and peaceful as before, the Republic of Indonesia was proclaimed, the Acehnese people who were very tired and exhausted from the war to defend against Dutch aggression began to rest. Abu Beureu-éh's duties increased with the many widows and orphans, both caused by the war with the Dutch and the Cumbok war. For similar reasons, to avoid various slanders and insults from many people, he finally married his former lover who was still related to him as was his first wife. This marriage to Hajjah Asiah received various negative accusations from parties who did not know the ins and outs of the matter and also from parties who were not happy with him because it was related to the Cumbok War and the renewal in Aceh.<sup>26</sup>

The result of Abu Beureu-éh's cooperation with his third wife Hajjah Asiah, Allah has given him a son named Tgk. Haji Rusydi.<sup>27</sup> Teungku Muhammad Dawud Beureu-éh has

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<sup>23</sup> Interview with Tgk. Saifullah Dawud, biological son of Tgk. Muhammad Dawud Beureu-éh, Usi Dayah Beureunuen on August 12, 1997.

<sup>24</sup> Interview with Tgk. Saifullah Dawud, biological son of Tgk. Muhammad Dawud Beureu-éh, Usi Dayah Beureunuen on August 12, 1997. Interview with Fauzi Hasbi, former DI/TII fighter, Kuala Lumpur on February 26, 1998.

<sup>25</sup> The Cumbok War was a war between the people led by the Ulama and the Ulee Balang because of different attitudes towards the independence of the country headquartered in Cumbok Lam Meulo. regency Pidie . When Indonesia declared its independence, the Ulébalangs rejected it because they lost the power given by the Dutch colonialists, while the people wanted independence.

<sup>26</sup> Interview with Tgk. Mansur Ismail, former clerk of Tgk. Muhammad Dawud Beureu-éh, Beureunuen on August 11, 1997.

<sup>27</sup> Interview with Tgk. Saifullah Dawud, biological son of Tgk. Muhammad Dawud Beureu-éh, Usi Dayah Beureunuen on August 12, 1997.



now returned to the mercy of Allah on Tuesday night, Wednesday, June 10, 1987 at the Dr. Zainal Abidin Lamprit hospital in Banda Aceh and was buried behind the *Bait al-A'la Li al-Mujahidin Mosque* in the city of Beureunuen, one of the mosques that was ever built during his lifetime. He left without leaving behind a luxurious house, a large garden, a magnificent car except for only inheriting dozens of grandchildren and great-grandchildren from the ties of blood (family) and the ties of 'aqeedah (Islam) through various education and da'wah that were done during his life. *O people who have a soul that is always calm, still with their good faith and nature!. Return to your Lord in a state where you are satisfied (with all the blessings given), again pleased (with your Lord)!. And enter you in the group of My happy servants. And enter My Paradise. (Surah Al-Fajr verses 27-30)*

## FROM TRADITIONAL DAYAH HE THINKING MODERN

At a time when the country had not yet known modern education that had a perfect curriculum like today where most people were not yet interested in educational matters, especially general education. A young man named Muhammad Dawud bin Keuchik Cut Ahmad from Beureu-éh meunasah Dayah had been diligently studying religious knowledge from one Dayah to another<sup>28</sup>. From several Dayahs where he had studied, the Teungku at the Dayah acknowledged his intelligence and cleverness so that Muhammad Dawud was quickly sent to a Dayah with a higher level of education. He studied through Dayah education only including Dayah Tgk. Lampoih Sanggét in Adan Meunasah Jumphoih. Because of his intelligence and extraordinary influence, since he was little he was called Teungku<sup>29</sup> by the people in his place<sup>30</sup>

As is common for Acehnese, the basic education for each child is given by their own parents, so too with Muhammad Dawud who had already been educated and taught by his

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<sup>28</sup> Dayah is a traditional educational institution that specializes in religious education in Aceh, in Malaysia it is called Pondok and in Java it is called Pesantren.

<sup>29</sup> Teungku is a title and title for clerics in Aceh, it also means brother for the Acehnese people. Tgk. Chik is a Great Ulama who is influential in society such as Tgk. Chik Di Tiro, Tgk. Chik Di Awe Geutah and Tgk. Chik Di Beureu-éh.

