



# JUPIIS: Jurnal Pendidikan Ilmu-ilmu Sosial

Available online <http://jurnal.unimed.ac.id/2012/index.php/jupiis>

## EXISTENCE OF GENERAL COURSES: A STUDY OF ACEHNESE HISTORY AND CULTURE AS A COMPULSORY SUBJECT AT SAMUDRA UNIVERSITY

Usman<sup>1</sup>, Bachtiar Akob<sup>2</sup>, Rahmatsyah<sup>3</sup>, Asnawi<sup>4</sup>, Bukhari<sup>5</sup>, Zulfiani<sup>6</sup>

Departement of History Education, Faculty of Education Science, Universitas  
Samudera, Langsa, Indonesia<sup>1235</sup>

Departement of Primary Teacher Education, Faculty of Education Science,  
Universitas Samudera, Langsa, Indonesia<sup>4</sup>

Departement of Law Science, Faculty of Law Science, Universitas Samudera, Langsa,  
Indonesia<sup>6</sup>

[usbram@unsam.ac.id](mailto:usbram@unsam.ac.id)<sup>1</sup>, [bachtiarakob61@gmail.com](mailto:bachtiarakob61@gmail.com)<sup>2</sup>, [rachmatsyah@unsam.ac.id](mailto:rachmatsyah@unsam.ac.id)<sup>3</sup>,  
[asnawi@unsam.ac.id](mailto:asnawi@unsam.ac.id)<sup>4</sup>, [bukhari@unsam.ac.id](mailto:bukhari@unsam.ac.id)<sup>5</sup>, [zaulfiani@unsam.ac.id](mailto:zaulfiani@unsam.ac.id)<sup>6</sup>

Accepted: November, 18<sup>th</sup> 2023

Published: December, 3<sup>rd</sup> 2023

### Abstract

In the vision and mission of Samudra University "to become an independent and superior state university and prepare quality and competitive human resources". One of them is efforts to develop and improve the quality of general courses, including the history and culture of Aceh, in line with the Tri Dharma of Higher Education, including education, research, and community service. The aim is to prepare students to become members of society who have academic and professional abilities and are able to develop and create science and art, especially within the Samudra University environment. In accordance with Chancellor's Decree Number 95/UN54/M/2022 concerning the History and Culture of Aceh, it is a mandatory subject for students, with the principle of exploring and instilling the character values of Acehese customs and culture according to sharia. This is closely related to the principle of Acehese Specialty previously stated in Law Number 1/Missi/1959 in the fields of customs and culture, religion, and education. In the course of its history, after half a century, in 2000, the Implementation of Islamic Law was implemented in Aceh and confirmed by Qanun No. 9 of 2008 concerning the development of traditional life and customs, which describes actions and habits that have prevailed in society and are used as guidelines for daily life in Acehese society. In line with these provisions, Samudra University empowers one of the general subjects: the history and culture of Aceh, which must be taken by every student so that they can improve quality and produce professional graduates at Samudra University. The method used is descriptive analysis with a qualitative approach. Researchers collect data through a literature review and analyse it using content or material analysis techniques. Stages of data analysis through data reduction techniques, data presentation, and drawing conclusions. In addition, the development of general subjects such as Acehese history and culture can be implemented by lecturers independently. The use of course material can be used to introduce the historical heritage, customs, and culture of the Aceh Darussalam Kingdom to the Acehese generation and students as academics on the Samudra University campus.

**Key words:** *General Course, History, Culture, Acehese*

**How to Cite:** Usman., Akob. B., et al. (2023). Existence of General Courses: A Study of Acehese and Culture as A Compulsory Subject at Samudera University. JUPIIS: Jurnal Pendidikan Ilmu-ilmu Sosial (174-186)

## INTRODUCTION

The Aceh region is part of the Unitary State of the Republic of Indonesia, as stated in Article 32, "The government promotes Indonesian national culture (UUD, 1945). In this regard, Aceh, which is steeped in Islamic customs and culture, is part of a diverse culture with the principle of "Bhinneka Tunggal Ika". Therefore, Aceh is more of a unit that can stand alone with the customs of other regions in the Unitary State of the Republic of Indonesia. In Ismuha's (1988) study, "there were dozens of customs and cultures created by Sultan Iskandar Muda, who, after he died, was called Poteu Meureuhom as the sultan who once ruled in Aceh and parts of the Malacca Strait area in the 17th century AD". And the law is handed over to the Ulama, namely "Adat Bak Poteu Meureuhon, Hukom Bak Syiah Kuala. Socially, both customs and culture: these two pillars, the Sultan and the Ulama, as institutions that hold customs and implement Qanun and Reusam, are interrelated and influence each other in efforts to implement and run the government, starting from the Sultan, Uleebalang, and Imeum Mukim to the Geuchik throughout the Kingdom of Aceh Darussalam nowadays (Zainuddin, 1957).

Based on these two pillars, Adat Bak Poteu Meureuhon and Hukom Bak Syiah Kuala, in fact, the Aceh region is in line with its nickname "Serambi Mecca", because the basic teachings of Islam originate from Arabia (Mecca), once implemented by the sultan Iskandar Muda. Moreover, the Aceh region is located at the gateway to Southeast Asia (strategic) at the westernmost tip of the island of Sumatra and was the first entry point in the spread of Islam and also the centre of the first Islamic kingdoms in Indonesia, especially the Islamic kingdoms of Peureulak and Pasai Ocean. Even regions that play a bigger role in contributing to the Southeast Asian Islands Another name for Aceh is "Capital Region," which has strong authority to defend the sovereignty of the Republic of Indonesia from the Second Dutch aggression (1945–1949) and "Special Region," according to special regulations in force and recognised by the Indonesian government after the resolution of the Darul Islam conflict (DI), and is the only region that received special privileges in terms of history, customs, and religion in 1959 (Nur El-Ibrahmy, 1986). According to Iskandar Norman (2021), it is explained that "Aceh's

specialties, through the Decree of the Prime Minister of the Republic of Indonesia No. 1/Missi/1959, dated May 25, were granted by the central government to fill the broadest possible right to autonomy, especially in the fields of customs, religion, and education. According to A. Hasjmy's (1986) study, Chairman Missi Hardi, Deputy Prime Minister of the Republic of Indonesia, issued a government decree regarding the change in the status of Aceh Province to the Special Region of Aceh, which has special features in terms of granting broad autonomy rights, including in the field of customary law. customs), for example, privileged (free) men wore Rencong around their waist as a characteristic of custom and culture as art or decoration for the people of Aceh at that time. This is also closely related, as stated in Law No. 18 of 2001, Article 1 (3), that Wali Nanggroe and Tuha Nanggroe are institutions and symbols of preservation, protection, and implementation of Aceh's life, customs, and culture, unifying the community in Nanggroe Aceh Darussalam Province.

