

Administrative law and intellectual movement in the reign of Sultan Alauddin Mansur Shah of the 16th century in Aceh

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Abstract

Sultanate of Aceh is recognized as one of the most important Malay-Muslim kingdom of the past, especially after the fall of the Malacca Sultanate in the 16th century AD. From a large number of its rulers, Aceh was ruled by a king's daughter who came from abroad. One of them was Sultan Alauddin Mansur Shah who hails from Perak located on the Malay Peninsula. But to be presented in this paper is not about the origins of his coming from the state, but rather a contribution to the development of Aceh, especially in the field of knowledge. The study is based on qualitative methods, using data from the writing of the history of Aceh are then analyzed to assess and justify his stature. What can be summed up is that his services as one of the important figures in nurturing the culture of knowledge and religious teachings cannot be ignored. It is very important if more research on it is done in the future in line with the efforts to excavate the treasures of the past so that the historical aspect is always fresh with positive values.

Keywords: *Aceh, Sultan Alauddin Mansur Syah, science, 16th century AD, syariat (law)*

Abstrak

Kesultanan Aceh diakui sebagai salah satu kerajaan Melayu-Muslim terpenting di masa lalu, terutama setelah jatuhnya Kesultanan Malaka pada abad ke-16 Masehi. Dari sejumlah besar penguasanya, Aceh diperintah oleh seorang pangeran yang berasal dari luar negeri. Salah satunya adalah Sultan Alauddin Mansur Syah yang berasal dari Perak yang terletak di Semenanjung Malaya. Namun yang akan dipaparkan dalam tulisan ini bukan tentang asal usulnya dari negara, melainkan kontribusinya terhadap pembangunan Aceh khususnya dalam bidang ilmu pengetahuan. Penelitian ini didasarkan pada metode kualitatif, dengan menggunakan data dari penulisan sejarah Aceh yang kemudian dianalisis untuk menilai dan membenarkan perawakannya. Kesimpulannya, jasa beliau sebagai salah satu tokoh penting dalam pembinaan budaya ilmu pengetahuan dan ajaran agama tidak bisa diabaikan. Hal ini sangat penting jika dilakukan penelitian lebih lanjut di masa depan sejalan dengan upaya menggali khazanah masa lalu agar aspek sejarah selalu segar dengan nilai-nilai positif.

Kata kunci: *Aceh, Sultan Alauddin Mansur Syah, ilmu pengetahuan, abad ke-16 M, syariat (hukum)*

Introduction

The glorious histories of Aceh are often characterized the reign of Sultan Alauddin Riayat Shah Sayyidil Mukamil (ruling in 1589 – 1604) and Sultan Iskandar Muda Mahkota Alam (reign 1607 – 1636). In fact, what is no less important is that the foundation stone that has triggered the glory should also be examined. Thus, the most important thing in this study is to look at the figures who have laid the foundation stone before the two rulers mentioned above.

As recorded in the history of Islam, the success of Sultan Salahuddin Al-Ayubi (ruled 1174-1193) in returning Al-Aqsa to the bosom of Islam did not happen overnight. On the other hand the role played by previous figures has had a huge impact on such success. History records that before the establishment of the Ayubbiyyah kingdom founded by Sultan Salahuddin Al-Ayubi, the rulers of the Saljuk dynasty first made massive changes both in terms of administration and in the sociology of life. The renovation process is divided into two stages. The first phase involves planning the restructuring of nation-building, which includes the assertion of sharia and the power of government. For that purpose, the government needs to get the support of religious scholars. Learning centers were established either in cities or in villages in an effort to provide religious awareness and science to all people. The second phase involves the purification of the creed and the strength of faith, thus successfully producing Muslims who are spiritually pure and strong in soul to expel the invaders.¹

Madrasah as the most important institution for the dissemination of knowledge during the Saljuk Dynasty was not only involved in intellectual development but also in spiritual philosophy. Thus, not only the problem of ignorance of knowledge can be overcome, but also the attitudes and views of society about religious consciousness can be rectified.²