<sup>30</sup> Interview with Tgk. H.A.R Hasyim, a close friend of Tgk. Muhammad Dawud Beureu-éh, Sabang on August 6, 1997.



parents the basics of Islam before being sent to Dayah. After that, they sent their children to Dayah-dayah or educational places in the homes of a blacksmith to gain more knowledge besides being proficient in reading the Quran and writing Arabic letters.

Likewise, Muhammad Dawud's educational journey after studying with his parents, he began to enter the first Dayah in Meunasah Sagoe Beureu-éh, a Dayah very close to his village. Because he was considered an intelligent student in this Dayah, the Dayah leader allowed him to move to a slightly higher Dayah in Titeue, Titeue Keumala District (now Titeue District). After some time in this place due to the same problem, he further improved his education at Dayah Gampong Lhang Tijue Balèè Ruba, now Meunasah Masjid Runtoh under the leadership of Tgk. Haji Ahmad. Because he felt that what he had learned had become commonplace for him, he turned his attention again to a Dayah in Paleue led by Tgk. Lamlagang and here he sought for some time before moving to his last place of study at Dayah Mon Ara, Kembang Tanjung District.<sup>31</sup>

All the Dayahs he occupied were famous Dayahs and had high levels of education in Aceh at that time, all the Dayah leaders acknowledged his intelligence and cleverness so that many of the Acehnese scholars at that time felt attracted to him and placed a lot of hope in him. It turned out that with the capital of family education coupled with Dayah education alone, Muhammad Dawud who at that time had become the attention of many people when people were still very attached to matters of superstition, heresy, polytheism, superstition and blind taqlid had been able and successfully changed the level of thinking of the ummah from ancient thinking to modern thinking.

This is the matter that traditional scholars such as; Tgk. Haji Hasan Krueng Kale, Tgk. Abdussalam Meuraxa, Tgk. Haji Makam Gampong Blang, Tgk. Syekh Muhammad Said from Sigli and Tgk. Haji Muda Wali from Labuhan Haji and his students today are not

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<sup>31</sup> Interview with Teungku. Mansur Ismail, former clerk of Tgk. Muhammad Dawud Beureu-éh, Beureunuen on August 15, 1997. Interview with Tgk. A.R.Hasjim, close friend of Tgk. Muhammad Dawud Beureu-éh Sabang on August 6, 1997. Interview with Tgk. Muhammad Yus, former General Chairman of the Aceh United Development Party, Banda Aceh on July 31, 1997.

happy with him,<sup>32</sup> and some even badmouth him on certain occasions. It is something special that he has and is rarely possessed by others is based on his educational background at Dayah which was not yet familiar with the modern world at that time, he has emerged as a reformer whose knowledge is no less than other reformers and scholars in the modern era today.<sup>33</sup>

What was even more extraordinary for him was that no cleric who had gone abroad to study at that time had the idea to change the level of education of the Acehnese people from an education system that was only tied to matters of Islamic religious knowledge to broader matters that encompassed various disciplines, both social sciences and natural sciences. However, he, who only had a traditional dayah education, had thought far to improve the level of thinking of the Acehnese people, together with his friends, had realized modern education such as Madrasah Sa'adah in Blang Paseh Sigli, Al Muslim in Matang Geulumpang Dua, Normal Islam in Bireuen and other madrasahs in almost all corners of the land of Aceh. These efforts were made based on the results of his reading of various books and magazines published by Ikhwan Al-Muslimin.<sup>34</sup>

This is what makes traditional scholars who still hold strongly to the old ways of leading their communities feel threatened, because they still like to revive and propagate some things that are clearly contrary to Islam in addition to other dubious matters such as; reviving the culture of *Peusijek* (plain flour), *Khanduri Blang* (pots in rice fields and fields), *Khanduri La-ôt* (pots in the sea), praying to graves, asking students to always kiss their hands, declaring the Wahhabi understanding as infidels, declaring those who do not recite the dawn qunut and those who do not perform the twenty-rak'ah tarawih prayer as infidels and similar matters.

On the other hand, the Uleebalang hated their struggle because they were afraid that if the Acehnese became smart, they would no longer submit and obey them as small rulers

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<sup>32</sup> M. Nur El Ibrahimy (1986), *Teungku Muhammad Dawud Beureu - êh*, Jakarta: Gunung Agung, p.. 167.

