

**Teungku Muhammad Daud Beureueh's Islamic Educational Thought:
Leadership, Community Communication, and the
Development of Local Governance in Aceh**

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Abstract:

Studies on Teungku Muhammad Daud Beureueh have so far placed him as a figure of struggle, leader of scholars, and socio-political actors of Aceh, while the dimension of his thought in the field of Islamic education is still relatively rarely studied specifically and systematically. This article aims to analyze the historical background that shaped Daud Beureueh's educational thought, reconstruct the concept of Islamic education he developed, and explain its relevance in the context of contemporary Islamic education. This study uses a qualitative approach with the type of library *research* and historical-intellectual approach. Data was obtained from books, scientific articles, historical documents, and various relevant literature, then analyzed through content analysis techniques with a descriptive-interpretive approach. This study found that the construction of Daud Beureueh's educational thought was formed through the link between the dahah tradition, the authority of the ulama, the experience of colonialism, and the dynamics of the Islamic reform movement that developed through the Aceh Ulema Association (PUSA). In this framework, education is understood as an instrument for moral formation, strengthening Islamic identity, and building community awareness and social responsibility. The concept of education that he formulated is based on the Qur'an and Sunnah with an orientation to integral human development that includes spiritual, moral, intellectual, and social dimensions. The novelty of this article lies in the effort to reconstruct Daud Beureueh's educational thinking as a complete system of ideas through the analysis of the relationship between historical context, conceptual foundations, and social functions of education. The relevance of this thought can be seen in its contribution to strengthening character education, maintaining religious identity, developing social awareness, and strengthening the role of educators in facing various challenges of contemporary Islamic education. Therefore, Daud Beureueh's educational thinking not only has historical significance in the development of Aceh's Islamic education, but also offers a relevant conceptual framework for the development of integrative, humanistic, and community-oriented Islamic education.

Keywords: Teungku Muhammad Daud Beureueh, Islamic Education, Though Islamic Education, Aceh, Contemporary Islamic Education.

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Introduction

Islamic education is one of the main pillars in the Islamic intellectual tradition which functions not only as a means of transmitting knowledge, but also as a process of forming human beings who have faith, morals, and social responsibility. From an Islamic perspective, education is understood as an effort to develop all human potentials that include intellectual, spiritual, moral, and social aspects in an integrated manner. Therefore, the orientation of Islamic education is not limited to academic achievements alone, but also to the formation of character and personality based on Islamic values. Azyumardi Azra emphasized that Islamic education is directed at the integration of mastery of knowledge, strengthening religious values, and shaping the character of students so that they are able to give birth to human beings who have intellectual and spiritual balance (Azizah & Fauzi, 2022). In line with that, Abuddin Nata explained that the goal of Islamic education is to develop human potential based on the values of monotheism, morals, and social responsibility as the foundation of community life (Nata, 2010). In the history of Islamic civilization, the educational process cannot be separated from the role of scholars who function as educators, guardians of intellectual traditions, as well as agents of social transformation in society. This role shows that Islamic education is not only related to the development of knowledge, but also the formation of moral and social awareness of the ummah. In the contemporary context, the study of Islamic education is increasingly relevant in response to various problems such as moral crises, scientific dichotomies, and the weakening of value orientation in the modern education system which tends to be pragmatic and materialistic oriented (Riza, 2017; Santi & Yazid, 2020). This condition encourages the importance of reviewing the thoughts of scholars who have contributed to the development of Islamic education as a source of value and inspiration for strengthening education today.

In the context of the archipelago, Aceh is known as one of the regions that has a strong and influential tradition of Islamic education in Indonesia. The nickname "Serpor Mecca" reflects Aceh's position as an important region in the spread of Islam as well as the center of Islamic intellectual development in the Southeast Asian region since the Sultanate of Aceh (Dhuhri, 2017). The tradition of Islamic education in Aceh developed through institutions such as dayah, meunasah, and mosques led by ulama or teungku as a means of transmitting knowledge, religious guidance, and strengthening the social life of the community. In its development, dayah not only functions as a religious education

institution, but also as a social institution that plays a role in shaping the Islamic identity of the Acehese people. Stephen Roche explained that *dayah* has a historical role in maintaining the Islamic identity of the Acehese people in the midst of colonialism and various social changes (Roche, 2012). In line with that, Mujlisal (2025) emphasized that *dayah* develops as a socio-cultural fortress based on Islamic sharia values, while *meunasah* and mosques function as centers for education, *da'wah*, moral development, and strengthening community social solidarity (Ibrahim, 2014). This condition shows that Islamic education in Aceh has a distinctive character because it combines religious, social, cultural, and historical dimensions in people's lives. In the social structure of Acehese society, *ulama* occupy a very strategic position not only as educators, but also as social leaders, cultural figures, and movers of the community's struggle in facing colonialism and various challenges of changing times (Roche, 2012; Ibrahim, 2014). This tradition of education and leadership of scholars then gave birth to various important figures in the history of Aceh, one of which is Teungku Muhammad Daud Beureueh who is known to have made great contributions in the field of education, *da'wah*, and the social struggle of the Acehese people.