As a follow-up to this, a study in the field of traditional Acehese clothing used by Acehese ethnicities or tribes as a tool or means to show the identity of the people of a region (Lasmana, 2021). Each region in Indonesia has traditional clothing, including Aceh, that has been passed down from generation to generation, not only for body protection but also for various positive meanings, life values, and as a medium of communication (Djuniwanti, 2022). The clothing regulations for the people of Aceh must cover their private parts and be loose. Apart from that, traditional Acehese clothing is usually decorated with various motifs (Haikal, 2021). Acehese motifs are not only beautiful but also a guide to people's lives. Currently, Aceh's basic motifs have undergone modern modifications, as seen in clothing, bags, kupiah, and bracelets (Maisarah, 2017). Acehese motifs can also be found in the illuminations of Al-Quran manuscripts. As one of the traditional and cultural heritages, traditional Acehese clothing needs to receive the attention of all parties to be preserved and promoted, so that all parties experience the impact of splendour in wearing and protecting the customs and culture in Aceh (Andeska, 2019). Apart from that, by preserving and improving the quality of diversity values to continue to maintain traditional Acehese clothing, it can strengthen the economy or livelihood of the Acehese people and can be

helped through creative businesses in traditional Acehese clothing. In the field of educational privileges, a university has been built, namely the Faculty of Economics, in Darussalam, while the central government in the field of religion states that every year during the fasting month of Ramadan, school activities are closed in Aceh (Andeska, 2019).

Meanwhile, in other areas of customs and culture, most of the people in Serambi Mecca or the Special Region of the past have forgotten the typical Acehese names. For example, Nyak wa (wawak), aneuk (son), sinyak (little brother), polem/adeun (brother), dara (girl), lakoe (husband), peurumoh (wife), mak (mother), and aboe (father) (Zainuddin, 2012). As a result of the development of modernization culture, of course the authorities or rulers in Aceh, down to the geuchik, played an important role in anticipating and reaccustoming to the names of typical Acehese names as heirs of endatu (ancestors). Leaders in all leading sectors have authority and urgency, which is very important in efforts to empower the characteristics of calling Acehese names according to Islamic law based on their Qanun.

Based on the above, Samudra University includes it in the General Courses (MKU) curriculum. History and Culture of Aceh is a compulsory subject at Samudra University, the aim of which is in line with the previous government regulations of the Special Region of Aceh Province. This is in synergy with Regulation Number 2 of 1990 concerning the Guidance and Development of Customs. Customs and customary institutions in the Special Region of Aceh Province should be a driving force for the Acehese community in an effort to increase the role, function, and preserve the unique customs and culture of Aceh with social, constitutional, and economic development, as well as seek and implement a national teaching system that is regulated in accordance with law (Fuad Hasan, 1992/1993).

## **METHODOLOGY**

The aim of this research is to analyse how lecturers in the General Course: History and Culture of Aceh at Samudra University introduce and apply regionally based learning media or lectures on the history and culture of Aceh about customs and culture in the Veranda of Mecca and Bumi Iskandar Muda

and/or regional areas. Aceh Special. The method used is a descriptive qualitative method of investigation and telling, analysing, and classifying; provision using survey techniques, interviews, questionnaires, observations, or case and comparative studies (Winarno Surakhmad, 1982). Based on that, researchers also act as key instruments in collecting data by visiting data sources directly. Research subjects were determined using a purposive technique (a sampling technique with certain considerations) chosen according to the research objectives (Sugiyono, 2010).

The subjects of this research were community leaders and the Aceh Traditional Council (MAA). The next data collection procedure is carried out through a literature review (content analysis) of books and journals, as well as documentation and even interviews. Furthermore, the method of collecting data using interview techniques must pay attention to several of the most basic things, namely (1) that the subject (respondent) is the person who knows best about himself, (2) that what the subject states to the researcher is true and trustworthy, and (3) that the subject's interpretation of the questions the researcher asked him was as intended by the researcher. This interview was carried out based on guidelines that had been created according to the desired interests, namely regarding certain information that was considered important to be carried out in depth (independent interview) (Sugiyono, 2010). Next, data validity standards in qualitative research refer to standards of credibility (trustworthiness), transferability (containing truth), dependability (can be accounted for), and confirmability (quality research results and coherence or interrelationship).

## **RESULT AND DISCUSSION**

### **1. Concept of Acehese History and Culture as a General Subject (MKU)**

In the development of the historical period, several terms emerged that were nicknamed in Aceh as Veranda of Mecca as one part of the general subject learning in the syllabus. In this historical concept, the MKU syllabus at Samudra University is formulated to transfer knowledge to students about the history of Aceh's existence from time to time as tamaddum and culture in the earliest spread of Islam in the developing and advanced archipelago. Through this General Lecture, it is