<sup>33</sup> Interview with Suhailuddin Batubara, former young officer of the DI/TII Aceh military, Kuala Lumpur on 24 July 1997.

<sup>34</sup> Interview with Tgk. Muhammad Yus, former General Chairman of the Aceh United Development Party, Banda Aceh on July 31, 1997. Interview with Tgk. Ma'mun Dawud, biological son of Tgk. Muhammad Dawud Beureu-êh, Jakarta on November 11, 1997. Interview with Zulkifli Amin, Lecturer at the FKIP Unsyiah, Lamingin Banda Aceh on August 2, 1997.

in their respective regions. They tried to keep the Dutch in Aceh to lead Aceh on the grounds that the Acehnese people were not yet able to take care of themselves. With this reason, they remained agents and lackeys of the Dutch in Aceh. Meanwhile, Teungku Muhammad Dawud Beureu-éh and his friends tried hard to advance the Acehnese people through modern education so that the Acehnese people would be able to fight the infidel Dutch and be able to control their own fate instead of joining and becoming lackeys of the Dutch.

These two groups have opened provocations against the struggle of Teungku Muhammad Dawud Beureu-éh since the beginning of his struggle and have not ended until all of these figures have passed away. This is because many of the descendants of Uleebalang and students of traditional scholars continue the provocation whenever and wherever they are. As a reformer and modern scholar, he never gave in to all the obstacles and challenges faced during his life. Something very special and extraordinary possessed by a figure and scholar who only had a traditional Dayah education and never had a public school education or modern education as is common with other figures and scholars in the country.

## EDUCATIONAL REFORM EFFORTS

All the educational institutions he had established were personal endeavors which were then channeled into the PUSA (All Aceh Ulama Association) container, this was because he was trusted by his friends to lead the organization. Through that organization he established madrasahs as a transition from the dayahs he had developed in the past. In these madrasahs, science, English and other general subjects were taught. The position of the old school and dayah curriculum was immediately updated by his followers.<sup>35</sup> So that it is recorded in history that at the end of the colonial period and at the beginning of the independence period, only PUSA education was of better quality and almost all the people sent their children there.

Many Islamic boarding schools and madrasahs grew before and when he led PUSA, such as Madrasah Nadatul Islam (MADNI) which was founded in 1928 by Tgk. M. Nur El

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<sup>35</sup> Fachry Ali (1992), *The Crisis of Liberal Democracy, Boyd R Compton's Secret Letters* , Jakarta: LP3ES, p. 153.

Ibrahimi in Idi,<sup>36</sup> Islamic School by Tgk. Abdul Wahab in Seulimeum in 1926, Madrasah Ahlussunnah Wal Jama'ah by Syed Husein in 1926 in Idi, Al Muslim by Tgk. Abdurrahman Meunasah Meucap in Peusangan in 1930, Jami'atuddiniyyah Al-Mustaslah by Tgk. Syekh Ibrahim Jadam (Ayahanda) in Montasik at the end of 1931.<sup>37</sup>

In addition, there are also other Madrasahs such as the Simpang Ulim Islamic Madrasah under the leadership of Tgk. Mahmud, the Madrasah in Cot Meurak under the leadership of H. Affan, the Madrasah in Geurugok under the leadership of Tgk. Yusuf, the Madrasah in Geudong under the leadership of Tgk. Hanafiah, and many others.<sup>38</sup> While the dayahs and Madrasahs that he directly built are:

**a). Dayah at Usi Meunasah Dayah.**

After studying for several years at several Dayahs in Pidie district such as Meunasah Sagoe Beureu-éh, Dayah in Ie Leubeue, Dayah in Titeue, Dayah in Tijue and Dayah in Paleue, he settled at Usi Menasah Dayah after choosing the widow Halimah to be his first wife in the year 1914. In this village he founded his first Dayah by working hard to improve the local community who really liked to gamble, cockfight and a number of other forbidden acts. This hard work sparked a fight with Ulèbalang Umar Keumangan as the ruler in the area.<sup>39</sup> However, all of that could be resolved by Teungku Muhammad Dawud Beureu-éh well and the people began to side with him by abandoning the orders of the Keumangan ruler. The results of his education in this first Dayah began to be smelled by the rulers throughout Aceh and they began to worry about the emergence of this modern cleric.