The minister with the title of Nizam Al-Mulk has played a very important role in the government, which not only established institutions of higher learning and education, but also adhered to Islamic morals and syariah by practicing them in administration and life. His efforts were supported by eminent scholars of the time such as Imam Al-Ghazali who corrected the confusion of society with a correct understanding of religious teachings and Sheikh Abd Al-Qadir Al-Jailani who nurtured the ummah with wasilah and true spiritual bonds.³

Back to the history of Aceh, Sultan Alauddin Mansur Syah somewhat less known people, rather than with the Sultan of Aceh as Sultan Alauddin Riayat Sayyidil Mukammil and Sultan Iskandar Muda Mahkota Alam. While in fact, he was also a Sultan who contributed in advancing the field of science and the spread of Islam.⁴

¹ Kaylani, M. I. (2009). *Kebangkitan Generasi Salahuddin dan Kembalinya Al-Aqsa ke Pangkuan Islam*. (A. Abbas, Trans.) Batu Caves: International Institute of Islamic Thought Malaysia. pp. 83

² Kaylani, M. I. (2009). *Kebangkitan Generasi Salahuddin dan Kembalinya Al-Aqsa ke Pangkuan Islam*. (A. Abbas, Trans.) Batu Caves: International Institute of Islamic Thought Malaysia. pp. 16

³ Kaylani, M. I. (2009). *Kebangkitan Generasi Salahuddin dan Kembalinya Al-Aqsa ke Pangkuan Islam*. (A. Abbas, Trans.) Batu Caves: International Institute of Islamic Thought Malaysia. pp. 85

⁴ Zainuddin, H. (1962). *Tarich Atjeh dan Nusantara*. Medan: Pustaka Iskandar Muda. pp. 252

On this basis, this study sought to examine the contribution of Sultan Alauddin Mansur Shah, from an Islamic movement style administrative and intellectual culture in the days of his administration in Aceh, despite the period of his rule is not long, only about 8 years (1577-1585).

As for the other purposes to be achieved in this research is to know the efforts that have been made during the reign of the king, and the continuation or impact on these efforts in the context of Aceh as construction excellence in co intellectual powerhouse in the region.

Method

This qualitative study uses a full literature approach. Data collected from Aceh historical sources referring to writing in the form of a book or journal, which can then be analyzed critically. In that way, only then can the data be presented in a more meaningful form and evaluated systematically. The collected data were then arranged according to the chronology of events in order to be in line with the achievement of governance, which was the objective of the study. Analysis in a critical form is needed to justify the position of the study object in the appropriate place.⁵

Result and Discussion

Result

In the history of the sultanate of Aceh, Sultan Alauddin Mansur ibn Ahmad Shah is considered very unique, based on a number of aspects. First, he is not of Aceh, but actually hails from Perak. Second, his great love of knowledge has encouraged the development of intellectual culture, and a very high philosophy in society. Third, he was the one who gave the name Pocut Abdullah Sulaiman Mansur, when born, in which when mature become the most famous ruler of Aceh with title Sultan Iskandar Muda Mahkota Alam.⁶

Although considered a foreigner, Sultan Alauddin Mansur Shah is not isolated in the royal family Aceh. This is because he was the son-in-law of Raja Zainal Abidin who later became the Sultan of Aceh; with the title of Sultan Alauddin Riayat Syah Sayyidil Mukammil (Zainuddin, 1962: 401). He married Raja Puteri and had a child named Puteri Hijau. Puteri Hijau later married Raja Umar who was later appointed ruler of Johor, with the title of Sultan Ali Jalla Abdul Jalil Syah II. The result of the marriage was a child named Raja Hashim.⁷

