# CHAPTER I:

# INTRODUCTION

## A.  Background of Study

The theory of Islamization proposed by al-Attas[1] consists of two aspects. The liberation of humanity from traditional worldviews and the liberation of the soul from secular belief systems. The first part explains the worldview that contains mythological, magical, animistic, and national traditions that are in conflict with Islamic faith. Meanwhile, the second part focuses more on the secular worldview that highly emphasizes rationality and denies religion and metaphysics entirely.[2] In al-Attas's view, liberating humanity from traditional worldviews-especially in the Archipelago-[3]region, means freeing people from the confines of metaphysical worldviews that do not originate from Islam or even contradict Islam. During this phase, Islamization aims to cultivate intellectual and rational souls.[4] On the other hand, the secular belief system can be understood as liberating humans from religious constraints and subsequently from metaphysics that govern reason and language. In more detail, this involves removing worldly elements from

[1]    The definition of Islamization by Al-Attas: "Islamization is the liberation of man first from magical, mythological, animistic, national-cultural tradition opposed to Islam, and then from secular control over his reason and his language" Syed Muhammad Naquib al-Attas, *Preliminary Statement on a General Theory of the Islamization of the Malay-Indonesian Archipelago*, (Kuala Lumpur, 1969), 56. Also read, Syed Muhammad Naquib Al-Attas, *Islam and Secularism,* (Kuala Lumpur: ISTAC, 1993), 182.

[2]    Khasib Amrullah, dkk, "Dari Pembebasan Jiwa kepada Islamisasi Ilmu (Membaca Pemikiran Islamisasi al-Attas)," in *Kalimah: Jurnal Studi Agama-Agama dan Pemikiran Islam*, Vol. 19 No. 2, September 2021, 282-288. DOI: http://dx.doi.org/10.21111/klm.v19i2.6655.

[3]    Al-Attas limited his research to parts of Southeast Asia, currently known as Indonesia and Peninsular Malaysia. To make it easier, Al-Attas called the location of his research the Nusantara, or Archipelago in English. He wrote this statement in the preamble to his book, "Preliminary statement on a general theory of the Islamization of the Malay-Indonesian Archipelago."

[4]    Khasib Amrullah, dkk, "Dari Pembebasan Jiwa kepada Islamisasi Ilmu…, 283.

human life, eradicating sacred symbols, and nullifying the sanctity of religion in politics, society, and culture. This process has main components referred to by Al-Attas as "the disenchantment of nature, the desacralization of politics, and the deconsecration of values."[5] These two types of worldviews can also be referred to as the secular belief system and the traditional belief system.

The process of Islamization, initiated by Prophet Muhammad, peace be upon him, and spreading worldwide, has undergone various stages. In Africa, Islamization began during the time of Prophet Muhammad through the migration of some of his companions to Abyssinia. However, significant Islamization occurred through various pathways, with figures like Uqbah ibn Nafi' playing a central role in leading the expansion of Islam through warfare. Additionally, Islamization also took place through the avenue of missionary work, where scholars played a crucial role in propagating Islamic teachings. Trade routes also served as a pivotal means for the spread of Islam in sub-Saharan Africa. Another factor that supported Islamization in this region was the high level of intellectual and moral development among the Muslim community, which appealed to the local population. The principles of Islam, emphasizing human equality, received a positive response, as did Islam's ability to incorporate aspects of local culture into religious practices. Moreover, the open-minded nature of African society toward external influences facilitated the process of Islamization. Equally important, various Islamic dynasties[6] over the centuries played a significant role in the Islamization of Africa. These dynasties not only expanded the Islamic sphere of influence but also supported the advancement of knowledge and culture.[7] While there are similarities between Islamization in Africa and the Nusantara region,

---

[5] Syed Muhammad Naquib Al-Attas, *Islam and Secularism,* (Kuala Lumpur: ISTAC, 1993), 17-18. This definition comes from Cornelis van Peursen, then quoted by Harvey Cox in his book *The Secular City*. Al-Attas quotes from Harvey Cox's book and summarizes it from pages 2 to 23.

[6] Dinasti-dinasti seperti Idrisiyah, Rustamiyah, Aghlabiyah, Murabbitun, al-Muwahhidun, dan Fatimiah.

[7] Ahmad Mustaghfirin, "Islamisasi Di Afrika Sub-Sahara", *Dirasat: Jurnal Studi Islam & Peradaban*, Vol. 14, No. 02, (2019), 129-146.

the expansion of Islamic territories through warfare ultimately underscores the slight differences in the Islamization process between Africa and the Nusantara, which was predominantly achieved through peaceful means.

In Europe, Maurits S. Berger examines the Islamization on the European continent in two forms of interaction that spanned over 13 centuries. First, Islam as a physical entity, involving physical interactions such as armed conflicts, trade, and diplomacy as a result of the arrival of Islam in Europe. Second, Islam as a virtual entity, encompassing all non-physical aspects of Islam, including culture, knowledge, Islamic studies, and issues related to image and identity. Berger also touches upon the roles that Muslims played in Europe, ranging from rulers and subjects to antichrists and allies, corsairs[8] to merchants, from slaves to masters, and

---

[8] The use of the term "corsair" which means pirate needs to be understood wisely. In the context of maritime history, a "corsair" was a sailor or pirate who acted in different capacities depending on the time and interests. The term comes from the Italian "corsaro," which has roots in the medieval Latin "cursarius," which literally means 'pirate' or 'runaway.' In the Middle Ages, groups of corsairs could serve as wildlings. who act for personal satisfaction, or as a group of privateers who devote their expertise in navigating the seas to the interests of a country. As a privateer group, they may escort expeditions flying the flag of a certain country to ensure safety when crossing territorial waters or seize ships belonging to that country's enemy fleet. In the context of Mediterranean history, the role of corsairs tended to be in the name of religion, where being a member of a Christian corsair meant targeting Muslim ships, while being a member of a Muslim corsair meant targeting ships bearing the flag of the Cross. Famous Christian corsairs of the time included the Knights of Saint John based on the island of Malta, while the Barbarossa Brothers were famous corsairs from the Muslim camp. They were skilled sailors and famous for navigating the seas, who originally came from Greece, then converted to Islam. Their success in facing maritime challenges made them famous as one of the most formidable groups in the entire Mediterranean at that time. Hasanul Rizqa, "Gelanggang Armada Utsmaniyah Bernama Mediterania," Republika, accessed October 7, 2023. Historically, the negative image of the term "Barbarossa," which literally means "Red Beard," has continued into the present, although in a variety of different contexts. Actually, Barbarossa Brothers refers to two brothers, Khairuddin and Aruj. They are Muslim mujahids who have been slandered throughout time because of their efforts to defend Andalusia. However, in various media such as the Asterix comic or the box office film Pirates of The Caribbean, the character Barbarossa is often depicted in an antagonistic role. Natsir, "Barbary Corsair - Bajak Laut di Pesisir Melayu," Diakses pada 7 Oktober 2023 dari: https://www.yasirmaster. com/2013/12/barbary-corsair-bajak-laut-di-pesisir.html?m=1

4

even as terrorists and fellow citizens. As for the image of Islam in Europe, according to Berger, it varies considerably, from a feared religion seen as an enemy to being considered a partner against wayward Christians, from hatred to admiration as a civilization, from a source of violence to social propriety, and serving as a subject of study for missionary, academic, colonial, and security purposes.[9] Berger's argument provides a complex description of how Islamization occurred in Europe over centuries. Overall, it can be said that Islamization in Europe did not entirely follow the peaceful path observed in the Nusantara region. Although there are similarities, particularly in the realms of trade and diplomacy.

In the Nusantara region, the implementation of the Islamization of the traditional worldview can be traced in the role of the ulama (Islamic scholars) who successfully transformed the worldview of their society. As previous research findings have indicated, prior to the arrival of Islam, the Nusantara society was characterized by Hindu and Buddhist influences, rich in mystical and animistic values.[10] The introduction of Islam altered this landscape, shifting the structure of the Malay Nusantara society from its initially aesthetic orientation towards a more scientific and rational one. Furthermore, Islam permeated into the spiritual, inner, and cognitive aspects of the society. The advent of Islam constructed a new worldview by changing the perspective that was initially imbued with artistic elements and superstitions. The caste system, which was a distinctive feature of Hindu-Buddhist culture, crumbled to be replaced by a system of equality among humanity,[11] akin to the equality

---

[9] Maurits S. Berger, *A Brief History of Islam in Europe Thirteen Centuries of Creed, Conflict and Coexistence*, (Netherlands: Leiden University Press, 2014), 22-24.