Although in the historiography of Aceh, Daud Beureueh is more often positioned as a figure of struggle and leader of the All Aceh Ulema Association (PUSA), his contribution in the field of Islamic education is also of no less important significance. His educational thinking was born from the realization that education is a strategic instrument in building the quality of the *ummah*, strengthening Islamic identity, and shaping the social consciousness of the community. In this framework, education is not understood solely as a process of transmitting religious knowledge, but as a means of human development that is able to integrate intellectual, moral, and social dimensions in a balanced manner. Through various reform initiatives developed with PUSA, Daud Beureueh seeks to strengthen the existence of Islamic educational institutions as a space for reproduction of values, intellectual development, as well as the formation of the character of the Muslim community (Saleh, 2016). Mahmud Saleh explained that the idea of Daud Beureueh's education is closely related to efforts to build the collective consciousness of the Acehese people in facing colonialism and maintaining their Islamic identity (Saleh, 2016). This perspective shows that education is seen as part of a social transformation process that is not only oriented towards mastering knowledge, but also on strengthening morality, social responsibility, and the sustainability of people's lives. In a broader context, the construction of Daud Beureueh's educational thinking reflects the integration

between education, da'wah, and community empowerment which was an important characteristic of Acehese Islamic education in his time (Iqbal & Rizal, 2012; Saleh, 2016). This idea remains relevant in facing various challenges of contemporary education, especially those related to character crises, weakening of value orientation, and the tendency of education that emphasizes academic achievement more than the formation of students' personalities. Therefore, Daud Beureueh's thoughts deserve to be placed as part of the treasure trove of Indonesian Islamic educational thought that not only has historical value, but also offers an educational perspective that is relevant to the development of Islamic education today.

Although various studies have been carried out on Teungku Muhammad Daud Beureueh, academic attention to this figure is still mostly directed at his role in the field of political struggle, social movements, and historical dynamics of Aceh. A number of studies place Daud Beureueh as a central figure in the struggle of the Acehese people, both as the leader of the All Aceh Ulema Association (PUSA) and as a figure who had a significant influence on the socio-political development of Aceh in the post-independence period (Satriya et al., 2018; Ar-Rasyid et al. 2021). This perspective shows that Daud Beureueh's position in Indonesian historiography is more often understood as a figure of struggle and community leader than as a thinker of Islamic education. On the other hand, the study of Islamic education in Aceh generally focuses on the development of dayah institutions, Islamic education reform, and the role of ulama in the socio-religious life of the Acehese people. Although they make an important contribution to the understanding of the history of Islamic education in Aceh, these studies tend to place education as a social institution and have not studied much of the construction of educational thought developed by individual scholars. Mahmud Saleh's (2016) research has indeed revealed the educational dimension in Daud Beureueh's thought, but the study focuses more on the educational messages contained in his struggle and has not specifically reconstructed the concept of Islamic education that he constructs comprehensively. This condition shows that there is still an open academic space to study Daud Beureueh's educational thinking through historical and educational perspectives. The limitations of the study show that Teungku Muhammad Daud Beureueh's educational thinking has not been widely studied as a complete construction of Islamic educational thought. Most studies focus more on its role, contribution, and struggle activities, while conceptual aspects related to the basis of thought, educational goals, educational functions, and relevance in the context of Islamic education are still

relatively rarely discussed in depth. This condition shows that there is an academic space that is still open to study Daud Beureueh's educational thinking in a more systematic and comprehensive manner.

In contrast to the research of Iqbal and Rizal (2012), Saleh (2016), Satriya et al. (2018), and Ar-Rasyid et al. (2021) which more highlighted the role of Daud Beureueh in education, da'wah, social struggle, and political dynamics in Aceh, this study specifically reconstructs Daud Beureueh's Islamic educational thought as a complete system of ideas. This study not only identifies the educational contributions he made, but also analyzes the historical background that shaped his thinking, examines the concept of Islamic education which includes the foundation, goals, functions, and roles of scholars, and examines its relevance to various challenges of contemporary Islamic education. Thus, this study offers a new perspective in the study of Acehnese Islamic education by placing Daud Beureueh as a thinker of Islamic education, not solely as a figure of struggle and leader of the Acehnese community.

The limitations of this study are important to note because the thoughts of local scholars are part of the intellectual treasures of Islam of the archipelago which have contributed to shaping the educational practices and orientations of the Muslim community. In the context of the historiography of Indonesian Islamic education, attention to the thoughts of local figures not only enriches the study of the history of education, but also helps to explain the relationship between education, religious identity, and the social dynamics of society in a given period. In addition, the study of the thinking of local scholars allows for a deeper understanding of how the idea of Islamic education developed and adapted to the social, cultural, and challenging conditions faced by the society at the time. Departing from this perspective, this study seeks to place Daud Beureueh not solely as a figure of Aceh's struggle, but as a thinker of Islamic education who has his own construction of ideas regarding the relationship between education, morality, Islamic identity, and social responsibility. Thus, this study not only contributes to the study of figures, but also expands the discourse on Islamic educational thought in Indonesia and enriches understanding of the development of Islamic intellectual traditions at the local level.

The study of Muhammad Daud Beureueh's concept of Islamic education has become increasingly relevant in the context of contemporary education which is faced with various problems, such as moral crisis, character degradation, and dichotomous tendencies in looking at science. The modern education system often places more emphasis on academic achievement and technical competence, while

the spiritual, moral, and social responsibility dimensions have not received balanced attention (Nata, 2010; Pratama, 2024). In this context, Daud Beureueh's thinking offers an interesting perspective because it places education as a means of shaping human beings who are not only intellectually capable, but also have moral integrity, social concern, and commitment to Islamic values. This view shows that education has a broader function than just a process of knowledge transfer, namely as an instrument of character formation and social transformation of society. Therefore, Daud Beureueh's educational thinking has relevance to be reviewed as one of the conceptual alternatives in responding to the challenges of contemporary Islamic education. Based on this background, this article aims to reconstruct the concept of Islamic education of Muhammad Daud Beureueh in the socio-historical context of the Acehnese people, identify his ideas about the purpose and function of Islamic education, analyze the educational values contained in his thoughts, and explain the relevance of the concept to the strengthening of contemporary Islamic education. In addition, this study also aims to show the contribution of Daud Beureueh's thought to the development of the historiography of Islamic education in Indonesia, especially in enriching the study of the educational thought of local scholars in the archipelago.