necessary to conduct research and explore the history of Aceh as a route into Islamic culture and religion in the 7th century AD, which was broadcast by Arab, Persian, and Gujarati missionaries by introducing Islamic teachings and shari'ah. So the position or role of Aceh at that time was very prominent in line with the entry and development of Islam in this area, which was brought by Arab and Gujarati traders towards the 9th century AD (Zainuddin, 2012). According to historical records, Aceh Veranda of Mecca was the first route or area for the entry of Islam in the archipelago and the emergence of the first Islamic kingdoms in Indonesia, namely Peureulak and Samudra Pasai. This is as stated by Renggo Astuti (1999): "It is in the city of Mecca, Saudi Arabia, that Muslims around the world come to perform the Hajj pilgrimage through the Veranda of Mecca (Aceh), which was the first gate for the entry of Islam, around the 13th century AD, and located in the Aceh region", known as "Seuramoe Mecca". According to Mawardi Umar (2021), the nickname "Veranda of Mecca for Aceh Province cannot be separated from the existence and influence of the Islamic kingdom of Aceh on the archipelago and the world". The nickname Veranda of Mecca for Aceh is actually an expression of appreciation from people in Southeast Asia, especially Muslims in the Southern Philippines (Mactan), Southern Thailand, Brunei, Gerisik, Banjar, as well as Tidore and Ternate. Precisely starting from the Peureulak, Samudra Pasai, and Peulanghahan areas (the centre of the Hajj rituals in the 12th and 13th centuries AD, or nine centuries or nine hundred years ago). Based on chronicles and history, the journey of the Hajj in ancient times, the function of the MKU (History and Culture of Aceh), explores and introduces the history of the beginnings of Hajj pilgrims who want to fulfil the fifth pillar of Islam, who must first transit to one of the areas or locations before continuing to the holy land. At first, prospective pilgrims in the archipelago or Indonesia did not go straight to Mecca, Saudi Arabia, but first stopped in Aceh. This is based on the study of H. Harun Keuchik Leumiek in his book "Tracing the Traces of Islamic History Through the Rituals of the Hajj and Umrah", After transiting to Tanah Aceh, the Hajj pilgrims depart by ship for Mecca. Because in the past, the Aceh region was a gathering place for prospective pilgrims from

neighbouring countries who wanted to continue their journey to Mecca Al Mukarramah to perform the Hajj (Unsam Centre for Historical and Ideological Studies, 2022).

After the withdrawal of the 1998 Military Operation, in the reform era of President BJ. Habibie, the Aceh region was the place where a Hajj pilgrimage was initiated for pilgrims from Aceh, Indonesia, to go to Saudi Arabia (Mecca). This is because in the past, there were pilgrims in Indonesia leaving via the Veranda of Mecca (Aceh) and the main route for Muslims in Asia Southeast. So the Indonesian government reopened it through Aceh, and the distance was shorter than the flight route. Currently, the Aceh Government and DPR Aceh have ratified Aceh Qanun No. 5 of 2020 concerning the organisation and management of the Hajj and Umrah Pilgrimage. Hajj pilgrims from both Aceh and Indonesia aim to carry out the fifth pillar of Islam for people who are able to carry out a certain series of worship in Baitullah (the house of Allah) and Masyair. Article 1 (13) states that the Province of Aceh is given special authority to regulate and manage its own government affairs and local community interests in accordance with the laws and regulations in the system and principles of the Unitary State of the Republic of Indonesia based on the 1945 Constitution of the Republic of Indonesia, which is led by a Governor.

Along with the above, based on historical concepts also through MKU, the history and culture of Aceh play an important role in studying that Aceh is famous as "Bumi Persada Iskandar Muda" based on its history during the time when the Aceh sultanate reached its peak of glory at the beginning of the 17th century AD. This is because the unique customs and culture of Aceh are great and famous, in line with Qanun Meukuta Alam, which is "customs like Poteumeureuhom and laws like Syiah Kuala; (Hasbi Amiruddin, 2017). In this connection, what is meant by Poteumeureuhom is Sultan Iskandar Muda (1607-1636 AD), while the ulama who accompanied Sultan Iskandar Muda as Qadhi Malikul Adil was not Syiah Kuala but Sheikh Syamsuddin As-Sumatrany (Ismuha, 1988). Related to the above, the emphasis on MKU learning is on the history and culture of Aceh, especially in the fields of civilization and culture, as well as the Islamic religion in Aceh,

which had a huge influence on state and social life, politics, and economics in Tanah Persada Iskandar Muda in the 17th century AD. Because the area covers most of the west and east coasts of Sumatra down to the Tanah Malacca Peninsula (Patani, Pahang, and Trengganau), So that the sovereignty of parts of Southeast Asia flies the flag of Alam Peudeueng belonging to the Kingdom of Aceh Darussalam; likewise, Deli, Asahan, and Riau to Nias Island/Pulau Banyak (Sibolga) and other small islands and also to Bengkulu became the hegemony area of Aceh, which was the Aceh Darussalam empire at that time (Usman Ibrahim, 2003). Apart from that, the kingdom of Aceh Darussalam also partnered with the Islamic kingdoms of Turkey-Asia and the Netherlands (non-Muslim) in Europe as friendly countries or had established partnerships with foreign countries at that time.

Apart from that, MKU: History and Culture of Aceh to raise the status of the Aceh region as a sharia-compliant country and the customs and culture of the Islamic religion to be emulated in the rest of Indonesia This is as stated in the Qanun Meukuta Alam, with the term "Hukoom Ngon Adat, Lagee Zat Ngon Sifeuet," which means that law and custom are attached and tug-of-war cannot be separated. In the next saying, "Adat Meukoh Reuboeng, Hukom Meukoh Purih, Adat Jeuet Barangkahoe Takeong, Hukom Hanjeuet Barangkahoe Takih". This means that customs can be cut, like cutting reubong or hukom, and customs can be regulated just like that, but laws cannot be regulated with arbitrary actions but are mandatory based on the holy book Al-Qur'an and Hadith (Zainuddin, 1966). Based on the historical studies mentioned above, apart from Veranda of Mecca and Bumi Persada Iskandar Muda, also MKU, the history and culture of Aceh explore and elevate the dignity of the Aceh region as the "Capital Region of the Republic of Indonesia". This incident occurred during the second Dutch military aggression against the Republic of Indonesia on December 19, 1948. So that all other parts of Indonesia were paralysed and completely controlled by the Netherlands Indies Civil Administration (NICA) or the Dutch East Indies Civil Government, which was piggybacked on by allied forces, in September 1945, who wanted to regain control of Indonesia at that time, except for the

Aceh area at the western tip of the island of Sumatra, he was unable to occupy it (Ibrahim Alfian, 1982). That's why the capital of Indonesia when the Emergency Government of the Republic of Indonesia (PDRI) was formed was initially set in Bukit Tinggi but was soon moved to Aceh. But when President Soekarno visited Aceh on June 15, 1948, as well as other ministers and state officials, The President gave Aceh an honorary title with the name "Capital Region", and promised to grant Aceh the widest possible autonomy rights so that it could implement "Islamic Sharia" in the Land of the Veranda of Mecca (Nur Ibrahimy, 1982).