At first, most of the Usi people believed in suluk, which was based on the teachings of Al Hallaj, who is famous in the history of Sufism. They were determined that Allah, Muhammad, and Adam are essentially one, like cloth, thread and cotton. However, with

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<sup>36</sup> James T. Siegel, *The Rope of God*, London, England: University of California Press, 1969, p.. 96.

<sup>37</sup> Anthony *The Blood of The People*, Kuala Lumpur: Oxford University Press, 1979, p. 23. Interview with Prof A. Hasjmy, former Governor of Aceh, Keutapang Banda Aceh on 1 August 1997. Alfian, *Op Cit*, p.. 84.

<sup>38</sup> SS Djuangga Batubara, *Op Cit*, p. 22.

<sup>39</sup> Interview with Tgk. Mansur Ismail, former clerk of Tgk. Muhammad Dawud Beureu-éh, Beureunuen on 26 August 1997. Anshari Thayib (1982), "Dawud Beureu-éh On The Other Side", *Jawa Pos*, p. 6.

continuous education and guidance from Teungku Muhammad Dawud Beureu-éh, they were all able to be drawn to the right path.<sup>40</sup>

Dayah which is located quite far from the city day by day its influence is getting wider beyond the Aceh region and its fragrance is almost all over Sumatra. And because of this factor, many seekers from outside Aceh flooded the village which was once full of gambling experts.

Here he also based his headquarters in an effort to spread da'wah throughout the land of Aceh, whoever wanted him to preach in a place, then this is where the person looked for him.

This Dayah was truly the main milestone of his success in changing the way of life of the community from the way of life of ignorance to the way of life of Islam. The success of his dakwah also began from here where the Ulèbalang began to doubt and fear his movements. They were afraid because he was spreading the commandments of Allah which they had long abandoned. They were afraid because he was present to free the community which they were being forced to. They were afraid because he was present with a number of teachings of Muhammad Rasulullah PBUH which they had long denied. As a result of that Ulèbalang Umar Keumangan sought various ways to reject his presence in his leadership area, finally another nobleman Teuku Raja Keumala who was wise and impartial took the initiative to invite him to establish a new place of study in Tapak Tuan Aceh Selatan and then in Lhok Seumawe.<sup>41</sup> In that place he taught the Quran to the local people for some time and then returned to Beureunuen.

#### **b). The Jam'iyah Diniyyah Madrasah in Garot**

After his name became famous and popular because of the many students from Dayah in Usi Masjid, and was famous for his preaching which was very much liked by the

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<sup>40</sup> Mr. Nur El Ibrahimy (1986), *Teungku Muhammad Dawud Beureu - éh*, Jakarta: Gunung Agung, p. 229.

<sup>41</sup> Anthony Reid, *The Blood of The People*, Kuala Lumpur: Oxford University Press, 1979, pp. 23-24. Interview with Tgk. Yusuf Harun, former DI/TII Aceh military troops, Banda Aceh on 5 August 1997. Interview with Tgk. Ibrahim Busu, former student of Tgk. Muhammad Dawud Beureu-éh, Iboih Kembang Tanjung on 13 August 1997. Interview with Prof A. Hasjmy, former governor of Aceh, Keutapang Banda Aceh on 1 August 1997. <sup>42</sup> James T. Siegel, *Op Cit*, p. 96. Anthony Reid, *Op Cit*, p. 23. SS Djuangga Batubara, *Op Cit*, p. 22.

community, his struggle continued to move to a further stage with a more modern way. In 1930 after returning from Tapak Tuan and Lhok Seumawe, he re-established another modern educational institution with the name Madrasah Jam'iyyah Diniyyah in Garot (now in the Indrajaya District).<sup>42</sup>

This madrasah was present in a very uncertain political situation because the mission and vision of Teungku Beureu-éh had been smelled by the Ulèbalang and also the Dutch with the popularity of its first education Dayah in Usi Masjid. Finally, after receiving many challenges from certain parties, this madrasah was forced to move to Pidie town near Sigli. However, here too it turned out that there were still many obstacles and challenges, finally once again moving place with a change of name at the same time, namely Madrasah Sa'adah Abdiyah in Blang Pasèh (east of the city of Sigli).<sup>42</sup>

### **c). The Jam'iyyah Diniyyah Madrasah in Pidie**

This madrasah was established a year after the madrasah was established in Garot, this madrasah as explained above was a transfer from the madrasah in Garot because of the unstable political conditions at that time. Therefore, its age was not too long because it continued to be followed and challenged by the Uleebalang who were very angry with Teungku Muhammad Dawud Beureu-éh on the one hand and the Dutch who were colonizing Aceh on the other.