[10] However, according to Al-Attas, this influence is not as well developed as in Sumatra. The reason is that Hindu-Buddhism is not a missionary religion and is not spread evenly among the wider community. Another reason is because the priests who came to the archipelago were monks from South India who were looking for quiet places for meditation and were isolated from society. Lihat: Syed Muhammad Naquib al-Attas, *Preliminary Statement on a General Theory of the Islamization of the Malay-Indonesian Archipelago*, (Kuala Lumpur: Ta'dib International, 1969), 5.

[11] Mulyadi, "Islamisasi di Kepulauan Melayu Nusantara: Studi terhadap Analisis

taught by the Prophet Muhammad, peace be upon him, during the early stages of his preaching in Mecca. This transformation successfully reshaped the thought patterns of the Quraysh people.

More specifically, evidence of the successful Islamization of the traditional worldview in the Nusantara region can be found in various missionary activities conducted by Islamic scholars in the area. Figures such as the Wali Songo, who boldly utilized cultural elements as instruments for their missionary work, exemplify this phenomenon. Take, for instance, Sunan Kalijaga, who adopted *Wayang Kulit* (shadow puppetry) as a medium for conveying the message of Islam. In his usage, he seamlessly integrated the declaration of faith (*shahada*) into the realm of puppetry. Even prayers, incantations, and spells, typically spoken in Javanese, were concluded with the recitation of the *shahada*. Actions of this kind led to the *shahada* permeating a significant portion of popular incantations within the community. Furthermore, the Wali did not take an approach that prohibited the use of wayang and gamelan but, rather, integrated them as tools for Islamic missionary work. The fusion of gamelan with Islamic ceremonial elements even gave rise to traditions like *Sekatenan* in Islamic centers of power such as Cirebon, Demak, Yogyakarta, and Solo.[12] This fact underscores the significance of creative and inclusive approaches in the process of traditional Islamization in the Nusantara region. Additionally, it serves as a highly relevant example of how Islamization can become deeply rooted within the Nusantara society.

In addition to the Wali Songo, in Aceh, there were figures such as Hamzah Fansuri, Syamsuddin al-Sumatrani, and Nuruddin ar-Raniri who successfully transformed their society into a more scientific, rational, and built an Islamic worldview. Hamzah Fansuri is known as the first Sufi

---

Filsafat Sejarah Syed Muhammad Naquib al-Attas," in *Jurnal At-Tafkir,* Vol. XII, No. 1, Juni 2019, 115. DOI: https://doi.org/10.32505/at.v12i1.1001

[12] Abd Moqsith, "Tafsir atas Islam Nusantara (Dari Islamisasi Nusantara Hingga Metodologi Islam Nusantara)", *Harmoni Jurnal Multikultural & Multireligius*, Vol. 15, No. 2, (Mei-Agustus, 2016), 23-24.

scholar to produce a number of works on the study of tasawwuf (Sufism) in the Nusantara region. His influence extended not only across Sumatra but also reached Java, the regions of Perak, Perlis, Kelantan, Terengganu, and various other areas in the Nusantara and beyond. The impact of Fansuri's wujudiyah teachings in Java can be seen through two of his works, namely "*Syarab al-A'syiqin*" and "*Al-Muntahi*," which were translated into Javanese. Syamsuddin played a role by presenting the concept of the essence of God and the seven degrees. Although this teaching is a part of the general understanding of wujudiyah philosophy, he contributed to providing a more detailed clarification of *tajalli* (divine self-disclosure) in his work, earning him recognition as a proponent of the seven degrees. Furthermore, his teachings on *tashbih* (likening God to His creation) and *tanzih* (affirming God's transcendence) of God, as well as the concept of *wihdat al-wujud* (unity of existence) or the seven degrees, left an important legacy in the Islamization of the worldview. Meanwhile, Nuruddin ar-Raniri, originating from Ranir, India, played a role in the Islamization of Aceh through his Sufi teachings. He also emphasized the importance of adhering to the sharia in attaining the essence.[13] The contributions of these three scholars serve as significant evidence of their intellectual input in the process of Islamization in Aceh. However, it is important to remember that each of them had different approaches and understandings in conveying Islamic teachings. Therefore, further research can aid in understanding the differences and similarities in their contributions to the development of Islamic thought in the Nusantara region.

  This study is focused on Aceh, considering several relevant reasons and arguments. First, Aceh served as a center of civilization and culture rich in remarkable achievements. Karel A. Steenbrink notes that Aceh was one of the hubs of Malay literature development, particularly Islamic religious

---

[13] Depi Kurniati, "Ulama-Ulama Sufi Penyebar Islam dari Aceh Abad 17 (Biografi, Karya Dan Ajaran)", *Tsaqofah & Tarikh: Jurnal Sejarah dan Kebudayaan*, Vol. 6 No. (1 Januari-Juni, 2021), 22, 24, & 26.

literature, in the Nusantara region during the 16th and 17th centuries.[14] Aceh is a highly dynamic region, manifesting this dynamism in various aspects of social life, religion, history, and even humanitarian conflicts. For some, Aceh is still identified as the "Veranda of Mecca," reflecting peace and sanctity. Furthermore, certain individuals regard Aceh as a place for achieving perfection in various aspects of life, both physical and spiritual.[15] It's no wonder that in the past, Aceh evolved into a sultanate rich in high civilization and culture.

Second, the designation of *Seuramoe Meukah* (Veranda of Mecca) signifies a unique and distinct characteristic of Aceh in comparison to other regions. In the context of Islamization, this designation indicates a profound Islamic connection between Aceh and Mecca, where Aceh plays a crucial role in the Islamization of Southeast Asia. It serves as a center for religious and academic learning for prospective Hajj pilgrims before their journey to Mecca. Aceh also functions as a long-distance communication hub with scholars in Mecca. Consequently, nearly all Southeast Asian Muslims have made valuable contributions to the development of knowledge and Islamic civilization in Aceh.[16] Serving as a symbol that encapsulates the richness of Islamic history and heritage, the designation *Seuramoe Meukah* for Aceh not only reflects its past glory but also signifies Aceh's ongoing role in preserving and enriching Islamic traditions in Southeast Asia to this day.

Third, according to Al Makin, Aceh possesses a unique history, culture, ethnicity, and Islamic religious tradition distinct from other regions in Indonesia. This condition has shaped a strong ethno-religious identity

---

[14] Karel A. Steenbrink, *Beberapa Aspek Tentang Islam di Indonesia Abad ke-19*, (Jakarta: Bulan Bintang, 1984), 65-66. See: Oman Fathurahman, "Sejarah Pengkafiran dan Marginalisasi Paham Keagamaan di Melayu dan Jawa", *Analisis*, Vol. XI, No. 2, (2012), 449.

[15] Otto Syamsuddin Ishak, *Dari Maaf ke Panik Aceh*, (Jakarta: Lembaga Studi Pers dan Pembangunan (LSPP), 2008), xxi. See: Chairunnisa Ahsana AS, *Antara Tradisi dan Agama (Telaah Naskah Azimat Aceh)*, (Banda Aceh: PT. Bambu Kuning Utama, 2019), 1-2.

[16] Saifuddin Dhuhri, "ACEH SERAMBI MEKKAH (Studi tentang Peran Ibadah Haji dalam Pengembangan Peradaban Aceh)," *Jurnal Ilmiah Islam Futura*, Vol. 16. No. 2, (Februari, 2017), 188-194.

in Aceh. From a historical perspective, since the Dutch colonial era, the amalgamation of ethnicities, traditional customs, and Islamic teachings has formed distinct characteristics and features, serving as a resilient element against foreign dominance. Consequently, it's not surprising that Aceh has been known as a region with a high level of resistance since the Dutch colonial period. This resistance contributed to a significantly prolonged process of Dutch conquest, in contrast to other regions in the Nusantara. The spirit of resistance against external forces and the preservation of local identity persisted into the era of Indonesian independence. Aceh maintained its strong identity, especially under the charismatic leadership of Daud Beureueh, during Sukarno's time, emphasizing the importance of granting Aceh special autonomy status with the implementation of Sharia aspects.[17] Overall, Aceh demonstrates a steadfast commitment to preserving its unique ethno-religious identity through a long history while underscoring the significance of considering Aceh from an academic research perspective.