Academically, this study contributes to strengthening the historiography of Indonesian Islamic education through the expansion of studies on the educational thinking of local scholars who have not received adequate attention so far. In addition to enriching the treasures of scholarly studies in Islamic education, this article also presents a more comprehensive understanding of the relationship between education, religious identity, and the dynamics of social transformation in the context of Acehnese society. This contribution also emphasizes the importance of the thinking of local scholars as part of the archipelago's Islamic intellectual tradition which has helped shape the orientation and practice of education in Indonesia. Thus, this study not only expands the discourse on Islamic educational thought, but also offers a conceptual perspective that is relevant to the development of Islamic education rooted in Islamic values, character building, and social responsibility. Based on this frame of thought, the next discussion is focused on the reconstruction of the historical background, the concept of Islamic education, and the relevance of Teungku Muhammad Daud Beureueh's thought in the context of contemporary Islamic education.

Method

This study uses a qualitative approach with the type of literature research (*Library Research*) which focuses on the study of the thought of Teungku

Muhammad Daud Beureueh in a historical and educational perspective. The qualitative approach was chosen because this research does not aim to measure phenomena quantitatively, but rather to understand, interpret, and reconstruct the concept of Islamic education contained in the thought of a figure through the analysis of various relevant written sources. Meanwhile, literature research is used because the object of study is in the form of ideas, views, and thoughts whose traces can be traced through historical documents, archives, written works, and various academic literature related to the life and intellectual activities of Daud Beureueh (Moleong, 2018; Zed, 2014). The selection of this method is based on the need to gain a deep understanding of the construction of Islamic educational thought developed by Daud Beureueh without conducting direct field data collection. In addition, this research uses a historical-intellectual approach that aims to place the thoughts of figures in the social, political, and religious context behind the birth of the idea. Through this approach, Daud Beureueh's thought is not only understood as a product of individual reflection, but also as the result of the interaction between intellectual experience, the condition of Acehnese society, and the historical dynamics that developed in his time. Thus, the historical-intellectual approach allows a more comprehensive analysis of the relationship between Daud Beureueh's idea of Islamic education and the social reality that surrounds it (Kuntowijoyo, 2018). The historical-intellectual approach is used to understand the relationship between the character's life experience, the social environment, and the historical dynamics that shape the construction of his thought. Thus, Daud Beureueh's educational ideas are not understood separately from the context of his time, but are analyzed as a product of the interaction between Islamic thought, social experience, and the historical reality of Acehnese society.

The data sources in this study are in the form of various literature that is relevant to the focus of the study, including books, scientific journal articles, proceedings, theses, dissertations, historical documents that have been published, as well as the results of previous research that discuss the thoughts of Teungku Muhammad Daud Beureueh, Islamic education, and the history of Aceh. The use of these various types of sources aims to gain a comprehensive understanding of the construction of Daud Beureueh's Islamic educational thought as well as the social, political, and religious context behind the birth of his ideas. In the process of searching the literature, this research prioritizes academic sources published in the last ten years to obtain more up-to-date research data and findings. However, some works published before this period are still used because they have

important conceptual and historical relevance, especially those related to Islamic educational theory, historical research methodologies, and fundamental studies on Daud Beureueh and the people of Aceh. The selection of sources is carried out purposively by considering the relevance of the theme, the academic credibility of the author, the reputation of the publisher, and its relevance to the focus of the research. To maintain the validity of the data, this study applies the source triangulation technique through the process of comparison and verification of information obtained from various different references. This step was taken to assess the consistency of the data, reduce the potential for information bias, and increase the credibility of the research findings. Through this process, the data used in the research is expected to be able to provide a complete and objective picture of the concept of Islamic education Teungku Muhammad Daud Beureueh and support the historical and educational interpretation process that is the focus of the research.

The data analysis in this study uses content analysis techniques with a descriptive-interpretive approach. This technique was chosen because it allows researchers to identify, classify, and interpret various ideas of Islamic education contained in the sources that have been systematically collected. The analysis process begins with an in-depth reading of all relevant sources, then continues with the process of reducing and grouping data based on the main themes related to the goals of Islamic education, the function of education, character formation, moral values, Islamic identity, and social responsibility in the thought of Teungku Muhammad Daud Beureueh. The data that has been categorized is then analyzed interpretively to find the relationship between ideas and understand the meaning contained in them. In line with the historical-intellectual approach used, the interpretation process not only focuses on the content of Daud Beureueh's thoughts, but also considers the social, political, and religious context of the Acehnese people that is the background for the birth of the idea. The final stage of analysis is carried out through the systematic drawing of conclusions in order to reconstruct the concept of Daud Beureueh's Islamic education in its entirety and explain the educational values contained in it. Through this analysis technique, this research is expected to be able to produce a deeper understanding of the contribution of Daud Beureueh's thought to the development of Islamic education as well as explain its relevance in responding to the challenges of contemporary Islamic education.