Raja Puteri's half -sister, Puteri Diraja Indera Ratna Wangsa, married Raja Mansur Syah who was the son of Sultan Abdul Jalil, the ruler of Johor. In another narration, Raja Mansur was the son of Abangta Abdul Jalil who was the son of Sultan Alaudin Riayat Syah Al-Qahhar. Abangta Abdul Jalil became the commander-in-chief in the state of Johor.⁸ It was

⁵ Yahaya, A. (2006). *Menguasai Penyelidikan Dalam Pendidikan : Teori, Analisis dan Interpretasi Data*. Kuala Lumpur: PTS Professional Publishing Sdn.Bhd. pp. 37

⁶ Iskandar, T. (1980). A Document Concerning the Birth of Iskandar Muda. *Archipel* , 20, 213-224. pp. 222

⁷ Zainuddin, H. (1962). *Tarich Atjeh dan Nusantara*. Medan: Pustaka Iskandar Muda. pp. 425

⁸ Ahmad, Z. (1972). *Sekitar Keradjaan Atjeh dalam tahun 1520-1675*. Medan: Penerbit Monora. pp. 62

that marriage that finally seeded Sultan Iskandar Muda Mahkota Alam. Thus, Sultan Alauddin Mansur Shah is actually no one else but the uncle of Sultan Iskandar Muda.⁹

What is to be discussed in this writing is the second aspect which is the development of intellectual culture in his time. The advancement of knowledge in his time, in fact radiated from his personality which impressed the public. As revealed in *Bustan Al-Salatin*, Sultan Alauddin Mansur Shah was a very pious ruler. His government is very fair, and strictly implements Islamic law. The cabinet and its commanders are instructed to wear beards and robes while the people are obliged to perform the pillars of Islam such as the five daily prayers, fasting in the month of Ramadan and giving *zakat* and other *sunnah*¹⁰ practices. He is described as a pious ruler, and very fond of knowledge, because of his attitude that loves the scholars and always adheres to the teachings of the Prophet SAW.¹¹

For example, in conjunction with the birth of Sultan Iskandar Muda Mahkota Alam, he held an *akikah*¹² ceremony and shaved his hair and weighed it with gold. Then, he gave alms to the poor, and held a thanksgiving feast. He also asked religious scholars to recite prayers for peace in the ceremony.¹³

Scholars gained acclaim among the public and the government, as is the tradition in the Sultanate of Aceh,

“When a pious person comes from abroad, after it is known that he is really a knowledgeable person; he got a special place in Aceh and not viewed any nation. This is because at that time, it was not the nation that was the determinant, but the religion”¹⁴

For that reason, many are foreign scholars came to Aceh so that sometimes they reach the assembly to debate high. Among the figures involved in high-level debates are such as Sheikh Abu Khair ibn Sheikh Ibn Hajar and Sheikh Muhammad Yamani. The culmination of their discussion was about *A'yan Thabitah*¹⁵ but due to not reaching an agreement, the two eventually sailed home.¹⁶ *A'yan Thabitah* is not an easy debate, as it involves a philosophy that embraces the manifestation of the fact of Divine existence, and indirectly describes the perspective of *urafa's* (gnostic) view of the creation of the universe. The discussion on it becomes one of the pillar debates, and the key to understanding many of the issues found in the theoretical mysticism debate in Islam.¹⁷ So it is possible to imagine how high the progress

⁹ Zainuddin, H. (1962). *Tarich Atjeh dan Nusantara*. Medan: Pustaka Iskandar Muda. pp. 425

¹⁰ The sayings and practices of the Prophet Muhammad SAW

¹¹ Ar-Raniri, N. (2004). *Bustan Al-Salatin Bab Pertama dan Kedua*. (J. Harun, Ed.) Kuala Lumpur: Dewan Bahasa dan Pustaka. pp. 339

¹² Islamic tradition of the sacrifice of an animal on the occasion of a child's birth

¹³ Iskandar, T. (1980). A Document Concerning the Birth of Iskandar Muda. *Archipel*, 20, 213-224. pp. 222

¹⁴ Hamka. (2006). *Sejarah Umat Islam*. Singapura: Pustaka Nasional. pp. 912

¹⁵ Immutable entities.