Because this place was a transitional place and still within the reach of the Ulèbalang, this madrasah did not last long. Because there were always threats and challenges from them, once again Teungku Muhammad Dawud Beureu-éh made a short migration from the west of Sigli city to the east of the city, namely behind the fish market and next to the river today.<sup>43</sup>

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<sup>42</sup> Interview with Tgk. Ma'mun Dawud, biological son of Tgk. Muhammad Dawud Beureu-éh, Jakarta on August 29, 1997. Interview with Tgk. AR Hasjim, close friend of Tgk. Muhammad Dawud Beureu-éh, Sabang on August 6, 1997. Interview with Tgk. M. Nur El Ibrahimy, former secretary of PUSA, Jakarta on August 30, 1997.

<sup>43</sup> Interview with Tgk. Yusuf Harun, former member of the DI/TII Aceh military forces, Banda Aceh on August 5, 1997.

#### d). Sa'adah Abdiyah Madrasah in Blang Pasèh

Madrasah Sa'adah Abdiyah was founded in 1931<sup>44</sup>, after failing to defend the Madrasah Jam'iyah Diniyyah in Pidie from various disturbances by parties who were against Islamic renewal and progress. Unlike the madrasahs in Garot and Pidie, the madrasah in Blang Paseh growing and developing rapidly to become a representative educational institution for the Acehnese people in general and the Pidie Regency people in particular.

It was in this Madrasah that Teungku Muhammad Dawud Beureu-éh educated many of his highly capable cadres. This Madrasah is also very famous among the other dayahs and madrasahs under his guidance. Because of its excellent quality, this madrasah continues to develop so that The Dutch came to try to tear it down.

In general, there are no people who have studied at this madrasah who have not been successful. Most of them become teachers, qadi , judges, regional leaders, scholars and so on. Some of them are still alive today. Many of them also establish their own education in the places where they live, from these branches they can also produce many more knowledgeable people.<sup>45</sup>

After the dayah in Usi meunasah dayah developed rapidly which could raise the good name of Teungku Muhammad Dawud Beure-éh for the Aceh region and its surroundings, then the same period reappeared with the quality and fragrant name of Madrasah Sa'adah Abdiyah in Blang Paseh after so many years. Since then his name has continued to soar high in the land of Aceh which is famous for the **Land of Rencong** . And because of that he continued to gain the trust of scholars and also the common people until he became the leader of PUSA, Military Governor, Governor of Aceh and leader of DI/TII and the Islamic Republic of Aceh.

After the birth of this madrasah in Blang Paseh, hundreds of other madrasahs were unexpectedly established in every place throughout Aceh which were founded by their

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<sup>44</sup> M. Nur El Ibrahimy, *Op Cit* , p.. 229. Alfian, *Op Cit* , p.. 84. SS Djuangga Batubara, *Op Cit* , p.. 22.

<sup>45</sup> Interview with Tgk. AR Hasjim, a close friend of Tgk. Muhammad Dawud Beureu-éh, Sabang on August 7, 1997.  
Interview with Tgk. Abdul Hamid Ali, a Tijue community figure, Tijue Sigli on September 10, 1997.



respective local communities. As a result, there were not enough teachers to teach at these madrasahs, so the PUSA leaders were forced to think more seriously by working hard to create a special school for prospective teachers called Normal Islam in Bireuen.<sup>46</sup>

#### **e). Islamic Normal Institute in Bireuen**

This madrasah is the only education established by PUSA to educate prospective school teachers who have developed throughout Aceh. The birth of this madrasah was driven by the sense of responsibility of the ulama towards the education of the people who have established new madrasahs in various places, one of which is the result and product of the Blang Paseh madrasah. It is hoped that with the existence of this Islamic Normal, the shortage of teachers in these new madrasahs can be overcome immediately.