Results and Discussion

The Background of David Beureueh's Thought

The results of the analysis show that Teungku Muhammad Daud Beureueh's educational thinking cannot be separated from the social, political, and educational conditions of the Acehnese people during the Dutch colonial period until the beginning of Indonesian independence. In this period, the people of Aceh faced an educational dualism between the colonial education system oriented to the administrative needs of the government and traditional Islamic educational institutions centered on *dayah*. The colonial education system tended to provide limited space for Islamic education, causing concern among scholars about the weakening of the community's religious identity. This condition encourages the emergence of awareness that Islamic education must be maintained as a means of fostering the *ummah* as well as a fortress against colonial influences that have the potential to shift the Islamic values of the community. In this context, education acquires a broader meaning than just teaching activities, namely as an instrument of the social and cultural struggle of the Muslim community. In such a situation, Islamic education is not only understood as a means of transmitting knowledge, but also as an instrument for the maintenance of identity, the strengthening of religious values, and cultural resistance to colonial influence. This finding is in line with the view that Islamic educational institutions in the archipelago during the colonial period had a broader social function than just teaching institutions, namely as centers for the formation of collective consciousness and cultural defense of the Muslim community (Azizah & Fauzi, 2022). In the context of Aceh, this function appears in the role of *dayah* which is not only a center for religious education, but also a space for social development and strengthening the Islamic identity of the community. Therefore, Daud Beureueh's attention to education was born from the realization that education is a strategic instrument in maintaining the sustainability of Islamic values in the midst of social changes and the pressure of colonialism.

In addition to being influenced by the colonial situation, the results of the analysis also show that the socio-religious environment of Aceh has a great contribution in shaping the orientation of Daud Beureueh's educational thought. The strong *dayah* tradition in Aceh places the *ulama* as a central figure in people's lives, not only as educators, but also as moral leaders, social advisors, and directors of religious life. As a scholar who grew up and received education in a *dyah* environment, Daud Beureueh received an educational pattern that emphasized a balance between mastery of religious knowledge, moral formation, and community service. This tradition formed his view that education should not only be oriented to the transfer of knowledge, but should also be a means of

forming the character and social responsibility of the people. In this context, education is understood as a comprehensive process of human development that includes spiritual, moral, and social aspects. This view shows that the roots of Daud Beureueh's educational thought are greatly influenced by the Acehese Islamic educational tradition which views knowledge and morals as two elements that cannot be separated in the educational process. Therefore, dayah not only functions as an educational institution, but also as a space for the formation of Daud Beureueh's perspective on the purpose and function of Islamic education in people's lives.

In addition to the influence of the dyah tradition, Daud Beureueh's involvement in the Aceh Ulema Association (PUSA) also contributed significantly to the development of his educational thinking. Through this organization, Daud Beureueh not only dealt with da'wah and religious issues, but also various social, political, and educational problems faced by the people of Aceh during the colonial period and early independence. PUSA seeks to strengthen the position of scholars while encouraging the renewal of Islamic education to be better able to respond to the needs of the growing community. The organizational experience broadens Daud Beureueh's perspective on the importance of education as an instrument of community development and social change. Education is no longer seen solely as a means of transmitting religious knowledge, but also as a medium to build religious awareness, improve the quality of human resources, and strengthen community independence. Based on the results of interpretation of various sources, it was found that the construction of Daud Beureueh's educational thought was influenced by four main factors, namely the dyah tradition, the influence of scholars, the experience of colonialism, and the Islamic reform movement through PUSA. These four factors then formed the basis of his thinking about Islamic education that is oriented towards morality, Islamic identity, and social transformation of society.

Table 1. Historical Factors That Shaped Daud Beureueh's Educational Thinking

Historical Factors	Influence Characteristics	Implications for Educational Thinking
Dayah Tradition	Education based on religion, morals, and social service	Education is directed at the formation of Islamic morals and character
The Influence of Scholars	Clerics play the role of educators, moral leaders,	Education must be led by a figure who has moral and scientific

	and community movers	integrity
Dutch colonialism	Marginalization of Islamic education and penetration of colonial culture	Education functions as a means of maintaining the Islamic identity of the community
Aceh Ulema Association (PUSA)	Islamic reform movement and strengthening educational institutions	Education is seen as an instrument of community development and social transformation

The findings show that Daud Beureueh's educational thinking was born through a complex process of interaction between social experiences, religious traditions, and the historical dynamics of Aceh. The dayah tradition formed the basis of his scholarship and moral orientation, the influence of the ulama strengthened his view on the importance of religious leadership in the life of the people, while his experience of colonialism and his involvement in the Aceh Ulema Association (PUSA) broadened his awareness of the strategic role of education in the development of the ummah. Therefore, education in his view is not positioned as a neutral academic activity, but as an instrument of character formation, strengthening Islamic identity, and building social awareness of the community. The historical foundation then gave birth to a construction of Islamic educational thinking that placed morals, Islamic values, and social responsibility as the main orientation of education. Thus, in order to understand Daud Beureueh's educational thinking more comprehensively, it is necessary to further examine the conceptual elements that form his idea of education, both related to the goals, foundations, and functions of Islamic education in the life of individuals and society.

The Concept of Islamic Education by Muhammad Muhammad Beureueh

Based on the results of analysis of various sources, the concept of Islamic education Teungku Muhammad Daud Beureueh can be understood as an educational thought system based on Islamic values and directed to form human beings who have morals, have a strong Islamic identity, and are able to carry out social responsibilities in social life. The concept was not born in a space separate from social reality, but was the result of an interaction between the tradition of dyah education, the influence of ulama, the experience of colonialism, and the Islamic reform movement that developed in Aceh at that time. In Daud Beureueh's view, education does not only function as a means of transmitting knowledge, but also as an instrument of character formation, strengthening religious values, and

building the ummah. Therefore, education is seen as having a strategic role in maintaining the sustainability of Islamic teachings while preparing society to be able to face social changes that continue to develop. The results of the interpretation show that the concept of education developed by Daud Beureueh has an integral orientation because it combines spiritual, moral, intellectual, and social aspects in one inseparable unit. Within this framework, education is directed not only to produce individuals who have knowledge, but also human beings who have character, have religious awareness, and are able to contribute to people's lives. Based on these findings, Daud Beureueh's concept of Islamic education can be analyzed through three main elements, namely the purpose of education, the foundation of education, and the interrelated function of education in shaping the orientation of Islamic education as a whole.