¹⁶ Ar-Raniri, N. (2004). *Bustan Al-Salatin Bab Pertama dan Kedua*. (J. Harun, Ed.) Kuala Lumpur: Dewan Bahasa dan Pustaka. pp. 339

¹⁷ Ramli, M. F. (2016). Kedudukan *A'yan Thabitah* dalam penciptaan Alam. *Seminar Falsafah Malaysia IV Institut Penyelidikan Anwar Ibrahim 13-14 Ogos 2016* (pp. 53-65). Kuala Lumpur: Persatuan Pendidikan Falsafah dan Pemikiran Malaysia. pp. 53

of knowledge at that time when it became an important theme of debate, including foreign scholars.

He forged friendships with governments of other Muslims, making more scholars, especially from Egypt, Turkey, Persia, India and Mecca came to Aceh. Another well-known cleric who came to Aceh at the time was Sheikh Jailani Muhammad ibn Hasan ibn Muhammad Al-Raniri to teach Shafi'i fiqh. But when the people of Aceh asked him to teach the science of mysticism, he applied himself to sail to Makkah.¹⁸ Thus, it can be known that the science of tasawwuf in the time of Sultan Alauddin Mansur Shah, has reached a very high progress so that even foreign scholars can not necessarily discuss about it.

Sultan Alauddin Mansur Shah can be regarded as a figure, which laid the foundation stone to the development of intellectual property in the state of Aceh; then succeeded in producing many scholars of international standing during his reign. This achievement can be seen during the reign of his father-in-law, Sultan Alaudin Riayat Syah Sayyid Mukammil and his nephew, Sultan Iskandar Muda Mahkota Alam where local scholars played a major role in the government.

Mastery in the field of knowledge as founded by Sultan Alauddin, is not limited to the field of *tasawwuf*¹⁹ but also in the field of *fiqh*²⁰ and *usuluddin*²¹. A person who held the title of ulama (scholar) at that time must have at least the rank of mufti. While its leader who holds the title of Qadhi Al-Malik Al-Adil must master the four *madhhab* (schools) because of his high position in the field of law and governance.²²

If we look at the names of figures who are often used as support in the field of *tasawwuf*, among them are such as Imam Al-Ghazali, Junaid, Al-Shibli, Abu Al-Abbas Al-Mursi, Syarafudin Umar ibn Al-Farid and Ahmad ibn Khidrawiyah; then it can be concluded that *tasawwuf* at that time was rooted in the construction of morals and philosophy.²³ Not surprisingly, the people of Aceh at the time, not only has a high civilization in life, but also have a view or conception right up to understand the responsibility and obligation to defend the sovereignty of Islam. As evidence, he never gave up in devising a strategy to attack the Portuguese in Malaya.²⁴ Although unsuccessful in his time, the legacy of the strategy has been successfully completed by his nephew, Sultan Iskandar Muda Mahkota Alam.

Sultan Alauddin Mansur Shah wisely arranged the rules of zakat to be utilized in the development of education such as supporting the needs of madrasahs, the expenses of

¹⁸ Ar-Raniri, N. (2004). *Bustan Al-Salatin Bab Pertama dan Kedua*. (J. Harun, Ed.) Kuala Lumpur: Dewan Bahasa dan Pustaka. pp. 340

¹⁹ The process of realizing ethical and spiritual ideals

²⁰ The theory or philosophy of Islamic law, based on the teachings of the Koran and the traditions of the Prophet

²¹ A science that deals with the Islamic faith in relation to divine, prophethood, and unseen things

²² Matsyah, A. (2004). *Sejarah Kerajaan Islam di Aceh: Kajian Faktor Perkembangan dan Merosot*. Kuala Lumpur: Universiti Malaya. pp. 97