Fourth, from the perspective of religious beliefs, the people of Aceh have undergone a relatively rapid development (Islamization) from pre-Islamic times to the present. What's interesting about this development is that nearly all aspects of Acehnese life have been thoroughly Islamized, with only a few minor aspects that still need improvement.[18] For instance, the tradition of *rabu abeh*, which used to be common on the last Wednesday of the month of Safar, is now rarely practiced, and in some places, it's not found anymore.[19] Traditions like *khanduri laot* and *khanduri blang* have become

---

[17]  Al Makin, "Identitas Keacehan dalam Isu-Isu Syariatisasi, Kristenisasi, Aliran Sesat, dan Hegemoni Barat", *Islamica: Jurnal Studi Keislaman*, Vol. 11, No. 1, (September 2016), 1-2.

[18]  As quoted by Yusuf Wibisono from Fauzia, the zakat system in the kingdom of Aceh was strictly regulated by the state since the time of Sultan Iskandar Muda (1607-1636). According to Yusuf, the pattern of Islamization in Aceh has produced an integrative tradition, so that Islam in Aceh is integrated into a new power structure. Yusuf Wibisono, *Mengelola Zakat Indonesia*, (Jakarta: Kencana, 2015), 35.

[19]  Like in West Aceh, although it is still done, it is no longer considered sacred. Wednesday Abeh is just for entertainment and family holidays. Rituals such as decorating the canoe with flowers of seven kinds, incense, throwing buffalo heads into the sea as a

more Islamic, although in some areas, there may still be traces of animistic elements. Other traditions like *boh alen*, *peugot tangkai*,[20] and *peuneuphon* are no longer heard of, and in fact, they are seen as contrary to Islamic beliefs. Therefore, it can be said that the Islamization of the Acehnese is intriguing for research, as it delves into what aspects of life still retain some animistic beliefs, especially among the elderly. This is because the younger generation in Aceh, living in an era of globalization and modernization, is generally more rational and open-minded in their thinking.

Fifth, from an anthropological perspective, the modern Acehnese society or race is quite unique because it is the result of a blend of various major world populations. According to Yusuf Al Qardhawy Al Asyi, it can be affirmed that the ancestors of modern Acehnese people came from diverse ethnic groups and lineages.[21] This assertion aligns with claims often associated with the belief that the Acehnese people have origins from a mixture of Arab, Chinese, European, and Indian backgrounds.[22] When examined from a historical perspective, it is evident that since the era of the Aceh Sultanate, the region was visited by numerous ships sailing international routes. Moreover, the geographical facts also indicate that Aceh's location at the northern tip of Sumatra was highly conducive to being frequented by international mariners, including those from China,

---

form of offering to keep them away from all evil, eating together on the beach, bathing in flowers and perfumes with the family and so on, have now been replaced by simply holiday. Meria Ulfa, "Rabu Abeh: Kon Uroe Meuabeh-Abeh," https://basajan.net/rabu-abeh-kon-uroe-meuabeh-abeh/, 14 Juni 2023.

[20] It is a tradition to make an amulet before the child is born. Sri Astuti A. Samad, "Pengaruh Agama Dalam Tradisi Mendidik Anak di Aceh: Telaah terhadap Masa Sebelum dan Pasca Kelahiran," *Gender Equality: Internasional Journal of Child and Gender Studies*, Vol 1 No 1, (Maret, 2015), 122.

[21] Yusuf Al Qardhawy Al Asyi, The History of Aceh Mengenal Asal Usul Nama, Bahasa, dan Orang Aceh, (Banda Aceh: Yayasan PeNA, 2020), 20.

[22] For this opinion, the author agrees more if what is meant is modern Acehnese. As for the Acehnese from ancient times, even if they existed, they probably came from an extinct tribe, some say they were the Mante tribe. Abdul Rani Usman, *Etnis Cina Perantauan di Aceh*, (Jakarta: Yayasan Pustaka Obor Indonesia, 2009), 320.

Europe, Arabia, and India.

The above facts spark the curiosity of researchers, especially regarding the process of changing the worldview of Acehnese. How did this transformation and Islamization occur, and why did it happen? This curiosity will be addressed in a study titled "Islamization of the Acehnese Worldview (With Reference to al-Attas' Theory)." It is hoped that this study will contribute to the broader understanding of traditional Islamization in the Nusantara region.

## B. Problem Statement
1. What is the Islamization of Acehnese Worldview?
2. How does the Islamization of the worldview occur within the Acehnese?
3. Why does the Islamization of the worldview take place in the Acehnese?

## C. Research Objectives
1. To explain the Islamization of the Acehnese Worldview.
2. To identify the Islamization of the worldview within the Acehnese.
3. To elucidate the reasons behind the Islamization of the worldview within the Acehnese.

## D. Significance of Study
This study holds several benefits, both in terms of theory and practical applications;

1. Theoretical Utility
   a. It contributes to a deeper understanding of the theory of Islamization of the Malay Archipelago-Indonesia according to al-Attas. This enriches existing scholarly literature and aids in clarifying key concepts within the theory.
   b. It contributes to the further development of al-Attas' Islamization theory. This helps scholars and researchers in the same field understand how al-Attas' theory can be applied in different contexts.

    c. It contributes to the understanding of the transformation of worldviews in Acehnese society. This has broader implications for understanding how religion and culture interact in Muslim communities.

    d. It adds facts and data to the study of Islamization in Indonesia, particularly in the aspect of the Islamization of the traditional worldview, a topic that is less commonly explored (as most researchers focus on the Islamization of contemporary knowledge).

2. Practical Utility

    a. Findings from this study are expected to provide insights to policymakers on how the Acehnese has undergone changes in their worldview as a result of Islamization. This helps in designing more targeted policies for the Acehnese, contributing to the formulation of public policies that can be used by the local government of Aceh, customary authorities, and community leaders with vested interests.

    b. This study will assist in understanding the social and cultural changes occurring in Acehnese society as a consequence of Islamization and how it affects interactions with individuals from different backgrounds. This contributes to a better understanding of Acehnese customs and traditions, which can be used by customary institutions and community leaders to preserve the existence of Acehnese customs and Islamic traditions.

    c. The outcomes of this study are expected to inspire Islamic institutions in teaching the method of Islamization for practices that contradict Islamic beliefs.

    d. In the realm of education, this study is expected to have implications for educational approaches in Aceh, considering how Islamization affects the perspectives and values within society. This can aid in the development of more relevant and effective curricula.

## E.  Previous Research

In this section, a general overview of prior research relevant to the dissertation topic is presented. These earlier studies assist in establishing the theoretical and methodological framework employed in this research. In the context of Islamization theory, al-Attas' worldview theory, and Acehnese society, various studies have been conducted to understand various processes, both on a national and international scale. These studies encompass a variety of research approaches, theories, and methodologies. Through this literature review, gaps in knowledge will be identified. Subsequently, an analysis will be conducted on how this dissertation can fill these gaps to make a meaningful contribution to a deeper understanding of the phenomenon of Islamization of the worldview, particularly in the context of Acehnese society using al-Attas' theory.

Before delving into a more in-depth analysis, here is a summary of the prior research utilized by the author. The following list comprises several dissertations and theses related to Islamization and Acehnese society in the context of religious life (Islam) and the worldview.

| NO | Author | Methods | Title | Aims |
|---|---|---|---|---|
| 1 | Sudarman | Dissertation | Jaringan Perniagaan dan Islamisasi di Kerajaan Inderapura Abad XVII-Awal Abad XVIII M | First, to analyze maritime and trade activities in the Kingdom of Inderapura from the 17th century to the early 18th century. Second, to analyze the trade network patterns of the Kingdom of Inderapura during that period. Third, to analyze the influence of trade on the Islamization process and the role of traders in that process.[23] |
| 2 | Ahmad Ridha | Thesis | ISLAMISASI KERAJAAN BONE (Suatu Tinjauan Historis) | First, to describe the conditions of the Kingdom of Bone before the arrival of Islam. Second, to provide a clear description of the arrival, acceptance, and formation of an Islamic-oriented kingdom. Third, to understand the acculturation of Islam within the Bone community.[24] |
| 3 | Wan Kamal Wan Napi | Dissertation | The Islamization Of Politics In Malaysia: How Religious Political Opportunities | This dissertation examines how religious values and belief systems are used in the political contestation between two major political parties in Malaysia: UMNO and PAS.[25] |

[23] Sudarman, "Jaringan Perniagaan dan Islamisasi di Kerajaan Inderapura Abad XVII-Awal Abad XVIII M," *Disertasi,* (Yogyakarta: UIN Sunan Kalijaga, 2016), 10.