The purpose of education that is oriented towards the formation of morals in Daud Beureueh's thought is in accordance with the tradition of classical and contemporary Islamic educational thought. In Al-Ghazali's perspective, education aims to form human beings with noble character through the process of purification of the soul and character development based on Islamic teachings. This view shows that morality is the core of the educational process because it is the basis for the correct and responsible use of science. The similarity of orientation is also seen in the thinking of Abuddin Nata who explained that Islamic education is directed at the development of all human potentials which include intellectual, spiritual, moral, and social aspects (Nata, 2010). Meanwhile, Azyumardi Azra emphasized the importance of integration between the mastery of science and character formation as the foundation of the development of the whole human being (Azizah & Fauzi, 2022). Although it has similarities with the thoughts of these figures, Daud Beureueh's educational concept shows more contextual characteristics because it was born from the social reality of Aceh during the colonial period and the beginning of independence. In his view, morality not only functions as an individual's moral guideline, but also as a social force that is able to maintain Islamic identity, strengthen the solidarity of the ummah, and become a foundation for the development of a society oriented to Islamic values. Thus, the formation of morals, according to Daud Beureueh, does not only have a personal dimension, but also a social dimension related to the sustainability of the life of the people and society.

Based on the results of the interpretation of various sources, it can be concluded that the purpose of education in Daud Beureueh's thought is oriented towards the formation of Muslim people who have good morals, have a strong

religious awareness, and are able to carry out their responsibilities as members of society. This goal shows that education is not only directed at the development of intellectual abilities, but also at fostering spiritual and social aspects in a balanced manner. In Daud Beureueh's perspective, a person's quality is not determined solely by the breadth of knowledge possessed, but by his ability to practice Islamic values in daily life and provide benefits to society. Therefore, education is seen as a process of forming a whole human being that integrates the dimensions of morality, science, and social service in a complete unit. This orientation shows that the goals of Islamic education, according to Daud Beureueh, are not only individual, but also have a strong social dimension. Thus, according to him, the achievement of educational goals is highly dependent on the foundation of values that are the basis for the implementation of education, especially Islamic values that are sourced from the teachings of the Qur'an and Sunnah.

The foundation of education in the thought of Teungku Muhammad Daud Beureueh rests on Islamic teachings derived from the Qur'an and Sunnah as the main guidelines in the formation of human beings and community life. Based on the results of analysis of various sources, it was found that education according to Daud Beureueh cannot be separated from the values of monotheism which are the basis of all activities in the life of a Muslim. In this perspective, education is not just a process of imparting knowledge, but a means of instilling faith values, forming Islamic personalities, and strengthening commitment to religious teachings. Therefore, the success of education is not only measured through the intellectual achievements of students, but also through their ability to understand, appreciate, and practice Islamic values in daily life. This view shows that science and religion are not positioned as two separate elements, but as a complementary unit in the process of human formation. Thus, the Qur'an, Sunnah, and the values of monotheism are the main foundations that determine the direction, purpose, and implementation of education in Daud Beureueh's thought.

Daud Beureueh's thoughts on the foundation of Islamic education are in accordance with the idea of Syed Muhammad Naquib Al-Attas who places *adab* as the core of Islamic education. Al-Attas (1999) explained that the main purpose of education is not just the transfer of knowledge, but the cultivation of manners that are able to form human beings with good personalities and realize their position as servants of Allah and members of society. In this perspective, science must always be associated with religious values so as not to lose direction and purpose. This idea has a meeting point with the thought of Daud Beureueh who places the Qur'an and Sunnah as the foundation of education as well as a source

of value in the formation of students' character. However, there is a difference in emphasis between the two. Al-Attas emphasizes education more on the concept of adab as a solution to the crisis of knowledge and confusion of values in modern society, while Daud Beureueh emphasizes education as a means of maintaining the Islamic identity of the Acehnese people and strengthening the resilience of the ummah in the midst of social changes and external influences. Although born from different historical contexts, both ideas show that Islamic education cannot be separated from religious values because its main function is to form human beings who are knowledgeable, moral, and responsible for their social life.

Based on the results of analysis of various sources, it can be understood that the foundation of education in the thought of Teungku Muhammad Daud Beureueh is rooted in Islamic teachings which are sourced from the Qur'an and Sunnah and are realized through the cultivation of the values of monotheism, morals, and manners in the lives of students. This foundation shows that education is not seen as a neutral and value-free process, but as an activity that has a clear religious orientation in forming a complete Muslim human being. In Daud Beureueh's perspective, science acquires meaning and direction when used in accordance with Islamic values which are the guidelines for the lives of individuals and society. Therefore, the educational process is not only directed at the development of intellectual abilities, but also at fostering spiritual and moral awareness that is able to guide human behavior in daily life. This orientation shows that Islamic education, according to Daud Beureueh, relies on the integration of knowledge, faith, and morals as an inseparable unit. Thus, the foundation of education that he built not only serves as the basis for the formation of individual character, but also becomes a foothold in maintaining Islamic identity and the sustainability of community life based on Islamic values.

Table 2. The Construction of the Concept of Islamic Education by Teungku Muhammad Daud Beureueh

Concept Elements	Description
Educational Objectives	Forming Muslim human beings who have morals, have religious awareness, and are able to carry out social responsibilities in community life.
Foundations of Education	Guided by the Qur'an and Sunnah with the value of monotheism as the basis for the formation of personality and educational orientation.