²³ Rastam, R. (2020). *Jawhar Al-Haqaiq Shaykh Shamsuddin Al-Sumatera'i: Tahkik dan Analisis Permata Segala Hakikat*. Taiping: Rohaimi Rastam. pp. 98-126

²⁴ Hadi, A. (2004). *Islam and State in Sumatra: A Study of Seventeenth-Century Aceh*. Leiden: Brill. pp. 30

teachers and the financing of underprivileged students. To encourage the development of Islam in his colony, he sent authoritative scholars to guide and teach the people there. Among the provinces that received his attention at that time were Pariaman, Inderapura, Inderagiri, Brunei and Sambas.²⁵

Most likely Sultan Alauddin Mansur Shah had helped Sultan Saiful Rijal who ruled Brunei at the time to organize a government based on the Islamic constitution. It is narrated that at that time Sultan Saiful Rijal had made reforms in the field of administration and education such as defense system, law, customs, economy, business and history. This includes the implementation of Hukum Kanun Brunei (the Law Code of Brunei), which contains a clause appointing four official positions, similar to the practice of law in Aceh.²⁶

The effort to cultivate the science was continued by his nephew, Sultan Iskandar Muda Mahkota Alam, when he sent his religious adviser, Sheikh Shamsuddin Al-Sumatra'i to the Malay Peninsula. In addition to the goal of the development of Islam, Sheikh Shamsuddin delivery to the Malay Peninsula also has to do with preparation for the Malay army against the colonial Portuguese.²⁷

Madrasah in Aceh, known as *dayah*, the Islamic traditional boarding school (the original name was *zawiyah*) is the most important educational institutions in channeling knowledge to children from a young age. The most important elements that make up *dayah* are the teaching staff referred to as *teungku* (scholars), *murid* (students), the hut or hall known as *rangkang*, and the traditional books known as *kitab kuning*. Emphasis is given to the mastery of the Quran and Arabic grammar, while the rest is according to the tradition of reading the yellow books including the book of *tasawwuf*.²⁸

But *dayah* in the context of cultural history a long time ago, not only as an educational institution but also served as a center of spiritual development; which tends to provide space for a Sufi lifestyle, and the application of Islamic morality, so as to be able to produce cadres of scholars and preachers, who have a high awareness of religion, race and country.²⁹

Thus, the scholars at that time were not only wise in organizing the government but also joined hands to defend the sovereignty of religion as revealed by Sheikh Shamsudin Sumatra'i until he found martyrdom in Melaka against the Portuguese on 12 th Rajab 1039 H equivalent to 24 February 1630 AD.³⁰

Setting the charity introduced by Sultan Alauddin Mansur Shah likely to have encouraged the development of *dayah*-Islamic boarding school in Aceh, until the city became a focal point not only to locals but also the wider community, to come get involved with the

²⁵ Zainuddin, H. (1962). *Tarich Atjeh dan Nusantara*. Medan: Pustaka Iskandar Muda. pp. 252

²⁶ Al-Sufri, A. M. (1997). *Tarsilah Brunei Jilid II Zaman Kegemilangan dan Kemasyhuran*. Bandar Seri Begawan: Pusat Sejarah Brunei Kementerian Kebudayaan Belia dan Sukan. pp. 90

²⁷ Zainuddin, H. (1962). *Tarich Atjeh dan Nusantara*. Medan: Pustaka Iskandar Muda. pp. 404

²⁸ Marzuki. (2011). Sejarah dan Perubahan Pesantren di Aceh. *Millah*, XI (1), 221-234. pp. 226

²⁹ Ismail, B. (Ed.). (2002). *Perkembangan Pendidikan di Nanggroe Aceh Darussalami*. Banda Aceh: Majelis Pendidikan Daerah Aceh. pp. 61

³⁰ Ar-Raniri, N. (2004). *Bustan Al-Salatin Bab Pertama dan Kedua*. (J. Harun, Ed.) Kuala Lumpur: Dewan Bahasa dan Pustaka. pp. 341

activities of science conducted there. The rapid development of the intellectual force in Aceh, has led to the sultanate of Aceh at the time considered to be representative of the Islamic empire in the East.