Starting from this background, on December 27, 1939, the ulama who were also leaders of PUSA, after consulting with various parties, founded the Normal Islam Institute in Bireuen district. North Aceh (now Bireuen district) with its director Tgk. M. Nur El Ibrahimy, a young graduate of Al-Azhar, Egypt. The inauguration plan was earlier but because the Dutch authorities did not agree with Tgk. M. Nur as its director because he had opposed the Dutch when he led MADNI in Idi. However, with the guarantee of Ampon syik Peusangan and Teungku Muhammad Dawud Beureu-éh, the Dutch finally allowed it.<sup>47</sup>

The teachers who taught at this madrasah consisted of PUSA people themselves and people selected by the PUSA leadership. Tgk. M. Nur himself, apart from being the director, also taught religious subjects, while Abdul Gani Usman (Ayah Gani) and T. Muhammad Peusangan (T. Chik Mohd Johan Alamsyah's cousin) who graduated from the Law College (Rechts Hoge School) taught general subjects. Other teachers were: Tgk. Ismail Yakub, Tgk. Banyak Abu Lam

U (Abu Indrapuri's younger brother), Tgk. Marzuki, and others. The first students at this madrasah were: Hasan Muhammad Tiro, Ismail Taib, Zainal Abidin Tiro, Zaini Bakri, Daud

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<sup>46</sup> Interview with Tgk. M. Nur El Ibrahimy, former secretary of PUSA, Jakarta on August 30, 1997.

<sup>47</sup> Anthony Reid, *Op Cit*, p. 27. Hasan Saleh (1992), *Why Aceh is in Turmoil*, Jakarta : Grafiti, p. 17. SS Djuangga Batubara, *Op Cit*, p. 24. Alfian, *Op Cit*, p. 85.

Hasan, Hasballah Haji, Ismuha, and AR Hasjim. Most of them were very intelligent and clever.<sup>48</sup>

To present lessons to their students, the teachers first think of a curriculum that is directly related to Islamic education. So there is no external influence on teaching in this madrasah, perhaps this is what causes the very satisfactory results. The Dutch or Ulèbalang only monitor from a distance the course of education in this madrasah, while they cannot do anything.

However, when the madrasah was first established, which was planned to be opened on December 15, 1939, the Dutch had banned it because they did not agree with the director who they considered a politician. The Dutch were afraid that this madrasah would become a place for the people to do politics against them. In conditions like this, the PUSA Central Leadership held a meeting and decided to send its highest leaders, Teungku Muhammad Dawud Beureu-éh and Tgk. Abdurrahman Meunasah Meucap to meet the Dutch Assistant Resident in Sigli. The result of this meeting was that Normal Islam could be officially opened two weeks later, namely on December 27, 1939.<sup>49</sup>

Another story tells about the dialogue between Teungku Muhammad Dawud Beureu-éh (TMDB) and the Dutch Resident Assistant (ARB) when Normal Islam was banned from operating. TMDB had prepared a number of large young men with their Acehnese *rencong* standing in front of the assistant's house, while he went inside to have a dialogue, here is the quote:

TMDB: Mr. Assistant Resident, tomorrow I want to inaugurate the Islamic Normal School.

I hope you can issue a permit, and please don't hinder my efforts.

ARB: Oh, I don't mind at all, but the Ulèbalang in this country don't agree with schools like that (while opening files and showing letters of objection from the Uleebalang) .

TMDB: Mr Resident Assistant, I don't know Ulèbalang, I know that you are in charge here and I just want my school to run tomorrow. If you prevent the establishment of this

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<sup>48</sup> Interview with Tgk. M. Nur El Ibrahimy, former secretary of PUSA And Director of the Normal Islam Institute Bireuen , Jakarta on August 30, 1997. Batubara, *Op Cit*, pp. 25-26.

<sup>49</sup> SS Djuangga Batubara, *Ibid*, pp. 25-26.

school, I cannot guarantee your safety in this country. Sir, do you want proof? I will prove it today, not tomorrow or the day after that. Please look at the situation in front of this building.