[24] Ahmad Ridha, "ISLAMISASI KERAJAAN BONE (Suatu Tinjauan Historis)," *Tesis,* (Makasar: UIN Alauddin Makassar, 2013), 24.

[25] Wan Kamal Wan Napi, "The Islamization Of Politics In Malaysia: How Religious Political Opportunities And Threats Influence Religious Framing And Counterframing", *Disertasi,* (Department of Sociology in the Graduate School Southern Illinois University Carbondale, 2007), 1.

| | | | And Threats Influence Religious Framing And Counterframing | |
|---|---|---|---|---|
| 4 | Sami Al-Daghistani | Dissertation | The Making of Islamic Economics An Epistemological Inquiry into Islam's Moral Economic Teachings, Legal Discourse, and Islamization Process | Addressing the following questions: What are the teachings of Islam in contemporary Islamic economics? How does positivist logic in natural and social sciences influence the development of contemporary Islamic economic theories? How did the rise of modern nation-states affect the formation of modern Islamic economic projects? What are the structural implications of the Islamization of knowledge on Islamic economics? How did contemporary Islamic economic projects emerge, and what is their epistemology? Is there a legally or theologically organized study of economic doctrines in Islam and how closely related is it to ideas of morality and justice? What role does Sharīʻa (and its relation to maṣlaḥa) play in shaping Islamic economic theories and how is their perception by contemporary Muslim scholars compared to their medieval counterparts? What is specific about economic reasoning in the Islamic tradition, and to what extent is it related to Islamic law or usūl al-fiqh, the objectives of Islamic law or maqāṣid al-Sharīʻa, and other fields of knowledge, such as kalām and taṣawwuf? And what role do fundamental Islamic morals play in shaping the understanding of the economic tradition in Islam?[26] |
| 5 | Chaider S. Bamualim | Dissertation | Negotiating Islamisation And Resistance: A Study Of Religions, Politics And Social Change In West Java From The Early 20th Century To The Present | This dissertation focuses on three significant variants: Islam, the Aliran Kebatinan, and Christianity. Covering a specific time period, the early 20th century, with an emphasis on the post-1965 era. The review of history in Chapters One and Two is intended to demonstrate the continuity and change of Islamization.[27] |

---

[26] Sami Al-Daghistani, "The Making of Islamic Economics An Epistemological Inquiry into Islam's Moral Economic Teachings, Legal Discourse, and Islamization Process", *Disertasi,* (Leiden: Universiteit Leiden, 2017), 19-20.

[27] Chaider S. Bamualim, "Negotiating Islamisation And Resistance: A Study Of Religions, Politics And Social Change In West Java From The Early 20th Century To The Present", *Disertasi,* (Leiden: Universiteit Leiden, 2015), 5.

| 6 | Diamond Rattansi | Dissertation | Islamization And The Khojah Isma'ili Community in Pakistan | This dissertation examines the response of Khojah Ismà'ili to the Islamization process in Pakistan, as reflected in the changing concept of Khojah Isma'ili religious authority.[28] |
|---|---|---|---|---|
| 7 | Jamaluddin Arsyad | Dissertation | Akulturasi Islam dengan Budaya Melayu (Studi terhadap Upacara Adat Perkawinan Melayu Jambi) | This research aims to understand marriage customs in the perspective of Malay culture in Jambi, the acculturation process of Islam with Jambi Malay marriage customs, and how Islam has been able to establish itself as the dominant cultural and marriage customs in Jambi.[29] |
| 8 | Mohammad Hannan Hassan | Dissertation | Islamic Legal Thought And Practices Of Seventeenth Century Aceh: Treating The Others | This study aims to explore the legal life in Aceh from an internal Acehnese perspective, by understanding the viewpoints, values, and ethical systems that apply within Acehnese society. This research also attempts to answer questions such as what distinguishes Acehnese legal thinking and practices? To what extent has Islamic law and/or other sources influenced legal thought and practice in Aceh? In essence, this research seeks to understand how law in Aceh is shaped and implemented based on local perspectives and values, as well as the influence of Islam and other factors.[30] |
| 9 | Othman bin Mohammed Yatim | Dissertation | Batu Aceh: A study of 15-19 century Islamic gravestones in Peninsular Malaysia. | This research aims to examine Aceh stones, which are tombstones placed on the graves of important figures and royal members in the Malay Peninsula of Malaysia from the 15th to the 19th century. Data was collected through literature references and field research between 1974 and 1983. The research seeks to find similarities in death and burial rituals between the Malay Peninsula and Aceh to understand the reasons behind the import of Aceh stones during Aceh's influence. A new typology system (Types A-N) was developed to identify Aceh stones. Efforts were made to link the types of Aceh stones with a chronological framework, although no dates are available. Additionally, the research discusses inscriptions on Aceh stones, decorations, and the locations where Aceh stones were found. The research |

[28] Diamond Rattansi, "Islamization And The Khojah Isma'ili Community in Pakistan", *Disertasi,* (Canada: Institute of Isiamic Studies McGill University, 1987), 1 & 14.

[29] Jamaluddin Arsyad, "Akulturasi Islam dengan Budaya Melayu (Studi terhadap Upacara Adat Perkawinan Melayu Jambi)", *Disertasi,* (Palembang: Universitas Islam Negeri (UIN) Raden Fatah, 2019).

[30] Mohammad Hannan Hassan, "Islamic Legal Thought And Practices Of Seventeenth Century Aceh: Treating The Others", *Disertasi,* (Canada: Institute of Islamic Studies McGill University, 2014), 1.

| | | | | |
|---|---|---|---|---|
| | | | | also examines the community's attitude towards preserving Aceh stones, which often contradicts Islamic teachings, arguing based on cultural heritage and artistic values contained within these stones.[31] |
| 10 | Daniel Andrew Birchok | Dissertation | Sojourning on Mecca's Verandah: Place, Temporality, and Islam in an Indonesian Province | The research aims to investigate how Muslims in Aceh interact with their past as a local Islam during the 20th and 21st centuries.[32] |
| 11 | Amirul Hadi | Dissertation | Islam And State In Seventeenth Century Aceh | This research aims to study the nature of Islam in the Aceh Sultanate in the 17th century. The research explores not only the Islamic institutions in the sultanate but also its political culture and policies related to Islam.[33] |
| 12 | Firdaus | Dissertation | Peran Organisasi Teungku Dayah Dalam Pelaksanaan Syariat Islam Di Aceh | This research has several main objectives. First, to provide a comprehensive overview of the background of the Teungku Dayah Organization in Aceh. Second, to gain a deeper understanding of the purposes behind the formation of this organization in Aceh. Third, to analyze the specific characteristics inherent in the Teungku Dayah Organization in Aceh. Fourth, to explore the ethos that serves as the foundation for this organization in Aceh. Fifth, to predict the future of the Teungku Dayah Organization in Aceh. Sixth, to understand the extent to which Teungku Dayah has an impact on the development of Sharia-based development in Aceh. And seventh, to understand the aspirations of the Teungku Dayah Organization in the effort to enforce Islamic law in Aceh.[34] |
| 13 | Cosijn-Mitrasing, I.S. | Dissertation | The age of Aceh and the evolution of kingship 1599-1641 | This study aims to bridge the significant gap in understanding the goals, objectives, and aspirations of Aceh in its interactions with the wider world. It highlights the nature of the state that evolved during this period of intense engagement, particularly focusing on the pivotal role of the sultan. Additionally, the report |

---

[31] Othman bin Mohammed Yatim, "Batu Aceh: A study of 15-19 century Islamic gravestones in Peninsular Malaysia", *Disertasi,* (Department of Anthropology, University of Durham, 1985), i.

[32] Daniel Andrew Birchok, "Sojourning on Mecca's Verandah: Place, Temporality, and Islam in an Indonesian Province", *Disertasi,* (University of Michigan, 2013), 2.

[33] Amirul Hadi, "Islam And State In Seventeenth Century Aceh", *Disertasi*, (Canada: Institude of Islamic Shrdies M&iU University, 1999), i.