The relationship between the Sultan Alauddin Mansur Shah closely with Sultan Murad III, Caliph of the Ottoman Turks who ruled from 1573-1595 has strengthened the position of Aceh, which was known as the Veranda/Porch of Mecca. In fact, the Sultanate of Aceh at the time was considered to be the defenders of the sect of Ahl al-Sunnah wa al-Jama'ah represent archipelago. In return, the Sultanate of Aceh has received support in the form of physical and spiritual of the Ottoman Empire.³¹

It is strange when figures of scholars from outside returned to their home or back to Makkah with an excuse to deepen the knowledge after the stalemate in the debate on the science of mysticism in Aceh, except at that time there was a great man who is very skilled in the field. On that basis, it has been argued that Sheikh Hamzah Fansuri, Sufis premier Aceh lived during the reign of Sultan Alauddin Mansur Shah, and it is possible that he was the one who had defended the knowledge when he figures out the debate about it.³²

Although he was not in the palace, but his presence in Aceh has delivered world-class scholars such as Sheikh Shamsudin Al-Sumatra'i who later became an important character in the palace and government in Aceh. Sheikh Hamzah's writings in the field of *tasawwuf* which refer a lot to Islamic figures in the lands of the Middle East and Persia show that he not only mastered Arabic well but also in Persian. So it is not surprising when Sheikh Syamsudin followed in his footsteps by writing various books in the field of *tasawwuf*, and referring to the great writings of Islamic figures in Arabic and Persian. In fact, he has also been entrusted by the palace to hold diplomatic talks with traders who came from abroad, including Europe, thus signaling recognition of the breadth of his knowledge.

The trail then followed by his students such as Sheikh Abd Al-Rauf al-Sinkili who also became Mufti Aceh later in the day, and followed by his students like Sheikh Yusuf Taj Al-Khalwati Al-Makassari and Sheikh Burhanuddin Ulakan, North West (Mukarrom , 2009: 134). Also no exception is Sheikh Abd al-Malik ibn Abdullah, who was studying to Sheikh Abd Al-Rauf al-Sinkili in Aceh. This is due to Aceh at the time was still deemed to be the center of the development of science in the region. Sheikh Abd Al-Malik or better known as Tok Pulau Manis later became an advisor to Sultan Zainal Abidin I of Terengganu (ruled 1725-1733) with similar tasks as performed by Sheikh Shamsudin Al-Sumatra'i and Sheikh Abd Al-Rauf Al -Sinkili.³³

If it is true that Sheikh Hamzah Fansuri lived at that time, then his role is exactly like Imam Al-Ghazali and Sheikh Abd Al-Qadir Al-Jailani who revived the hearts of the people in the Saljuk dynasty, so as to be able to rise up to uphold Islamic sovereignty and oppose imperialism. The notable similarity between these three figures is that each has no interest in governance but the conducive atmosphere created by the government to create awareness

³¹ Hamka. (2006). *Sejarah Umat Islam*. Singapura: Pustaka Nasional. pp. 792

³² Said, M. (1981). *Aceh Sepanjang Abad* (Vol. 1). Medan: PT Percetakan dan Penerbitan Waspada. pp. 252

³³ Bakar, S. A. (2020). *Tok Pulau Manis Terengganu Institusi Shaykh Abdul Malik Abdullah*. Putrajaya: Emraz Media Sdn Bhd. pp. 89

among the people to acquire knowledge has helped them to strengthen teaching in their madrasas.