Via MKU, History and Culture of Aceh describes orally President Soekarno's mission: coming to Aceh to ask for assistance to help Indonesia, which was occupied or controlled by Dutch Army troops. Aceh was the only hope that had not been controlled by the Dutch and was part of the vital capital in defending and liberating the Republic of Indonesia from the threat of Dutch troops at that time. On the initiative of Aceh leader Gen. Major Titular Tgk. Daud Beureueh as Governor of Aceh, Langkat, and Tanah Karo, when the rest of Indonesia had surrendered to the Dutch, Aceh was ready to defend it to make a helpful contribution in expelling Dutch troops (Ibrahim Alfian, 1982). With assistance from Division Aceh's contribution played an active role in facing the Second Dutch military aggression at that time, also added to by other militant ranks from Aceh, Pesindo and Chik Paya Bakong, who were ready to fight against Dutch troops on the border of Aceh and East Sumatra, or the Medan Area (Usman Ibrahim, 2003). Apart from capital or military and logistical assistance, MKU, History and Culture of Aceh, also examines the important role of the existence of Radio Rimba Raya media broadcasts belonging to the Republic of Indonesia Army Command Gajah-X/I Division, in Bireuen, with the aim of repelling propaganda news and false broadcasts from the Dutch while convening at the conference forum. Round Table, The Hag Netherlands On November 20-23, 1949, in New Delhi, the Asian Conference on Indonesia was also held. Radio Rimba Raya staff was extended because there was a large amount of news that had to be sent to Indonesian representatives attending the conference (Alibasya Talsya, 1985). With the failure of the Aceh region to be controlled by the Dutch, it shows that there is still an area of the Republic

of Indonesia that can be used by the Indonesian Representative at the UN. The Minister of Foreign Affairs, Palar, has made it a political fact to repel the Dutch proposal, which states that the Republic of Indonesia still exists, and the proof is that the Aceh region is the capital region of the Republic of Indonesia, which is still intact and wider than the Netherlands itself. In this way, the position of the Aceh region has been able to strengthen the international political struggle for Indonesia's development abroad" in UN forums and trials. So that Indonesia could recognise its independence and sovereignty for the services of Aceh, December 27, 1949 (Arifin Pulungan, 1979).

In another part, after giving the name "Aceh Regional Capital" after the next decade in 1959, the existence of MKU (History and Culture of Aceh) also introduces the history of the award for Aceh to become a "Special Region" given based on Prime Minister's Decree No. 1/Misi/1959, which came into effect on May 25, 1959. The main agenda is in the fields of customs, religion, and education (Nur El-Ibrahimi, 1982). This is Acehnese culture and culture, living side by side with religion, which cannot be separated from one another like "darabaro and lintobaro", a pair of two lovebirds. This term is synonymous with the condition of a pair of groom and bride who are suitable when sitting side by side on the aisle in traditional Acehnese clothing that is similar to or compatible with their appearance style. The special placement or follow-up of Acehnese customs shows that customs have an important role in the development of culture or civilization in Aceh today (Suadi Zainal, 2022). Aceh received special status in 1959 through the Decree of the Prime Minister of the Republic of Indonesia No. 1/Missi/1959, otherwise known as the Hardi Mission. This is in MKU learning. The history and culture of Aceh are also discussed, as are Aceh's special rights, namely as stated in Law No. 18 of 1965 concerning the principles of the Aceh Regional Government, and together with these privileges, they obtained broad autonomy in the fields of civilization (freedom for an Acehnese man or youth to wear *rencong* jewellery on the waist), religion, and education (the people of Aceh, when the month of Ramadan/fasting and all school activities are closed at all levels of education, a whole month is closed) and both religious and general

education (Rusdi Sufi, 2009). Related to this, the granting of broad autonomy rights to Aceh was also followed by carrying out development in all areas of customs, religion, and education. With the policies of the Indonesian government, a bright spot in efforts to restore security in the Aceh region is becoming increasingly apparent (Mukhlis, 2012). This also means that in MKU lecture material, it is necessary to discuss its relation to Law No. 44 of 1999 concerning the implementation of Aceh Specialty, which is a special authority to organise cultural life, religion, education, and the ulama component in determining regional policies in Aceh. Then it was also stipulated by the Central Government of the Republic of Indonesia with Qanun No. 14 of 2003 concerning the Province of Nanggroe Aceh Darussalam, one of the points of which is "enforcing Islamic Sharia and customs that apply in society in the Province of Aceh Darussalam (NAD)".

After that, the History and Culture of Aceh also explained in the MKU that, after the enactment of Nanggroe Aceh Darussalam, changes occurred and it became the Government of Aceh, namely based on Law of the Republic of Indonesia No. 11 of 2006 concerning the Aceh Government (PA), which is a provincial region that is a special legal community unit and is given special authority to regulate and manage its own government affairs and local community interests in accordance with statutory regulations in the system and principles of the Unitary State of the Republic of Indonesia based on the 1945 Constitution of the Republic of Indonesia, led by a Governor. One of the 17 points is the important role of the MKU in history and cultural customs, examining "The Wali Nanggroe Institute is a traditional leadership institution as a unifier of society and the preservation of traditional and cultural life in the Aceh region".

## **2. Development of Contemporary Aceh Customs and Culture**

As stated above, the customs and culture of Aceh, the legacy (*peunulang*) of the sultan Iskandar Muda, are inseparable from custom and religion in the daily lives of the Acehnese people. This is as stated in its slogan or custom, namely "*Adat ngon hukom sebagoé payoung; Nyang mat peulindong Sidroe Bentara; Meunyoe na legee teunte na Reusam;*

Jeut bek teubenam cultural customs. Acehese culture, Iseulam culture, Meunan cit reusam ikuot Sereuta, and Pangkai tacok phoen are a legacy of Endatu and Peuthen meucheuhu from the Keu Masa era" (Zainuddin, 1966).