[34] Firdaus, "Peran Organisasi Teungku Dayah Dalam Pelaksanaan Syariat Islam Di Aceh", *Disertasi*, (Medan: Pascasarjana Universitas Islam Negeri Sumatera Utara, 2019), 26-27.

| | | | | also investigates the efforts of Northern European states and their representatives in establishing foreign relations with Aceh and other Asian countries. The study also explores questions related to relations with Aceh, motivations behind granting privileges and trade contracts to Northern European traders, as well as the resolution of conflicts in Aceh. Conflicts with neighboring ports, and the potential relationships between European intrusion and increasing regional dynamics.[35] |
|---|---|---|---|---|
| 14 | Benny Agusti Putra | Dissertation | Transformasi budaya islam melayu Jambi; dari masyarakat tradisi hingga Masyarakat urban | This research aims to describe the history and development of Malay Islamic society in Jambi. This dissertation also discusses traditional society and the development of urban society that practices Islam in Jambi. Furthermore, it investigates how the change in Islamic culture has influenced the Malay society from traditional to urban.[36] |
| 15 | Nur Syam | Dissertation | Tradisi Islam Lokal Pesisiran: Studi Konstruksi Sosial Upacara Pada Masyarakat Pesisir Palang Tuban, Jawa Timur | This dissertation seeks to uncover the social construction process of ceremonial reality through cultural field variants in coastal communities, as well as to determine religiosity and the configuration of socio-religious grouping variants on the social construction of ceremonial reality in coastal communities.[37] |
| 16 | Haljuliza Fasari P | Dissertation | Akulturasi Islam dan Kebudayaan Melayu Palembang (Simbolisme Upacara Siklus Hidup Orang Melayu Palembang) | The research aims to understand the acculturation process that occurred in the life cycle ceremonies of the Palembang Malay community and how the acculturation of Islam with culture impacts the future of Malay culture.[38] |

---

[35] Cosijn-Mitrasing, I.S, "The age of Aceh and the evolution of kingship 1599-1641", *Disertasi*, (Leiden: Universiteit Leiden, 2011), 4-5.

[36] Benny Agusti Putra, "Transformasi Budaya Islam Melayu Jambi; Dari Masyarakat Tradisi Hingga Masyarakat Urban", *Dissertation*, (Palembang: Universitas Islam Negeri (UIN) Raden Fatah, 2019), 9.

[37] Nur Syam, "Tradisi Islam Lokal Pesisiran: Studi Konstruksi Sosial Upacara Pada Masyarakat Pesisir Palang Tuban, Jawa Timur", (Surabaya: Universitas Airlangga, 2003).

[38] Haljuliza Fasari P, "Akulturasi Islam dan Kebudayaan Melayu Palembang (Simbolisme Upacara Siklus Hidup Orang Melayu Palembang)," *Dissertation,* (Palembang: Universitas Islam Negeri (UIN) Raden Fatah, 2019).

Based on the previous research, the researcher has identified a gap or opening that allows for the introduction of novelty in his dissertation. This gap becomes more apparent when analyzed from several aspects of the previous research, including theory used, research methodology, research objectives and findings.

First, based on the theory used, none of the previous research specifically employed the traditional Islamization theory of al-Attas, also known as "A General Theory of the Islamization of the Malay-Indonesian Archipelago." For instance, Sudarman, while referencing al-Attas, used several other theories related to Islamization, such as the proselytization theory of Snouck Hurgronje and Noorduyn, Johns' convergence theory, Sartono Kartodirjo's propagation theory.[23] Similarly, Ahmad Ridha, besides these theories, added the concept of *an-nas 'ala din al-malik* (the people follow the religion of their king) from Ibn Khaldun and the Bugis expression *Polo Papa Polo Panni*[24] to assist in his analysis, without any reference to al-Attas. On the other hand, Sami Al-Daghistani, while explicitly referring to al-Attas and quoting his works,[25] wrote a sub-title "Islamization of Knowledge Process and Contemporary Islamic Thought," with the focus on Islamic metaphysical thought.[26] However, the traditional Islamization theory of al-Attas was not discussed at all in his dissertation. Likewise, researchers like

---

[23] Sudarman, "Jaringan Perniagaan dan Islamisasi di Kerajaan Inderapura Abad XVII-Awal Abad XVIII M," *Disertasi,* (Yogyakarta: UIN Sunan Kalijaga, 2016), 24, 26-27.

[24] Ahmad Ridha, "ISLAMISASI KERAJAAN BONE (Suatu Tinjauan Historis)," *Tesis,* (Makasar: UIN Alauddin Makassar, 2013), 18-20.

[25] Among them: "Islam, Secularism and the Philosophy of Future", "Islam and the Philosophy of Science", "Islam and Secularism", dan "Prolegomena to the Metaphysics of Islam".

[26] Sami Al-Daghistani, "The Making of Islamic Economics An Epistemological Inquiry into Islam's Moral Economic Teachings, Legal Discourse, and Islamization Process", *Disertasi,* (Leiden: Universiteit Leiden, 2017), 58-63.

Wan Kamal Wan Napi,[27] Chaider S. Bamualim,[28] and Diamond Rattansi,[29] while studying Islamization, did not use al-Attas's theory.

Second, based on research methodology, there are several similarities and differences in research methodology used by previous researchers and my dissertation. The dissertations by previous researchers such as: Chaider S. Bamualim, Jamaluddin Arsyad, Othman bin Mohammed Yatim, Firdaus, Benny Agusti Putra, Nur Syam, Haljuliza Fasari P, are field research. In contrast, my dissertation is a library research and shares similarities with several other previous researchers like: Sudarman, Ahmad Ridha, Wan Kamal Wan Napi, Sami Al-Daghistani, Mohammad Hannan Hassan, Daniel Andrew Birchok, Amirul Hadi, Cosijn-Mitrasing, I.S.

Furthermore, despite both conducting library research, most of these researchers used historical, anthropological, legal/law, ethnographic, historiographical, methods of frame mapping, archival methods, situational analysis, interpretative analysis, comparative analysis, and analysis of historical reality. These differences are evident in terms of the research approach, methods, and analysis from my dissertation. This is because my dissertation employs a post-positivist paradigm, a qualitative approach, and the use of Qualitative Content Analysis methods that focus on the construction of texts and the production of meaning. Additionally, the data analysis technique in my dissertation is more centered on the construction of texts, the production of meaning, and the essence of meaning. This method differs from the research methods used in previous dissertations, which mostly employ descriptive or interpretative data analysis techniques.

---

[27] Wan Kamal Wan Napi, "The Islamization Of Politics In Malaysia: How Religious Political Opportunities And Threats Influence Religious Framing And Counterframing", *Disertasi,* (Department of Sociology in the Graduate School Southern Illinois University Carbondale, 2007), 2-9.

[28] Chaider S. Bamualim, "Negotiating Islamisation And Resistance: A Study Of Religions, Politics And Social Change In West Java From The Early 20th Century To The Present", *Disertasi,* (Leiden: Universiteit Leiden, 2015), 1-8.

[29] Diamond Rattansi, "Islamization And The Khojah Isma'ili Community in Pakistan", *Disertasi,* (Canada: Institute of Isiamic Studies McGill University, 1987).

Another difference lies in the use of hermeneutics. Hermeneutics is used to understand the meaning of the analyzed texts. This method also distinguishes it from previous researchers who did not use hermeneutics.[30] In the end, these differences indicate that the research methodology in my dissertation offers novelty. It places a stronger emphasis on understanding the meaning of the analyzed texts using Qualitative Content Analysis and hermeneutical data analysis techniques. This makes my research methodology employed more comprehensive and profound in comprehending social phenomena.

Third, based on the research objectives and findings, several dissertations that focused on Aceh, such as the works of Mohammad Hannan Hassan,[31] Othman bin Mohammed Yatim,[32] Daniel Andrew Birchok,[33] Amirul Hadi,[34] Firdaus,[35] and Cosijn-Mitrasing, I.S,[36] did not explicitly state that their research focused on the Islamization of the worldview of the Acehnese people. Their research findings served as valuable supporting data for other researchers. Consequently, the position of these previous research dissertations is that they offer critical support data for my dissertation.

So far, I have not found any dissertations specifically addressing

---

[30] Only Ahmad Ridha uses hermeneutics as an approach to the interpretation process. He also only uses hermeneutics to simply understand the text, not reaching the stage of the meaning behind the text. Ahmad Ridha, "Islamisasi Kerajaan Bone (Suatu Tinjauan Historis)," *Tesis,* (Makasar: UIN Alauddin Makassar, 2013), 23

[31] Mohammad Hannan Hassan, "Islamic Legal Thought And Practices Of Seventeenth Century Aceh: Treating The Others", *Disertasi,* (Canada: Institute of Islamic Studies McGill University, 2014), 1.