Imam Al-Ghazali never touched on the issue of jihad against the infidels or commented on the crimes committed by them against Muslims in Muslim lands, instead Imam Al-Ghazali emphasized the attitude of self-assessment by treating the causes of defeat instead of cried over the defeat. He resiliently got up to print a new generation of scholars and eradicate the disease of loving the world.³⁴ The same thing has also been done by Sheikh Hamzah, by curing the problem of loving the world that plagues society; and at the same time developing a great liners, like Sheikh Shamsudin Sumatra'i followed by the next generation, which had a big influence in the Malay world.

Meanwhile, Sheikh Abd Al-Qadir Al-Jailani applied spiritual exercises, from individual to congregational under the guidance of a sheikh. More specialization is given to the aspect of purification of the soul with a high level of awareness, to the fact of the position of the faqr (dervish) in the sight of Allah SWT, that is, by understanding that the real dependence is only on Allah SWT. Basically, the teachings of Sheikh Abd Al-Qadir are centered on true monotheism.³⁵

The same thing has been done by Sheikh Hamzah, who has removed the misconception that exists among the community that is about the supernatural power that exists in the government or the rich; instead return it only to Allah SWT. Thus, he has succeeded in eradicating the selfish attitude of individuals or groups when the monotheistic relationship has been firmly tied among the people and the government to God, so that they no longer adhere to self-interest practices but bold and hasty to defend Islam. The success of uniting monotheism with life ultimately results in *suluk* (nurture)³⁶ that can form a high personality and awareness to deal with in any situation. In other words, indirectly, the people have been successfully prepared to rise to face the various challenges of life to come.

Discussion

Sultan Alauddin Mansur Shah has highlighted a sustainable intellectual culture in the life of society through the expansion of Islamic educational institutions known as *dayah* at that time which are characterized as follows;

1. The most important foundation of knowledge must be sourced from Divine revelation
2. Efforts to cultivate knowledge must be based on confidence and strength of faith, purification of the soul and nurturing of pure values
3. Due recognition should be given to those who are involved in the path of knowledge

³⁴ Kaylani, M. I. (2009). *Kebangkitan Generasi Salahuddin dan Kembalinya Al-Aqsa ke Pangkuan Islam*. (A. Abbas, Trans.) Batu Caves: International Institute of Islamic Thought Malaysia. pp. 128

³⁵ Kaylani, M. I. (2009). *Kebangkitan Generasi Salahuddin dan Kembalinya Al-Aqsa ke Pangkuan Islam*. (A. Abbas, Trans.) Batu Caves: International Institute of Islamic Thought Malaysia. pp. 227

³⁶ Purify actions

4. Knowledge is the foundation for the perfection of faith and deeds of worship³⁷

Impacts to cultural enrichment respect, it can be seen some of the hallmarks of a majestic Aceh in the field of science after his reign, for example

1. The combination of Jawi and Arabic literature and language is recognized as a world-class, when traders or foreign military forces, including those from European countries need to use the writing and the language to communicate with the government of Aceh. For example, the merchants of Portuguese, Dutch, English and French who came to Aceh in the late 16th century AD using Jawi and Arabic for correspondence and communication with the government of Aceh³⁸
2. Production of writing books that meet international standards; which includes an ontology, epistemology and axiology according to the thoughts and views of Islam and the Malay world; has put Aceh as a destination for the dissemination of knowledge of the most important in the 16th century and 17th century AD. For example, Sheikh Hamzah Fansuri produced at least 7 works in the form of prose and poetry, Sheikh Shamsudin al-Sumatra'i produced no less than 11 major works, Sheikh Nuruddin Al-Raniri produced about 29 essays in various branches of knowledge such as hadith, fiqh, comparative religion, history and *tasawwuf* and Sheikh Abdul Rauf Al-Sinkili who has produced no less than 7 major works covering the fields of tafsir, hadith, philosophical mysticism, moral and Islamic legislation.
3. The occurrence of reforms in politics and administration, where rules based on sharia and *sunnah* are the priority. Government officials are urged to dress in the *sunnah* in order to always be able to maintain themselves, and to be within the limits of religion when performing their duties. The culture can also increase confidence and respect among the people as the government sets a good example, and determination to uphold noble values to the people. The emphasis on the collection of *zakat*³⁹ is very helpful to the eradication of external and internal poverty, which refers to the poverty of society due to ignorance in science. The well-distributed *zakat* has encouraged the growth and strengthening of knowledge through the construction of schools, financing the needs of schools and teaching staff as well as meeting the needs of students.
4. The changes introduced by the government had a huge impact on the self-revolution, from negative to positive attitudes. The people became obedient