Educational Orientation	Integrating spiritual, moral, intellectual, and social aspects in the process of forming the whole human being.
Educational Function	Maintaining Islamic identity, inheriting Islamic values, and building awareness and social transformation of the community.
The Role of Scholars	Function as educators, moral guides, social leaders, and agents of change in people's lives.
Educational Outputs	The formation of Muslim human beings who are knowledgeable, moral, have a strong Islamic identity, and are beneficial to society.

Table 2 shows that the concept of Islamic education Teungku Muhammad Daud Beureueh is built on a close relationship between educational goals, educational foundations, educational orientation, educational functions, and the role of scholars as the main implementers of the educational process. The five elements do not stand alone, but support each other in forming a complete and integrated Islamic education system. The purpose of education that is oriented towards the formation of morals obtains direction through the foundation of the Qur'an and Sunnah, while the educational orientation that integrates spiritual, moral, intellectual, and social aspects is the basis for the implementation of educational functions in society. Within this framework, scholars occupy a strategic position as educators, moral guides, as well as agents of social change who play a role in internalizing Islamic values to students. Thus, education in Daud Beureueh's thought is not only directed to produce individuals who have knowledge, but also to form Muslim human beings who have morals, have strong religious awareness, and are able to make a positive contribution to people's lives. These findings show that Daud Beureueh's educational concept has an integral and holistic character because it connects the dimensions of faith, science, morals, and social responsibility in one inseparable unit.

Based on the results of analysis of various sources, education in the thought of Teungku Muhammad Daud Beureueh not only functions as a means of developing knowledge and forming morals, but also as an instrument for maintaining the Islamic identity of the community. This view is inseparable from the historical context of Aceh, which during the Dutch colonial period until the beginning of independence, faced various social, political, and cultural changes that had the potential to affect the religious life of the community. In such a situation, Islamic education is seen as having a strategic role to maintain the

sustainability of Islamic values while strengthening the collective awareness of the ummah towards its religious identity. For Daud Beureueh, education is not only a process of knowledge transfer, but also a medium for inheriting Islamic values, traditions, and views of life from one generation to the next. Therefore, Islamic educational institutions have the responsibility to form individuals who not only understand religious teachings normatively, but are also able to make Islamic values as a guideline in personal and social life. Thus, the function of education in Daud Beureueh's thought is closely related to efforts to maintain the sustainability of the Islamic identity of the community in the midst of the dynamics of changing times.

The function of education as a guardian of Islamic identity in Daud Beureueh's thought is closely related to the tradition of Islamic education that developed in Acehnese society. Since ancient times, educational institutions such as *dayah*, *meunasah*, and mosques have not only functioned as places of religious learning, but also as centers for moral development, strengthening social solidarity, and transmitting Islamic values to the community. Roche (2012) explained that *dayah* has a historical role as a center for the teaching of Islamic sciences as well as a fortress of defense of the religious identity of the Acehnese people. These findings are strengthened by Ibrahim (2014) who states that *dayah* and *meunasah* have long been socio-religious institutions that play a role in maintaining the sustainability of Islamic traditions in the midst of various political and social changes. In addition, Mujlisal (2025) emphasized that *dayah* not only functions as a traditional educational institution, but also as a socio-cultural institution that contributes to maintaining the implementation of Islamic sharia values in people's lives. In this context, Daud Beureueh's thinking shows continuity with the Acehnese Islamic educational tradition which places education as a means of inheriting values, strengthening religious identity, and forming the character of the people. Therefore, according to Daud Beureueh, education is not only oriented to individual development, but also functions to maintain the sustainability of Islamic identity as the foundation of the life of the people of Aceh.

One of the important elements in the concept of Teungku Muhammad Daud Beureueh's education is the placement of scholars as the main actors in the implementation and development of Islamic education. Based on the results of analysis of various sources, *ulama* in his view not only function as teachers who transmit religious knowledge, but also as moral leaders who are responsible for guiding society towards a life that is in accordance with Islamic teachings. This view is influenced by the socio-religious tradition of Aceh which places *ulama* as

a central figure in various aspects of people's lives. Through Islamic educational institutions, ulama play a role in shaping the character of the younger generation, instilling religious values, and developing the social awareness of the people. Daud Beureueh's involvement in the All Aceh Ulama Association (PUSA) further strengthens his belief that education is a strategic means to build society through the leadership of scholars with integrity and insight. As explained by Azizah and Fauzi (2022), ulama have a strategic role in advancing Islamic education, shaping the religious identity of the people, and increasing social awareness in the Muslim community. In the perspective of education developed by Daud Beureueh, scholars not only function as teachers, but also as actors of social transformation who are responsible for improving the quality of life of the ummah and maintaining the existence of Islamic values in community life.

Based on the results of analysis of various sources, it can be understood that the concept of Islamic education of Teungku Muhammad Daud Beureueh is an educational thought system based on the Qur'an and Sunnah, oriented towards the formation of morals, and directed to build a community life based on Islamic values. In this concept, education is not only understood as a process of intellectual development, but also as a means of character formation, strengthening Islamic identity, and building the social consciousness of the people. The foundation of values sourced from Islamic teachings is the basis for determining the goals, content, and direction of education, while scholars are positioned as central figures who play a role in guiding the educational process while driving the social transformation of society. Thus, Daud Beureueh's concept of education shows the integration of spiritual, moral, intellectual, and social dimensions in a complete whole. This concept shows that education not only functions to produce knowledgeable individuals, but also human beings with morals, have a strong Islamic identity, and are able to contribute to the progress of the people and society. This paragraph also shows that Daud Beureueh's educational thinking not only has historical significance in the development of Aceh's Islamic education, but also holds relevant values to be studied in the context of contemporary Islamic education.