Acehnese customs and culture, in contemporary developments, have shifted a lot from their original traditions. In terms of customs in Aceh as the pillars and unique culture of the Acehese people, which are in harmony and side by side with the Islamic sharia view of life, they are mutually guarding and protecting each other, and the two cannot be separated. Therefore, customs are the first capital inherited from their ancestors, so they have been maintained until now. Acehese customs and culture are like kings and princes, who live in a peaceful environment and cannot be separated. These customs and religions continue to be juxtaposed and maintained forever as remnants of ancient traditions. However, now it is considered to be somewhat faded or the legacy of the heritage left by Iskandar Muda. Of course, the people of Aceh who adhere to Islamic law are consistent in caring for or preserving it, and they are preserving it to this day. Seeing that in everyday life, the people of Aceh embody customs and culture that are closely related to religion, art, manners, daily equipment, and social life, So that every activity of Acehese customs and culture does not conflict with Islamic law (Kasmi, 2019).

In the development of traditional and cultural activities, such as the names or nicknames characteristic of contemporary Aceh, most of them tend to be abandoned and forgotten by the people or the younger generation of Aceh. Like the calls abu chik (grandfather), aduen (brother), aneuk (son), balee (widow), dara (girl), dara baro (new bride), deu (father), cut A (brother), sinyak (baby), just (wawak), geuchik (village head), imeum (priest, head of Mukim), inong (woman, wife), kaeom (clan), keu-ieng rampeing (slim waist), keu (relative), kong (strong), krong (range of rice barns), lakoe (husband), linto baro (groom), narit (speech, words), nanggroe (country), machik (grandmother), putroe (princess), peumeukleh (separate, foreigner), polem (brother), sagoe (sagi), seuneubok (village, settlement), sukee (tribe), sinyak (baby, aneuk), tajul (crown), ulee (head), wali (deputy), waki imum (deputy head of mukim),

deputy geuchik (deputy head of gampong) wakeueh (wakaf) (Zainuddin, 2012).

In the previous case, the people of Aceh really upheld their customs and characteristics (marwah: honour or self-respect), and this culture really cares about or looks after preservation, survival, and eternity, as is the philosophy that is the basis and foundation for the people of Aceh, namely "mate aneuk mupat jeurat matee adat pat ta mita". This philosophy means that if a child dies, his tomb or grave can be found, but if the tradition is lost or dead, you can no longer find where to look. Meanwhile, according to Puteh (2012: 09), the people of Aceh, in the past, were very obedient and obedient to customs, so that in their daily lives they always practiced them and made their philosophy of life that "udep tan adat, lagee kapai tan captain, or udep tan adat, lagee beuleukat tan asoekaya" as one of the foundations of life for the people of Aceh in carrying out their daily customs, but the current generation does not hear that slogan due to the heavy influence of western (European) tools. On the other hand, currently, Acehese traditional clothing is only used as clothing during artistic performances and wedding ceremonies. There are very few young people to preserve, maintain, and protect traditional clothing, and references or instructions regarding traditional clothing are limited. In fact, very few learning processes are integrated with culture, especially traditional Acehese clothing. Currently, the people and current generation in Aceh only wear traditional clothing at certain ceremonies, such as birth ceremonies, weddings, parties, and national and religious holidays. Apart from that, today's people's lifestyle has moved towards the instant (accepted at face value without filtering), so that people prefer to wear modern clothes (current styles) rather than traditional. The development of trends in modern fashion also influences the preservation of traditional and Islamic clothing in Aceh. The desire of the people and youth of Aceh to adapt trend styles to their needs, thus making traditional clothing undergo a modern change (Widyastuti, 2015), In this case, of course, the role of parents and traditional leaders is very important in preserving and protecting Acehese traditional clothing. The socialisation of traditional clothing is also still minimal, so the public's desire to preserve traditional clothing is very low.

Traditional forms of clothing, in the current era, are also changing in a more modern direction. Changes can be seen in the colour of shirts and trousers from a combination of black, yellow, and red, changing with the addition of other colours (Eve, 2018). The use of clothing in traditional ceremonies has shifted from traditional clothing to modern or contemporary clothing. This is because people want to keep up with current developments (Nasruddin, 2020). People also like the Indian Tamil (Hindustani) clothing that has been developed because the Indian clothing and its accessories show splendor. The changes that occur in traditional clothing cannot be separated from the development of people's thinking. This change is also inseparable from the impact of technology, so people adapt traditional clothing forms according to the information they receive via television and the internet. As time goes by, traditional clothing is experiencing a decline (Widyastuti, 2015). Dewi (2017) expressed the same thing: television and internet media have a strong influence on society and the contemporary young generation in the Aceh Serambi Mecca region.

### **3. The urgency of the Aceh History and Culture course in MKU**

It is said that it has been stated above that the community and students of Samudra University, in the development of their daily lives, are starting to become less or less aware of themselves, and secretly, in front of their eyes, they have been smuggled into the style of modernization (European) culture as a result of the erosion of customs and cultural characteristics. Acehnese traditional. In an effort to anticipate westernisation, it is only one of the efforts or necessity (urgency) for campus intellectuals so that historical heritage assets and ancestral customs can be preserved, and this is through the authorities and key role holders or elements. It is very important for the leadership of Samudra University and the lecturer components as delegates of sub-tasks, namely the history study centre and all lecturers who teach General Courses (MKU); the history and culture of Aceh really cares about students by introducing it as a compulsory subject, including the History and Culture of Aceh, which is a necessity (urgency) as the main

pillar in shaping the values and character of society and students at Samudra University as a compulsory subject, which is considered very important for students, and this course does not exist at all in other universities in Aceh. In fact, all universities or colleges in Aceh have not yet introduced and provided the characteristics of general courses. History and customs of Aceh is a mandatory elective subject for every student and is the only special subject that was the first at Samudra College or University and has been running for a long time. In this regard, based on the Decree of the Chancellor of Samudra University Number: 95/UN54/M/2022 and based on the results of the General Course Lecturer Evaluation Team meeting on December 28, 2021, general courses, including "History and Culture of Aceh," have been determined as courses. Compulsory, in addition to other mandatory subjects, are religious education, Indonesian language, citizenship education, Pancasila education, sports and physical fitness, and professional English.