Seeing the condition of the young men who were ready in front of his house, the Dutch Assistant Resident became nervous and afraid. And the permit was immediately issued.<sup>50</sup> Many of the graduates of this madrasah became leaders and figures in society such as AR Hasjim who was once the General Chairman of the MUI. Sabang City, Ismuha was once the Rector of IAIN Ar-Raniry and IAIN North Sumatra, Hasballah Haji was once a military commander, Daud Hasan was once a military commander and imam of the Baiturrahman Grand Mosque in Banda Aceh, Zaini Bakri was once the Regent of East Aceh and Greater Aceh, Zainal Abidin Tiro was once the Minister of Justice of DI/TII Aceh, Ismail Taib as a cleric and community figure and Hasan Muhammad Tiro who became the leader of the Free Aceh Movement (GAM).<sup>51</sup>

#### **f). Al-Muslim Madrasah in Matang Geulumpang Dua.**

This madrasah was actually established earlier by Tgk. Abdurrahman Meunasah Meucap in Matang Geulumpang Dua in 1926, which was long before the birth of PUSA. However, because he himself was the driving force behind the birth of PUSA, the school was automatically managed by PUSA. under the leadership of Teungku Muhammad Dawud Beureu-éh when PUSA had done much for the advancement of national education.

Unlike other madrasahs that we have mentioned above which today are only their names in memory and may also be a memory, Madrasah Al-Muslim still has people who continue it until now in the form of an Al-Muslim College in the same place. And there are not a few students who study there, especially those who are already tied to duties in the area so that it is not possible to go to study elsewhere such as Banda Aceh.

All education established and sponsored by Teungku Muhammad Dawud Beureu-éh aims to improve the level of education and skills of the nation. He was very upset with the attitude and method of the government that established secular education throughout the

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<sup>50</sup> *Ibid* , pp. 27-28.

<sup>51</sup> Interview with Tgk. M. Nur El Ibrahimy, former secretary of PUSA, Jakarta on August 30, 1997.

country which was very far from the education system he had established through the PUSA platform in the past. This attitude was evident when he encouraged his son Tgk. Ma'mun Dawud and his personal bodyguard Muhammadiyah Sagob to establish a school in the Bait al-A'la li al-Mujahidin Beureunuen Mosque complex which was similar to the school in Blang Paseh before. He told them in the Mosque: Hey Ma'mun, Hey Muhammaddiyah, establish a school like the Blang Paseh school here, I don't know what the current government means , if we establish MIS (Private Primary School Madrasah) they build SD (Primary School).<sup>52</sup>

In addition to the education mentioned above, Teungku Muhammad Dawud Beureu-éh also had the opportunity to establish an Islamic Middle School (SMI) in Kutaraja, namely shortly before the outbreak of the DI/TII incident in Aceh. Because of the rush to rebel against the Soekarno regime in 1953, this school did not last long. In fact, the results achieved by students here were very satisfying and this was the only Islamic middle school (sanawiyah) in Aceh at that time.<sup>53</sup>

#### **OTHER EFFORTS TO EDUCATE THE UMMAH**

As a cleric, leader, fighter and reformer, Teungku Muhammad Dawud Beureu-éh apart from providing formal and official education , he also taught the Qur'an and preached informally to everyone who was deemed necessary. The recitations held at Tapak Tuan and at Uteuen Bayi Lhok Seumawe are an action while diving and drinking water.

The studies presented to every person are based on the Quran and Sunnah as the main sources of law in Islam. He is very unbound by the thoughts and opinions of Western scholars and never raises their opinions in any of his discussions. Regarding political matters, he is very influenced by the politics of *the Muslim Brotherhood* , his reading

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<sup>52</sup> Interview with Muhammaddiyah Sagob, former bodyguard of Tgk. Muhammad Dawud Beureu-éh, Arriving at the Beureunuen Mosque on August 15 1997. For more complete information about this Dayah, please see, "A Dayah for Children and Grandchildren", *Serambi Indonesia* , Friday 19 July 1996, p., 7.