The Relevance of Daud Beureueh's Thought to Islamic Education Contemporary

Although born in the social and political context of Aceh during the colonial period until the beginning of Indonesian independence, Teungku Muhammad Daud Beureueh's educational thinking still has strong relevance in facing various challenges of contemporary Islamic education. The development of globalization,

technological advancements, and rapid social changes have presented new challenges for the world of education, not only in terms of mastering science, but also in character building, strengthening moral values, and maintaining students' religious identity. Various studies show that Islamic education is currently required to be able to maintain a balance between the development of academic competence and character formation based on Islamic values (Munawarsyah, 2023). On the other hand, the increase in various moral issues among the younger generation shows that education cannot only be oriented to intellectual achievement, but must also pay attention to aspects of morals and personality formation (Nazarudin & Mukarom, 2025). In this context, Daud Beureueh's thinking that places morals, Islamic values, and social responsibility as the main orientation of education shows significant relevance. His ideas show that Islamic education not only functions to produce knowledgeable individuals, but also human beings who have moral integrity, religious awareness, and concern for people's lives. Therefore, Daud Beureueh's educational thinking can be seen as one of the conceptual alternatives that remain relevant in answering the needs of Islamic education in the modern era.

One aspect of Daud Beureueh's thought that has strong relevance to contemporary Islamic education is his emphasis on the formation of morals as the main goal of education. This relevance is increasingly important in the midst of various problems faced by the world of education today, such as the increase in deviant behavior among adolescents, declining social ethics, low sense of responsibility, and the tendency of education to focus more on academic achievement than character building. This condition shows that the success of education cannot be measured only through cognitive achievement and mastery of science, but also through the ability of students to apply moral values in daily life. In this context, Daud Beureueh's thinking offers the perspective that morals must be the foundation that directs the entire educational process so that the knowledge obtained by students has a clear orientation and provides benefits to society. This view is in line with various Islamic education studies that affirm the importance of strengthening character education in response to the moral crisis that occurs in the modern era (Munawarsyah, 2023; Nazarudin & Mukarom, 2025). Therefore, the concept of moral education developed by Daud Beureueh can be seen as one of the relevant conceptual foundations to strengthen character education in the contemporary Islamic education system.

In addition to being relevant in strengthening moral education, Daud Beureueh's thoughts also have significance in facing the challenges of identity

crisis faced by Islamic education in the era of globalization. The development of information technology, global cultural trends, and increasing cross-cultural interactions have brought various changes in people's mindsets, lifestyles, and value systems, especially the younger generation. On the one hand, globalization opens up vast opportunities for the development of science and the advancement of civilization, but on the other hand, it also has the potential to weaken religious identity if it is not balanced with education based on Islamic values. Various studies show that one of the challenges of contemporary Islamic education is to maintain a balance between openness to the development of the times and the maintenance of the spiritual values and Islamic character of students (Malizal, 2025). In this context, Daud Beureueh's concept of education that places the Qur'an, Sunnah, and Islamic values as the foundation of education is very relevant. According to him, education is not only aimed at developing intellectual abilities, but also forms Muslim personalities who have a commitment to religious teachings and awareness of their Islamic identity. Therefore, Daud Beureueh's idea can be seen as one of the conceptual alternatives in strengthening the Islamic character of students so that they are able to adapt to global developments without losing their religious orientation and values.

Another relevance of Daud Beureueh's educational thinking lies in his view of education as a means of social transformation and the development of the people. In his perspective, education not only functions to shape individual qualities, but also plays a role in improving the social conditions of society through strengthening religious values, social awareness, and collective responsibility. This idea has an important meaning in the context of contemporary education which is faced with various social problems, such as weakening of community solidarity, increasing individualism, and low concern for common interests. Various modern education studies show that educational institutions are not only responsible for producing competent human resources, but also citizens of the community who are able to actively contribute to solving various social and humanitarian problems. In this context, Daud Beureueh's thinking offers the perspective that education should be directed to build awareness that science has a social responsibility attached to its use. Education should not stop at academic achievement alone, but must be able to produce individuals who have concern for the people, the social environment, and the progress of society. Therefore, the concept of education oriented towards social transformation as stated by Daud Beureueh remains relevant as one of the foundations in the development of Islamic education which not only focuses on academic achievement, but also on the

development of a society that is just, characterful, and based on Islamic values.

The relevance of Daud Beureueh's thinking can also be seen in his emphasis on the role of scholars and educators as moral role models in the educational process. In the midst of the development of modern education that is increasingly oriented towards technical and administrative aspects, the existence of teachers as figures who provide moral examples often faces various challenges. In fact, various studies show that the success of character education is not only determined by the curriculum and learning methods, but also by the quality of the example shown by educators in daily life (Lickona, 1991, as quoted in Dalmeri, 2014). In Daud Beureueh's perspective, education cannot be separated from the role of scholars who function as educators, moral guides, and social leaders who are responsible for the development of the people. This view has strong relevance in the context of contemporary Islamic education, especially when educational institutions are faced with the need to produce a generation that is not only academically intelligent, but also has integrity, responsibility, and commitment to moral values. In line with the concept of Islamic education which places exemplary (*uswah hasanah*) as one of the main educational methods, Daud Beureueh's thinking shows that educators must be a representation of the values taught to students. Therefore, strengthening the role of teachers and educators as exemplary figures remains one of the important aspects in efforts to improve the quality of Islamic education in the contemporary era.