³⁷ Rahim, R. A., Nadzri, A. b., Wahab, A. A., & Zaki, A. F. (2015). Relasi Aceh dan Turki dalam Islamisasi Dunia Melayu: Suatu Analisis. *Kontekstualita* , 30 (1), 25-47. pp. 29

³⁸ Lombard, D. (1986). *Kerajaan Aceh Jaman Sultan Iskandar Muda (1607-1636)*. (W. Arifin, Trans.) Jakarta: Balai Pustaka. pp. 29

³⁹ Payment made annually under Islamic law on certain kinds of property and used for charitable and religious purposes, one of the Five Pillars of Islam

to the rules of religion and had the awareness to seek knowledge as much as possible. Obedience in religion, and an accurate understanding of the view of Islam gave birth to a society that had a high level of consciousness and arose to liberate the Islamic state from the clutches of colonialism.

5. The giving of respect to the intellectuals saw the emergence of a combination of scholars and kings in government. The vast knowledge possessed by the scholars helped the king to rule justly and equitably. This coupling concept has been adopted by almost all the Malay sultanate after that for example,

Table 1: The combination of kings and scholars in government

State	Scholar	Ruler	Period
Aceh	Sheikh Shamsudin Al-Sumatra'i	Sultan Alaudin Riayat Syah Sayyidil Mukammil	1588 - 1604
	Sheikh Shamsudin Al-Sumatra'i	Sultan Iskandar Muda Mahkota Alam	1607-1630
	Sheikh Nurudin Al-Raniri	Sultan Iskandar Thani	1636-1641
	Sheikh Abd Al-Rauf Al-Sinkili	Sultanah Safiatuddin Tajul Alam, Sultanah Naqiatuddin Nurul Alam, Sultanah Zaqiatuddin Inayah Syah dan Sultanah Zinatuddin Kamalat Syah	1641-1693
Banten	Sheikh Yusuf Taj Al-Khalwati Al-Makassari	Sultan Ageng Tirtayasa	1658-1683
Terengganu	Sheikh Abd Al-Malik ibn Abdullah	Sultan Zainal Abidin I	1725-1733
Kedah	Sheikh Abd Al-Jalil Al-Mahdani	Sultan Muhammad Jiwa II	1710-1778
Mempawah	Sayyid Husein ibn Ahmad ibn Husein ibn Muhammad Al-Qadri	Opu Daeng Menambon	1740-1761
Perak	Sayyid Jalaluddin ibn Sayyid Abd Al-Majid	Sultan Iskandar Zulkarnain	1756-1770

Conclusion

There is still a lot of research work that needs to be done to study Sultan Alauddin Mansur Shah, because what is studied in this writing is only one of the branches of his contribution. A study of the archives in the form of documentation, correspondence, notes or records of events related to him should be done if the study of his greatness is to be deepened. In this study, it can be concluded that he still has a large stock of intellectual development in Aceh, despite the short period of his administration and is often regarded as outsiders. His authority as a leader is evident when highlighting the application of *sunnah* in official affairs, arranging *zakat* for the benefit of the *ummah* such as the development of educational centers, the tendency to assemble with scholars and establish diplomatic relations with other Islamic governments for the sake of knowledge and religious teachings. In conclusion, he has succeeded in mobilizing the intellectual development and empowerment of the sharia which was later followed by subsequent rulers. What is more important is that his efforts should be viewed from a positive angle even though some consider him an outsider and do not have a great contribution to remember.

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