[32] Othman bin Mohammed Yatim, "Batu Aceh: A study of 15-19 century Islamic gravestones in Peninsular Malaysia", *Disertasi,* (Department of Anthropology, University of Durham, 1985).

[33] Daniel Andrew Birchok, "Sojourning on Mecca's Verandah: Place, Temporality, and Islam in an Indonesian Province", *Disertasi,* (University of Michigan, 2013).

[34] Amirul Hadi, "Islam And State In Seventeenth Century Aceh", *Disertasi*, (Canada: Institude of Islamic Shrdies M&iU University, 1999).

[35] Firdaus, "Peran Organisasi Teungku Dayah Dalam Pelaksanaan Syariat Islam Di Aceh", *Disertasi*, (Medan: Pascasarjana Universitas Islam Negeri Sumatera Utara, 2019).

[36] Cosijn-Mitrasing, I.S, "The age of Aceh and the evolution of kingship 1599-1641", *Disertasi*, (Leiden: Universiteit Leiden, 2011).

the Islamization of the Acehnese worldview. Most of the research and studies related to the Islamization of the Acehnese worldview are presented in the form of theses, books, scholarly journal articles, and various other publications. Therefore, it can be said that the gap I have identified is still wide open, especially at the doctoral dissertation level that employs al-Attas's theory to examine the context of Islamization in Aceh.

## F.    Theoretical Framework

The theory employed in this research is *The Worldview Theory* and *A General Theory of the Islamization of the Malay-Indonesian Archipelago* by Syed Muhammad Naquib al-Attas.

Syed Muhammad Naquib al-Attas refers to worldview as *Ru'yah al-Islām li al-wujūd*, which means the Islamic view of reality and truth seen through the eyes of the heart, explaining the essence of existence. This is based on the fact that what Islam reveals is the comprehensive existence, so the "Islamic worldview" actually refers to the Islamic perspective on existence.[37] This definition is unique in its comprehensiveness, absoluteness, totality, and is sourced from the Quran and Hadith.

This definition also emphasizes metaphysical and epistemological aspects. It is evident in al-Attas's perspective that the Islamic worldview is a way of perceiving reality seen through the eyes of the heart, referring to essence and existence. This appears to be due to the fact that Islam, as a comprehensive religion, encompasses all aspects of human life. Therefore, the Islamic worldview must also be comprehensive, encompassing all aspects of reality and truth, as stated by al-Attas. Thus, this definition leads to the understanding that the Islamic worldview is not just a perspective on religion but also a view of life as a whole or an integral perspective.

Every worldview comprises elements. The elements of the worldview proposed by al-Attas are highly specific because of their diverse nature,

---

[37]   S.M.N. al-Attas, *Prolegomena to The Metaphysics of Islam An Exposition of the Fundamental Element of the Worldview of Islam*, (Kuala Lumpur: ISTAC, 1995), 2.

with the most prominent among them including concepts of the essence of God, ideas about revelation, understanding of creation, views on the nature of the human soul, notions about knowledge, beliefs in religion, thoughts on freedom, comprehension of values and virtues, perspectives on happiness, as well as various other concepts.[38]

Meanwhile, according to Al-Attas, the definition of Islamization is the liberation of humanity from anything contradicting the teachings of Islam;

> "Islamization is the liberation of man first from magical, mythological, animistic, national—cultural tradition opposed to Islam, and then from secular control over his reason and his language."

In the Islamic perspective, a human being is one whose thoughts and language are no longer controlled by magic, myth, superstition, animism, and local customs and traditions that contradict Islam.[39]

In Al-Attas' theory of Islamization, there is an interconnection between the Islamization of language, the Islamization of thought patterns, the Islamization of culture, and the Islamization of beliefs as integral components of the endeavor to actualize Islam comprehensively in the lives of individuals and society. The Islamization of beliefs discusses several themes, such as animism, dynamism, magic, mythology, and cultural traditions that are at odds with Islam.

## G. Research Methodology

### 1. Research Paradigm

This research employs a post-positivist paradigm. As a philosophy, post-positivism aims to generate knowledge that can be generalized about social patterns by identifying and assessing the causes that influence outcomes.[40] In practical contexts, the

---

[38] Syed Muhammad Naquib al-Attas, *Prolegomena to the Metaphysics of Islam*, (Kuala Lumpur: ISTAC, 1995), 5.

[39] Syed Muhammad Naquib Al-Attas, *Islam and Secularism,* (Kuala Lumpur: ISTAC, 1993), 182.

[40] Anja Pabel. dkk, "An Application of Quasi-Experiments to Study Humour in

post-positivist paradigm applies theory from the beginning of the research.[41] The utilization of theory plays a vital role in the effort to understand the reality that serves as the research object. Researchers view reality through the lens of the adopted conceptual framework. The post-positivist paradigm constrains the researcher's perspective in the process of interpreting reality.[42] In the context of this dissertation, al-Attas's theory of the Islamization of the Malay world serves as the foundation used to examine the reality or context of Islamization in Aceh.

Research that uses a post-positivistic approach has the following characteristics: research is broad, theory and practice are inseparable,[43] the motivation of the researcher and their commitment to research are central and crucial, research is not only about collecting and categorizing information correctly, but also about understanding the meaning of that information and using it to create new knowledge.[44] In addition, according to Suryani and Hendriyadi, the main feature of qualitative research in a post-positivistic framework is the effort to find the meaning contained in the data.[45] Therefore, research that uses a post-positivistic approach

Tourism Setttings Guided by Post-Positivism", *Research Paradigm Considerations for Emerging Scholars*, (Channel View Publications, 2021).

[41] John W Creswell emphasized that in the scientific method, the approach that can be accepted by a post-positivistic researcher is that someone starts their research with a theory, then collects data that supports or refutes the theory, then makes the necessary revisions before carrying out further testing. John W Creswell, *Research design Qualitative, Quantitative, and Mixed Methods Approaches*, (USA: Sage, 2009), 4.

[42] Mudjia Rahardjo, *Apa Itu Kuasi Kualitatif?*, 5. Diakses pada, 9 Oktober 2023, http://repository.uin-malang.ac.id/15379/7/15379.pdf

[43] According to Mudjia, in the post-positivistic paradigm, theory plays a very significant role. Mudjia Rahardjo, *Apa Itu Kuasi Kualitatif?*, 5. Diakses pada, 9 Oktober 2023, http://repository.uin-malang.ac.id/15379/7/15379.pdf

[44] Team Prabhat, *Teaching and Research Aptitude*, (New Delhi: Prabhat Exams, 2022), 35-36.

[45] Suryani dan Hendriyadi, *Metode Riset Kuantitatif: Teori dan Aplikasi pada*

can help a researcher to better understand the world around them and develop solutions to the problems they face.

2. Approach

This research is qualitative. According to Natasha Mack et al., qualitative research is a scientific research method that generally possesses the following characteristics: seeking answers to a question, systematically using a series of predetermined procedures to address that question, gathering evidence, producing findings that were not predetermined, and generating findings that can be applied beyond the immediate boundaries of the study. Moreover, this research is highly effective in obtaining culturally specific information about values, opinions, behaviors, and the social context of a particular population.[46] Monique Hennink et al. state that qualitative research is an approach enabling detailed examination of societal experiences using various research methods such as content analysis and history. One of its main features is understanding the meaning and interpretation of the research object. Qualitative researchers need to be open-minded, curious, and empathetic. Additionally, qualitative researchers attempt to understand or interpret phenomena based on the meanings attributed to those phenomena.[47]

According to Sandra and Kim, the principles in qualitative research necessitate researchers to identify and set aside initial understandings and presumptions in order to remain open to individual differences, the unknown, and potential new meanings.[48] This statement explains that the principles in qualitative research

*Penelitian Bidang Manajemen dan Ekonomi Islam*, (Jakarta: Kencana, 2016), 107.