Meanwhile, according to Jamaluddin AR (2022), the former Chancellor of Samudra University during the private period, explained that the General Course, initially called "Acehnese Customs and Culture, has long been taught to students at Samudra University and more or less since the Samudra University campus was built around 36 years ago (1986–2022)", and now the name has changed to "Aceh History and Culture. He welcomed positively and very well that the history and culture of Aceh had become one of the compulsory subjects, and it was very urgent that it was a must to be encouraged by students at Samudra universities nowadays, because Acehnese youth and Unsam students had little understanding of the customs and culture of Aceh from the legacy of his ancestors." Acehnese nicknames have also been forgotten, for example, polem/adeun, cupo, just, cut kak, and cut adek, in the current era of modernization. This is based on the policy decided by the Chancellor of Samudra University, which should be welcomed and appreciated by all components of society, youth, and students at universities on the east coast of Aceh in Serambi Mecca or Tanah Persada Iskandan Muda, as well as the Special Region of Aceh in the past. If it is preserved and encouraged again, it will certainly become a source of pride in the Aceh region today.



Revolving around the above is the urgency of general courses on the history and culture of Aceh. The aim is to raise awareness among the people of Aceh in particular, the students of Samudra University, and the current young generation regarding the dangers of the development of European or non-Muslim culture. Another aim is that education on the history and customs of Aceh can show and must be selective against external cultural phenomena with the resulting danger of westernisation, which is not in accordance with the customs of the Islamic community in Aceh. Because the traditional culture typical of Aceh is a legacy of the nation's customs and identity, which is increasingly being faded by the influence of modernization, it must be maintained as a regional cultural heritage and strengthened through competition and creativity between the five faculties, namely the Faculty of Teacher Training and Education, Law, Economics, Agriculture, and Engineering at Samudra University (Centre for Historical Studies, 2022). Through competitions, universities, rectors, deans, and lecturers take part and collaborate with the government and the community to study and explore the traditional customs and culture of Aceh, to be reappointed through competitions among students at Samudra University. In fact, Samudra University has pioneered a forum for delegation through the Centre for Historical Studies, which plays a major role or a very important element, a necessity (urgency), and something that is very urgent to introduce to students, namely through the Aceh History and Culture Course and one of the General Courses (MKU), which students must take.

It is said that, from the above, the University and the Centre for Historical Studies are very humble in carrying out excavations of art and dance as part of the Acehnese civilization, which is increasingly fading among society. Of course, campus academics are again carrying out reconstruction to explore and research cultural customs and civilization. Acehnese traditional culture, so that it does not cause anxiety or doubt among the younger generation, and Samudra University, which has professional staff to empower Acehnese traditional cultural customs and civilization, so as not to worry about subsequent generations. Apart from that, it also provides

understanding and training to students at Samudra University by introducing traditional, cultural, and religious character values through campus communication forums, so that the existence and expression of traditional Acehnese culture can be maintained as a cultural heritage passed down from generation to generation. On the other hand, in order to anticipate westernisation culture, traditional leaders, community leaders, and higher education academics collaborate by introducing and preserving, through competitions or art competitions, typical Acehnese products. Samudra University and the Centre for Historical Studies have launched history, customs, culture, and arts programmes to revive or renaissance Acehnese society through exploring and improving Acehnese regional culture through students at faculties within Samudra University. Some of the arts that have been hidden in the area are pho dance, wave two blah dance, and violin dance (Septian Fatinda, 2020: 64). Meanwhile, other dances taking part in the competition at Samudra University and the Centre for Historical Studies were Seudati, Saman, Rapa'i, Ranub Lampan, Gaseng, Poh Galah, Kite, and poetry terimong linto or dara baro. All of Aceh's cultures are brought together and presented again to compete in authentic Acehnese arts and dances through the student component of Samudra University. Also, the theme that will be raised later through the student and lecturer parade activities is "The Greatness and Splendour of Acehnese Customs" and will be displayed in the competition or competition arena between students. And there is also a rotating Chancellor's Trophy, which is given to the overall champion who wins a match in a competition to appear as the overall champion.

#### **4. Acehnese History and Culture Course as a Compulsory Subject at Samudra University**

It has been explained above that it is appropriate for Samudra University, through this research, to describe the existence of the history and cultural civilization of Aceh in the academic environment for students. Apart from that, to introduce, protect, and maintain customs and culture as well as religious values by building the character of the community and students by instilling culture and Islam, "This must have a commitment that is in line with the vision and mission of Samudra University to

become an independent and superior state university and prepare quality and competitive human resources." It is in this connection that the General Course Selection Process (MKU): The history and culture of Aceh have been strengthened by the Decree of the Chancellor of Samudra University Number: 95/UN54/M/2022, which is a mandatory course and is determined to include "History and Culture of Aceh", with the UNK code: 105 and a weight of 2 credits. While part of the third dictum is that general courses are one of the compulsory courses that must be taken by every student to obtain and produce learning outcomes set by Samudra University, the aim is to introduce and re-explore historical studies and elements of Acehese customs and culture. have been ignored or forgotten, for example, Seudati and Laweut, which are in accordance with or based on Islamic religious teachings, and the Aceh Government Qanun and Wali Nanggroe Qanun. As a follow-up to the Decree of the Chancellor of Samudra University in 2022 regarding General Subjects: History and Culture of Aceh This is the case with this mandatory course based on the legal basis of Prime Minister's Decree No. 1/Misi/1959, which came into effect on May 25, 1959, concerning "Aceh Specialties". The main agenda is in the fields of customs, religion, and education (Nur El-Ibrahimi, 1982). Both in the Chancellor's Decree and the Prime Minister's Decree in the field of civilization, the aim is to promote, preserve, and maintain the Acehese customs and culture left behind by their ancestors (endatu), which has almost shifted to a modernised or European-style culture, hence the efforts of the academic component of Samudra University to re-promote civilization. and the civilization or legacy of Sultan Iskandar Muda around four centuries ago.