<sup>53</sup> Interview with Tgk. M. Nur El Ibrahimy, former secretary of PUSA And ex- Director of the Normal Islam Institute Bireuen , Jakarta on August 30, 1997 .

material is the book of interpretation *Fi Dhilal al-Qur'an* by Sayyid Qutb, and the hadith; "*You know better about your worldly affairs* " is his guiding principle.<sup>54</sup>

His preaching was solely concerned with *amar ma'ruf nahi munkar* , wherever and whenever he preached he always invited the people to do good and leave what was munkar, except during the time leading up to the 1953 rebellion which required him to preach harder because the conditions required it. His tarbiyah and preaching were carried out anytime and anywhere, he did not choose a place and time to deliver his preaching and tarbiyah if deemed necessary. In fact, he once preached 70 times in a period of 25 days around Aceh.<sup>56</sup>

His da'wah and training began when he left teaching the Qur'an in several dayahs, continued until he reached adolescence and got married, had grandchildren and greatgrandchildren, until he met his death to face the Almighty Creator. In carrying out his duties as a da'i, he never asked for a reward from anyone, except only hoping for the blessings of Allah SWT alone.

That is the main factor that made him use his time to preach and educate whenever and wherever. When leading the people in a cooperative effort, before and after he preached on various issues, while in a cooperative effort he carried out his educational mission. When talking to someone or with a crowd, he always corrected their words and behavior that contradicted the Sharia. When he was respected excessively such as kissing his hands and knees, he asked that person to kiss the hands and knees of his parents. If he was preaching and someone spoke, he was very angry and calmed down the conversation first before his preaching resumed.

So his type of study and da'wah never asked for an official forum unless there was an official event at that time such as Maulidurrasul, Israk Mi'raj, inauguration of the Mosque and so on. In this way, the smoothness and freedom of launching the Divine revelation was easier and more comfortable. This is what distinguishes his way of da'wah and tarbiyah from the way of others who sometimes really expect gifts from humans.

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<sup>54</sup> Interview with Tgk. M. Nur El Ibrahimy, former secretary of PUSA, Jakarta on August 30, 2007.

<sup>56</sup> Anshari Thayib, *Ibid* . M. Nur El Ibrahimy, *Op Cit* ., p.. 241.

## CONCLUSION

One extraordinary advantage that Teungku Muhammad Dawud Beureu-éh has is his success in traditional dayah so that he successfully realized modern education. His educational background is purely traditional which was carried out successively from one dayah to another in Aceh, but the ability of a traditional dayah alumni like him was able to realize a number of modern educations in Aceh. This is something extraordinary for him.

From that traditional dayah he also emerged as a great leader for Aceh and Indonesia. He was once the commander of the mujahidin army during the resistance against the Dutch colonialists when the Dutch colonized Aceh and Indonesia in the era of 1945-1948. Then he was trusted by the ulama to lead the All Aceh Ulama Association (PUSA) on May 5, 1939 for a very long period until the outbreak of the Darul Islam/Tentera Islam Indonesia (DI/TII) movement. Furthermore, he was also trusted to become the Military Governor for the Aceh, Langkat and Tanah Karo regions by the Indonesian government in 1947-1949.

Then when his term of office as Military Governor ended, he was also appointed as Governor of Aceh by the Aceh People's Representative Council in 1950. And finally, when Indonesia had been oppressive towards Aceh, the Acehnese people rebelled against Indonesian oppression, also led by him in the DI/TII Aceh forum which was later renamed the State of Aceh/Islamic State of Indonesia (NBA/NII) and finally the Islamic Republic of Aceh (NRIA) on September 21, 1953.

All of this was gradually passed by Teungku Muhammad Dawud Beureu-éh in accordance with the requests of the ummah until he became a great leader and scholar for the ummah in his time. His extraordinary ability in the field of leadership was unmatched at that time. His mastery of religious and general sciences also exceeded other scholars, his courage and agility in the political field could not be matched by other people of his time so that his name and personality really emerged and stood out to the surface so that it impressed many people.

All of that became extraordinary for him because the educational background that he had ever gone through was only in a traditional father in Aceh alone. However, his abilities surpassed those who received modern education even abroad. So he started from a

traditional dayah, his career was high on the surface so that he was able to realize several modern educations that succeeded in educating many Islamic cadres in Aceh such as graduates of education in Blang Paseh Sigli and Normal Islam in Bireuen who later became scholars and leaders in Aceh such as. Ismuha, Hasan Tiro, Ismail Taib, Zainal Abidin Tiro, Zaini Bakri, and others.

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