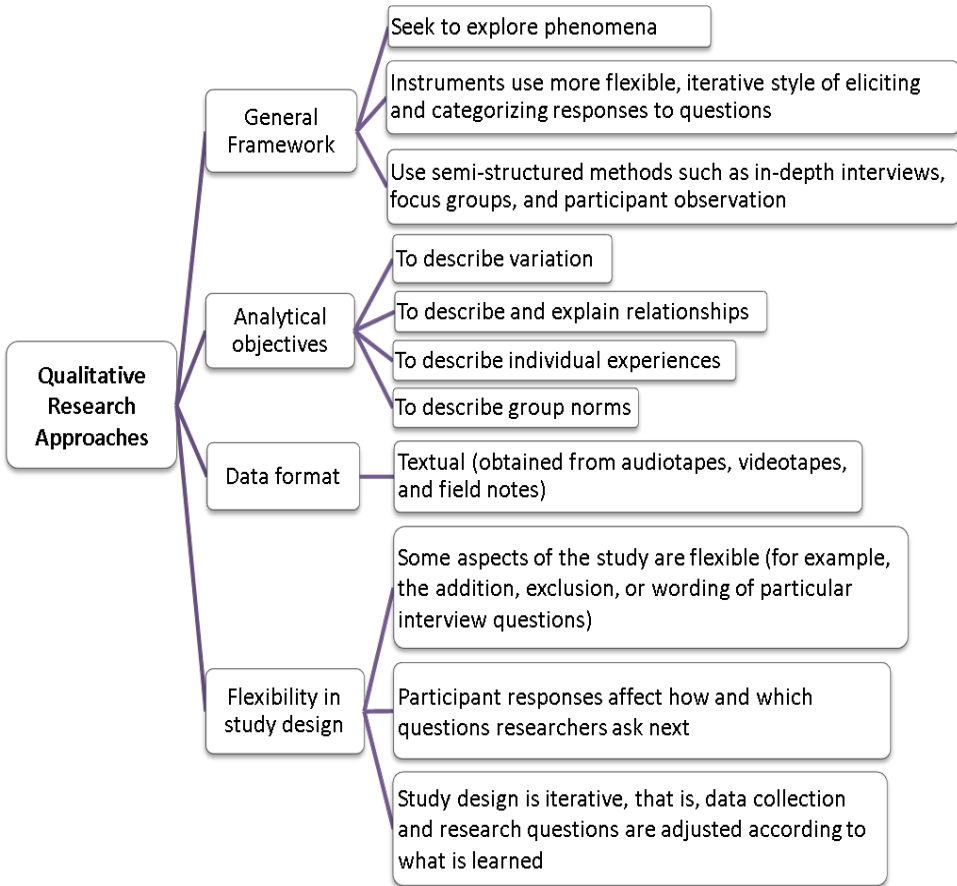[46] Natasha Mack, et.al, *Qualitative Research Methods: A Data Collector's Field Guide*, (Carolina: Family Health International, 2005), 1.

[47] Monique Hennink, et.al, *Qualitative Research Methods*, (London: SAGE Publications Ltd, 2011), 9.

[48] Sandra Kostere and Kim Kostere, *The Generic Qualitative Approach to a Dissertation in the Social Sciences: A Step by Step Guide*, (New York: Routledge, 2022), 4.

demand researchers to detach themselves from biases and initial understandings about the researched topic. These biases can stem from various sources such as personal experiences, education, or mass media. After identifying their biases, researchers should strive to set them aside during the research process. This is crucial to remain objective and open to the data they gather. Thus, researchers can discover new patterns and meanings that might not be visible if they already hold a strong understanding of the topic from the beginning.

In more detail, according to Natasha Mack et al., the qualitative research approach can be depicted as the following diagram:

**Qualitative Research Approaches**

- **General Framework**
  - Seek to explore phenomena
  - Instruments use more flexible, iterative style of eliciting and categorizing responses to questions
  - Use semi-structured methods such as in-depth interviews, focus groups, and participant observation

- **Analytical objectives**
  - To describe variation
  - To describe and explain relationships
  - To describe individual experiences
  - To describe group norms

- **Data format**
  - Textual (obtained from audiotapes, videotapes, and field notes)

- **Flexibility in study design**
  - Some aspects of the study are flexible (for example, the addition, exclusion, or wording of particular interview questions)
  - Participant responses affect how and which questions researchers ask next
  - Study design is iterative, that is, data collection and research questions are adjusted according to what is learned

**Table 1.1, The Summary of Qualitative Research Approaches**

**according to Natasha Mack, et.al.**

Thus, the utilization of a qualitative approach for this research is deemed appropriate and fitting when examined from several aspects. First, regarding the references utilized, namely the theories of Islamization and worldview by Syed Muhammad Naquib al-Attas. These theories emphasize the significance of comprehending the meaning and interpretation of the Islamization phenomenon within the worldview, particularly in the context of Aceh. Hence, the qualitative approach, emphasizing understanding meaning and interpretation, is highly suitable for this research. Second, the research focuses on the worldview of Acehnese society. Worldview represents an abstract concept challenging to measure quantitatively. Therefore, a qualitative approach emphasizing understanding meaning and interpretation is highly pertinent.

Thirdly, the data collection aspect involves qualitative approaches gathering data through interviews, observations, and document analysis. In the context of Islamization of the Acehnese worldview, undertaken through this library research, document analysis is employed as the data collection method. These data can then be analyzed to understand the meaning and interpretation of the Acehnese worldview. Fourthly, the dissertation addresses the Islamization of the Acehnese worldview, a complex social phenomenon encompassing various aspects of societal life, ranging from faith, law, transactions, language, thought processes, traditions, and arts. Meanwhile, the qualitative approach can be utilized to deeply and comprehensively study social phenomena, enabling researchers to understand their meanings and interpretations. Furthermore, qualitative methods can be used to analyze qualitative data like texts, images, and videos. However, for this research, only textual sources were utilized.

According to Natasha Mack et al.'s diagram, the alignment

of qualitative research with my dissertation can be found in several points. Firstly, qualitative approaches tend to explore phenomena; in the context of this dissertation, qualitative methods can be employed to explore the process of Islamization of the Acehnese worldview. Secondly, regarding analytical objective aspects that explain variations, elucidate and understand relationships, describe individual experiences, and group norms. My research explains the variations in the Acehnese community's worldviews concerning Islamization, referring to al-Attas' theory. Furthermore, this study describes the variations in the Acehnese community's worldview, explains and describes the relationship between the Acehnese worldview and Islam, describes individual experiences within Islamization, and describes the group norms related to the Acehnese community's worldview. All these objectives can be achieved through qualitative research. Thirdly, qualitative approaches generate textual data such as audio recordings, videos, and field notes. In the context of this dissertation, textual data were not obtained from audio, video, or field notes due to the research nature. However, the data were gathered from other documents such as books, journals, and relevant internet sources related to the Islamization process of the Acehnese worldview.

3. Method

Based on its data sources, this study is categorized as library research. This type of research involves the re-exploration of a research problem through a review of relevant literature. Consequently, libraries or places providing a collection of written works become vital locations for accessing research data sources.[49] According to Nursapia Harahap, who cites the views of Joseph Komider and Sumadi Suryabrata, effective research requires

---

[49] Ariyandi Batu Bara, dkk, *Metode Penelitian Kepustakaan (Library Research)*, (Padang: Get Press Indonesia, 2023), 15-16.

meticulous selection of reading sources within the library, which can be divided into two main categories. First, general reference sources, including textbooks, encyclopedias, and monographs, serve as the initial foundation for researchers to comprehend theories and concepts that generally apply to their field of study. Second, specific reference sources, such as scientific journals, research bulletins, and theses, excel in providing in-depth insights into specific issues and recent developments in the relevant field of study.[50] Thus, in collection library data, researchers combine both general and specific reference sources to ensure the accuracy and precision of the data used in their research.

To analyze the data, the I employs a text study. Fundamentally, text study involves a comprehensive data analysis that examines various aspects of the text, including its content, meaning, structure, and discourse contained within it. However, the meaning of a text is not limited to what is literally written. Text is not restricted solely to written narratives found in newspapers, magazines, television programs, speeches, but also encompasses broader elements such as architecture, fashion models, household furnishings, office environments, restaurants, and anything that can be interpreted as text.[51] Therefore, it can be understood that anything that can be interpreted or construed has the potential to be regarded as text. In

---

[50] As a guide in selecting appropriate reading sources, researchers must consider two important criteria explained by Sumadi Suryabrata, namely the principle of recency and the principle of relevance. The principle of recency emphasizes the importance of using up-to-date reading sources, especially in research related to the latest developments in the field. Meanwhile, the principle of relevance indicates that the reading sources selected must have direct relevance to the research questions or research objectives being pursued. However, in this case it should be noted that there are exceptions for historical research, researchers should avoid using outdated reading sources and choose more up-to-date sources. Nursapia Harahap, "Penelitian Kepustakaan", *Jurnal Iqra'*, Vol. 8, No. 1, (Mei, 2014), 69.