In addition to revitalising the style of education (both education managed by the Indonesian government and religious education, which is a Dayah educational institution) for Acehese youth or students, as well as trying to explore and revive customs and culture that do not conflict with the Shari'a in advancing the people of Aceh and being promoted within the Samudra University environment, According to Bachtiar Akob (4/12/2022), "General Courses (MKU); Aceh's history and cultural customs are implemented at Samudra University as mandatory subjects,

namely on the basis of the Acehese people as role models or can be emulated by other regions in Indonesia and on the basis of the authority of the recognition of the government of the Republic of Indonesia at the beginning of independence regarding the granting of the Special Region of Aceh in the field of customs, culture, religion, and education." Also, Aceh is composed of multi-ethnic groups who live in diversity and side by side with various cultures and regions of Aceh and have distinctive and identical characteristics as the Veranda of Mecca." Based on this, General Courses: Aceh's history and culture are in harmony and in accordance with Qanun No. 9 of 2008 concerning the development of traditional life and customs, which states that customs are eternal codes of conduct that have been passed down from generations to generations and are respected and glorified as heritage in accordance with Islamic Sharia and constitute the nation's cultural wealth that needs to be fostered, developed, and preserved. Apart from that, traditional ceremonies are a series of activities carried out in accordance with the traditional norms, values, and habits of local indigenous communities. This is then based on the Regulation of the Special Region of Aceh No. 5 of 2000 concerning the Implementation of Islamic Sharia, which states that "Every follower of the Islamic religion is obliged to obey, practice, or execute Islamic Sharia in an orderly and perfect manner in everyday life. The obligation to obey and practice Islamic Sharia in daily life through oneself, family, and community will introduce the regional government of Aceh and the Republic of Indonesia, even the international world, to the greatness of Aceh's customs and culture during the reign of Sultan Iskandar Muda (Poteumeureuhom), 17th century AD".

In connection with the above MKU General Courses, the history and culture of Aceh that researchers continue to explore, study, and apply in accordance with lecture or learning procedures that start from the subject matter or lecture material based on the syllabus that has been perfected, namely, when they first enter the lecture, they discuss the history of introducing the name of the land of Aceh, its indigenous population, and its language. Aceh and its writings The influence of Hindu/Indian culture in the land of Aceh, the emergence of a prominent Islamic kingdom in the Veranda of Mecca, the birth of the Aceh

Darussalam kingdom until it reached a glorious era in the archipelago/Southeast Asia, Aceh during the Portuguese imperialist era and Dutch East Indies colonialism, the socio-economic and political conditions of Aceh during the occupation period Japan, as well as the condition of Aceh starting during the DI/TII conflict until the birth of the Helsinki MoU, and the identity and nickname of Aceh becoming a region: Veranda of Mecca, Land of Rencong, Aceh the Capital Area, and Special Region of Aceh (Usman Ibrahim, 2003) Meanwhile, the second part discusses customs, namely the Meukuta Alam traditional government system during the time of Sultan Iskandar Muda (executive, judicial, and legislative, as well as customary councils and reusam), the social stratification of society during the era of the Acehnese kingdom, Dutch colonialism, and the beginning of independence. Then there is the influence of European social culture in Acehnese society as well as the celebration of Islamic holidays in Aceh, the agricultural system in Acehnese society, the implementation of traditional marriage processions, pregnancy, birth, and descent, as well as the peusijeuk procession ceremony, traditional Acehnese traditional clothing and rencong, and the seudati dance, trawling, geudeue-geudeue, and the implementation of typical Acehnese cultural customs at the national/international level, as well as traditional Acehnese culinary delights (Unsam Centre for Historical and Ideological Studies, 2022).

## CONCLUSION

From the results of the study and research above, identification or determination of general subjects has been carried out. The history and culture of Aceh have been going on for 36 years, from the private sector to the establishment of Samudra University. Until now, this has become a mandatory subject for every student based on the Decree of the Chancellor of Samudra University Number: 95/UN54/M/2022 and the results of the General Subject Evaluation Team meeting on December 28, 2021. Through General Courses: History and Culture of Aceh, lecturers who give lectures at Samudra University study and explore historical values, customs, and character to be reintroduced to the current generation and students either through recruitment, training,

competitions, or competitions between faculties within Samudra University. Apart from that, General Courses: The history and culture of Aceh are a unit, have their own characteristics, and need to be emulated by other regions in Indonesia. It is the initial basis for the introduction of Islam and is identical to the Veranda of Mecca, the capital of the independence of the Republic of Indonesia, and the Special Region of Aceh in the fields of civilization, culture, religion, and education. The public or students on the Samudra University campus are obliged to take this

## REFERENCE LIST

- Akob, Bachtiar (umur, 61 tahun), Dosen dan Mantan Rektor Universitas Samudra, selama 2 periode. Tinggal di Aleu Beurawe-Kota Langsa.
- Alfian, Ibrahim, (1982). Revolusi Kemerdekaan Indonesia di Aceh (1945-1949). Banda Aceh: Proyek Pengembangan Pemeseuman Daerah Istimewa Aceh.
- Amiruddin, M. Hasbi, (Ulama Dayah Pengawal Agama Masyarakat Aceh. Banda Aceh: Lembaga Studi Agama dan Masyarakat (LSAMA).
- Andeska, N., Setiawan, I., & Wirandi, R. (2019). Inventarisasi Ragam Hias Aceh Pada Iluminasi Mushaf Al-Quran Kuno Koleksi Pedir Museum Di Banda Aceh. *Gorga: Jurnal Seni Rupa*, 8(2), 351-357.
- AR, Jamaluddin (umur 87 tahun), tinggal di Kampung Jawa Muka-Kota Langsa. Mantan Dosen, Rektor dan Ketua Yayasan Universitas Samudra.
- Arifin Pulungan, 1979. Kisah Dari Pendalaman Perang Kemerdekaan R.I Dalam Daerah Sumatera Utara Dan Aceh Menentang Penjajah. Medan: Diancorporation.
- Astuti, S. (2017). Agama, Budaya dan Perubahan Sosial Perspektif Pendidikan Islam di Aceh. *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam*, 7(1), 23-46.
- Dewi, R. (2017). Faktor-Faktor Yang Mempengaruhi Mode Busana India