Based on the results of the analysis, it can be understood that Teungku Muhammad Daud Beureueh's educational thinking has strong relevance for the development of contemporary Islamic education. This relevance can be seen in its emphasis on the formation of morals as the foundation of education, the importance of education based on Islamic values in maintaining religious identity, the function of education as a means of social transformation, and the strategic role of scholars and educators as moral role models in the learning process. The various challenges faced by modern education, such as moral crises, weakening of Islamic identity, increasing individualism, and diminishing role models in the world of education, show that the ideas developed by Daud Beureueh still have actual and contextual value. Although he was born in the social and historical context of Aceh in the 20th century, his thinking contains universal educational principles, especially regarding the integration of science, morality, spirituality, and social responsibility. Therefore, Daud Beureueh's educational thinking not only has an important meaning as part of the historical treasure of Islamic education in Aceh, but can also be used as a source of inspiration in formulating

the development of Islamic education that is more oriented towards character formation, strengthening religious identity, and community development based on Islamic values.

Based on the results of the analysis that has been presented, Teungku Muhammad Daud Beureueh's educational thinking shows a significant contribution to the treasures of Islamic education, both in historical and contemporary contexts. However, in order to clarify the academic position of this article in the development of existing studies, it is necessary to explain the differences, similarities, and novelty of research compared to previous studies that examined Daud Beureueh and Islamic education in Aceh. Through this mapping, the scientific contribution of this article can be understood more clearly in the context of the development of the study of Islamic educational thought in Indonesia.

This article is different from the research of Iqbal and Rizal (2012), Saleh (2016), and Satriya et al. (2018). Iqbal and Rizal's (2012) research focuses more on the role of Teungku Muhammad Daud Beureueh in the development of Islamic education in Aceh, while Saleh (2016) examines the educational messages contained in his thoughts and struggles. Meanwhile, Satriya et al. (2018) placed Daud Beureueh as a figure who played a role in the social dynamics and struggles of the Acehnese people. In contrast to these studies, this article does not only examine the contribution or role of Daud Beureueh, but specifically reconstructs the thought of Islamic education that he developed through a historical-intellectual approach. The focus of the study is directed at the analysis of the historical background that shaped his thinking, the concept of Islamic education which includes the purpose, foundation, and function of education, and its relevance in facing various challenges of contemporary Islamic education. Thus, this article provides a more comprehensive perspective on Daud Beureueh as a thinker of Islamic education.

This article is in line with the research of Iqbal and Rizal (2012), Saleh (2016), and Ar-Rasyid et al. (2021) which both show that Teungku Muhammad Daud Beureueh has great concern for education, da'wah, and the development of the people. These studies confirm that education is one of the important aspects of Daud Beureueh's intellectual struggle and activity in the Acehnese community. In line with these findings, this article also finds that education occupies a central position in Daud Beureueh's thought as a means of moral formation, strengthening Islamic identity, and building social awareness of the community. Another similarity can be seen in the view that education does not only function

as a medium of transmission of knowledge, but also as an instrument of moral development and empowerment of the people. Therefore, this article strengthens the results of previous research on the importance of education in the thought and struggle of Teungku Muhammad Daud Beureueh.

The novelty of this article lies in the effort to systematically reconstruct the Islamic education thought of Teungku Muhammad Daud Beureueh through three main aspects, namely the historical background of thought, the concept of Islamic education, and its relevance to contemporary Islamic education. In contrast to previous research that highlighted Daud Beureueh as a figure of struggle, community leader, or conveyor of educational messages, this article places him as an Islamic education thinker who has his own construction of ideas about the purpose of education, the foundation of education, the function of education, and the role of scholars in people's lives. In addition, this article connects Daud Beureueh's educational thinking with various issues of Islamic education today, such as moral crisis, strengthening character education, religious identity crisis, and the need for social transformation based on Islamic values. Thus, this article contributes to the development of the historiography of Indonesian Islamic education, especially in enriching the study of the educational thinking of local scholars in Aceh and the archipelago.

Conclusion

Teungku Muhammad Daud Beureueh's educational thinking developed in the socio-historical context of Aceh, which was marked by the strong tradition of *dayah*, the experience of colonialism, the role of scholars, and the strengthening of the current of Islamic reform in the early 20th century. The interaction of these various factors forms a view that places education as part of efforts to build society and strengthen religious life. The *dayah* tradition provides the scientific foundation and religious values that are the basis for its educational orientation, while the colonial experience encourages the birth of awareness about the importance of strengthening the capacity of the *ummah* through education. His involvement in the All Aceh Ulema Association (PUSA) also broadened his horizons of thought regarding the relationship between education, *da'wah*, and social development. From the construction of this thought, it can be seen that education is positioned as an instrument for forming collective awareness, strengthening religious identity, and developing the quality of people's resources. This view shows that Daud Beureueh's idea of education is firmly rooted in the needs of the people of Aceh while reflecting efforts to provide education that is responsive to social change without giving up the foundation of values that are

the foundation of the life of the Muslim community.

The concept of education that he formulated is based on the Qur'an and Sunnah which are combined with Islamic intellectual traditions and the social reality of society. Education is directed at the formation of human beings who have spiritual depth, moral maturity, breadth of knowledge, and social concern in a balanced manner. This orientation results in the integration of educational goals, value systems, and social functions of education in one mutually supportive framework. Educational institutions are understood as a space for reproducing values, developing scientific culture, and building sustainable character. In the context of contemporary Islamic education, this idea remains relevant, especially in responding to various problems related to moral crises, character degradation, the strengthening of individualism, and pragmatic tendencies in educational practice. The emphasis on integration between scientific, religious, and social dimensions presents a perspective that is in line with the needs of the development of Islamic education today. Therefore, Teungku Muhammad Daud Beureueh's educational thought can be positioned as one of the important contributions in the treasure trove of Indonesian Islamic educational thought that offers a conceptual foundation for the development of education oriented towards the formation of knowledgeable, moral, and responsible human beings for people's lives.

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