- Dalam Gaya Busana Pesta Wanita Aceh. *Jurnal Ilmiah Mahasiswa Pendidikan Kesejahteraan Keluarga*, 2(3), 45-52.
- Djuniwati, D., Mayang, A. A., & Sundari, Y. (2022). Pelestarian Tenun Gadod Melalui Tari Tenun Gadod. *Jurnal Seni Makalangan*, 9(1).
- Fatianda, Septian, Nuraini A. Manan dan Muhammad Yunus Ahmad (2020). *Indonesian Journal of Islamic History and Culture*. Pekan Kebudayaan Aceh Dalam Perspektif Historis.1, (1). Banda Aceh: Universitas Islam Negeri Ar-Raniry.
- Geleng Mencerminkan Identitas Budaya Aceh. *Catharsis*, 5(1), 41-47.
- Haikal, M., & Abubakar, A. (2021). Ketentuan Pakaian Perempuan Menurut Fikih dan Qanun Aceh. *Ius Civile: Refleksi Penegakan Hukum dan Keadilan*, 5(2).
- Hassan, Fuad., (1992/1993). UUD 1945 P-4 GBHN Pidato Pertanggungjawaban Presiden/Mandataris Bahan Penataran dan Bahan Referensi Penataran. Jakarta: Dirjen. Pendidikan Tinggi Depdiknas.
- Hasjmy, A. (1986). Latar Belakang Pembentukan Daerah Istimewa Aceh. *Sinar Darussalam*. Banda Aceh: Unsyiah-IAIN Ar-raniry.
- ....., (1987). Hukoom Ngon Adat Lagee Zat Ngon Sifeuet. ***Sinar Darussalam***. Banda Aceh: Unsyiah-IAIN Ar-raniry.
- Hawa, S., Kurnita, T., & Lindawati, L. (2018). Perubahan Bentuk Pada Busana Tradisional Adat Perkawinan Aceh Besar. *Jurnal Ilmiah Mahasiswa Pendidikan Seni, Drama, Tari & Musik*, 3(2).
- Ibrahim, Usman, (2003). Sedjarah Daerah Atjeh. Diktat Kuliah. Langsa: FKIP-Universitas Samudra.
- Ismuha, 1988. *Sinar Darussalam*. *Adat Bak Poteu Meureuhom Hukoom Bak Syiah Kuala*. Banda Aceh: Unsyiah-IAIN Ar-Raniry.
- Kasmi, H. (2019). Nilai-Nilai Religi Dalam Nazam Aceh. *Jurnal Metamorfosa*, 7 (1), 31-36.
- Lasmana, T. P., Permana, A. G., & Iqbal, M. (2021). Pengenalan Pakaian Adat Di Indonesia Menggunakan Augmented Reality. *eProceedings of Applied Science*, 7(3).
- Maisarah, R. (2017). Modifikasi Busana Rempilis Gayo Luwes di Kalangan Remaja Banda Aceh. *Jurnal Ilmiah Mahasiswa Pendidikan Kesejahteraan Keluarga*, 2(3), 53-58.
- Mukhlis, (2012). *Jurnal Ilmu Hukum*. Volume 4 No. 1. Keistimewaan dan Kekhususan Aceh Dalam Perspektif Negara Kesatuan Republik Indonesia. Bireuen: Universitas Al-Muslim.
- Pusat Kajian Sejarah dan Ideologi, (2022). *Buku Ajar Sejarah dan Budaya Aceh*. LPPM-PM, Universitas Samudra.
- Puteh, M. J. (2012). *Sistem Sosial, Budaya dan Adat Masyarakat Aceh*. Grafindo Litera Media: Yogyakarta. P, 1-263.
- Qanun Provinsi Naggroe Aceh Darussalam, No. 14 Tahun 2003 Tentang Khalwat (Meusum). Banda Aceh: Media Center DPRA.
- Qanun Aceh No. 5 tahun 2020 tentang penyelenggaraan dan pengelolaan Ibadah Haji dan Umram.
- Sufi, Rusdi dan Agus Budi Wibowo (2009). *Pendidikan Di Aceh Dari Masa Ke Masa*. Banda Aceh: Badan Arsip dan Perpustakaan Provinsi Naggrow Aceh Darussalam.
- Sugiono. (2010). *Metode Penelitian Kuantitatif Kualitatif dan R & D*. Bandung: Alfabeta.
- Surakhmad, Winarno. (1982). *Pengantar Penelitian Ilmiah Dasar Metoda Teknik*. Bandung: Tarsito.
- Syamsuddin, T. (1977/1978). *Adat Istiadat Propinsi Daerah Istimewa Aceh*.

- Banda Aceh: Proyek Penelitian dan Pencatatan Kebudayaan Daerah.
- Umar, Mawardi, dkk, 2021. Mendukung Pertumbuhan Ekonomi di Daerah Modal Bank Indonesia Dalam Dinamika Perekonomian Aceh. Jakarta: Bank Indonesia Institute Bank Indonesia.
- Undang-Undang Dasar 1945, P-4 GBHN (TAP. TAP MPR 1988) Pidato Pertanggungjawaban Presiden/Mandataris Bahan Penataran. Jakarta: Direktorat Jenderal Pendidikan Tinggi Departemen Pendidikan dan Kebudayaan.
- Undang-Undang Nomor: 1/Missi/1959 Tentang Daerah Istimewa Aceh. Jakarta: Presiden Republik Indonesia.
- Undang-Undang Republik Indonesia Nomor: 18 Tahun 2021, tentang Otonomi Khusus Bagi Provinsi Daerah Istimewa Aceh. Jakarta: Presiden Republik Indonesia.
- Undang-Undang Republik Indonesia Nomor: 44 Tahun 1999 Tentang Penyelenggaraan Keistimewaan Propinsi Daerah Istimewa. Jakarta: Mensekneng RI.
- Undang-Undang Republik Indonesia Nomor: 11 Tahun 2006 Tentang Pemerintah Aceh. Jakarta: Presiden RI.
- Widyastuti, S. H. (2015). Latar Sosial dan Politik Penggunaan Busana Adat dan Tatakrama di Surakarta Dalam Serat Tatakrama Kedhaton. *JURNAL IKADBUDI*, 4(10).
- Zainal, Suardi, 2022. Jurnal Sosiologi USK MEDIA PEMIKIRAN & APLIKASI. Volume 16, Nomor 1. Keistimewaan Aceh dan Pembangunan Perdamaian dalam Tinjauan Sosio Historis. Lhokseumawe-Aceh: Program Studi Sosiologu FISIP Universitas Malikul Saleh.
- Zainuddin, H.M, 1957. Singa Atjeh (Biographi Sri Sultan Iskandar Muda). Medan: Pustaka Iskandar Muda.
- ....., 1966. H.M, Srikandi Atjeh. Meden: Pustaka Iskandar Muda.
- ....., 2012. H.M, Tarikh Aceh dan Nusantara. Meden: Pustaka Iskandar Muda.