[51] Mudjia Rahardjo, "Studi Teks dalam Penelitian Kualitatif," repository.uin-malang.ac.id/2480, diakses pada 1 Juli 2023, 1-2.

other words, in text studies, a researcher can uncover meaning and messages contained within various cultural and social elements, not limited to written text or narratives.

A systematic content analysis of the text is conducted through the following stages. First, the selection of relevant texts. Second, the division of texts into segments or units. Third, the application of concepts to each segment (coding). Fourth, data analysis to determine the most recurring themes and their relationships.[52] In the context of this dissertation, content analysis can be performed in four stages as follows. First, the text selection stage involves the choice of relevant texts. In this case, text selection includes books related to al-Attas' Islamization theory and texts containing data about Islamization in the context of Aceh.[53] Text selection is not random but rather selective, focusing on texts that have relevance to the research topic. Second, unitization, which involves dividing the texts into segments that can be considered as units of analysis. These segments may include statements or concepts

---

[52] Anol Bhattacherjee, *Social Science Research: Principles, Methods, and Practices*, (Florida: Creative Commons Attribution-NonCommercial-ShareAlike 3.0 Unported License,2012), 115-116.

[53] Texts related to al-Attas' theory of Islamization include: *Preliminary Statement on a General Theory the Islamization of the Malay-Indonesian Archipelago, Historical Fact And Fiction, The Oldest Known Malay Manuscript a 16th century Malay translation of the Aqaid al-Nasafi 1988, Islam Dalam Sejarah dan Kebudayaan Melayu, Prolegomena to the Metaphysics of Islam, Islam And Secularism.* Sementara yang berkaitan dengan konteks Islamisasi di Aceh adalah: *Antara Tradisi Dan Agama Telaah Naskah Azimat Aceh, Aceh Sepanjang Abad Jilid 1 dan Jilid 2, Pasai dalam Perjalanan Sejarah Abad ke 13 sampai awal abad ke 16, Tarich Atjeh dan Nusantara, Islam Dan Sistem Pemerintahan Di Aceh Masa Kerajaan Aceh Darussalam, Kerajaan Aceh Jaman Sultan Iskandar Muda (1607-1636), Budaya Masyarakat Aceh, Upacara Tradisional Daerah Istimewa Aceh, The Acehnese, Struktur Bahasa Aceh, Kebudayaan Aceh dalam Sejarah, The Progress And Arrest Of Islam In Sumatra, Acheen And The Ports On The North And East, Mapping the Acehnese Past, Adat Atjèh, The Suma Oriental Of Tome Pires And The Book Of Francisco Rodrigues, History of Sumatra, The History of Aceh: Mengenal Asal Usul Nama, Bahasa, dan Orang Aceh.*

related to Islamization within the texts.[54] Third, coding, which is the application of concepts related to al-Attas' Islamization to each text segment. The researcher will use a coding scheme based on the themes sought in the texts and in accordance with the theory being used.[55] Fourth, data analysis. The results of the coding will be analyzed, qualitatively. This analysis aims to identify the most frequently recurring themes in the texts within the context of Aceh and how these themes relate to each other within the framework of al-Attas' Islamization theory. Therefore, these four stages of content analysis will assist the researcher in understanding Islamization in the context of Aceh based on al-Attas' theory and relevant texts.

4. Research Techniques
   a. Data Collection Technique

   Based on the previous explanation, the research type in this dissertation is a library research. Therefore, the author has outlined several stages for data collection. First, the collection of data or data survey, followed by verification, analysis, and finally the preparation of research reports in the form of a dissertation and scholarly articles. Primary and secondary data sources are gathered from books, magazines, bulletins, and scholarly journals related to Islamization theory, worldview theory, and the Islamization of Acehnese society.

   b. Data Analysis Technique

   This research employs the method of content analysis for data analysis, more precisely referred to as *Qualitative*

---

[54] For example, the theory of Islamization of the Malay world according to al-Attas, al-Attas' worldview theory, the history of Aceh, Acehnese traditions and culture, the condition of Aceh before Islam, the life style of the Acehnese people, the process of Islamization in Aceh, and the factors that caused Islamization in Aceh.

[55] For example, al-Attas' Islamization theory examines the Islamization of language, thought patterns, beliefs, traditions and art. So, researchers sorted data from the context of Islamization in Aceh into the five themes so that later data would be produced that specifically explains Islamization in Aceh related to these themes.

*Content Analysis*.[56] The analysis technique will focus on the process of text construction, meaning production, and the essence of meaning.[57] Content analysis is an intellectual process of categorizing qualitative data into groups that share similar or comparable characteristics or conceptual categories to identify consistent patterns and relationships among variables or themes. In this context, the researcher's duty is to uncover both the explicit and implicit messages carried by the text, whether written explicitly or implicitly. Moreover, a thorough and repeated reading of the text is essential as the primary mission of content analysis is to unveil the meanings embedded within the text. Aspects such as data validity, credibility, reliability, and confirmability are common prerequisites for achieving results in line with scientific standards.[58]

Based on the explanations above, the analysis phase can be delineated as follows: first, in the text construction phase, the researcher will group data with similar or comparable characteristics. Second, in the meaning production phase, the researcher begins to identify the meanings within the grouped texts or data. Finally, the essence of meaning phase is where the researcher interprets the meaning in the text, which is then documented in the research report.

Additionally, data analysis also utilizes the hermeneutic method. Hermeneutics has various interpretations in its development, as quoted by Edi Susanto from Richard E. Palmer.

---

[56] Mudjia Rahardjo, "Studi Teks dalam Penelitian Kualitatif," repository.uin-malang.ac.id/2480, diakses pada 1 Juli 2023, 8.

[57] Mudjia Rahardjo, "Mengenal Ragam Studi Teks: Dari Content Analysis hingga Pos-modernisme (Bahan Kuliah Metodologi Pendidikan)," http://repository.uin-malang.ac.id/1105/1/mengenal-ragam-studi-teks.pdf, diakses pada 1 Juli 2023, 1.

[58] Mudjia Rahardjo, "Analisis Isi (*Content Analysis*) dalam Penelitian Kualitatif," https://mudjiarahardjo.uin-malang.ac.id/index.php/2019/01/02/analisis-isi-content-analysis-dalam-penelitian-kualitatif/, diakses pada 1 Juli 2023.

First, hermeneutics is understood as the theory of interpreting sacred texts. Second, hermeneutics has become a methodology for general philology. Third, hermeneutics is regarded as a discipline encompassing all language understanding. Fourth, hermeneutics forms the methodological foundation for humanities. Fifth, hermeneutics plays a role in understanding existentialism and the phenomenology of existence. Lastly, hermeneutics has evolved into a system of interpretation. From these various interpretations, it can be understood that hermeneutics has a broad role and is used in various fields of knowledge. However, throughout history, hermeneutics' main role remains tied to text interpretation, where text interpreters consistently rely on hermeneutic methods as the primary approach to reading texts.[59] Therefore, a deep understanding of the various concepts of hermeneutics and its role in text interpretation is essential for text interpreters and researchers in various fields of study.

## H.   Systematic of Research

To obtain a comprehensive understanding of the process and causes of Islamization in the traditions of Acehnese society, the writing structure is organized based on logical principles. Therefore, this research is divided into five chapters as follows:

Chapter one is the introduction with the following contents: background of study, problem statement, research objectives, significance of study, previous research, theoretical framework, research methodology, and systematic of research.

Chapter two describes a literature review consisting of five points: Biography of Al-Attas, Worldview theory, Islamization theory, Al-Attas' Theory of Islamization in the Malay-Indonesian Archipelago and Acehnese

---

[59]   Edi Susanto, *Studi Hermeneutika Kajian Pengantar*, (Jakarta: Kencana, 2016), 7,9,10.

people.

Chapter three explains the islamization of the Acehnese worldview, with a focus on: The Theory of Islamization of the Acehnese Worldview, Occurrence of the Islamization of Acehnese Worldview, and Causes of the Islamization of Acehnese People's Worldview.

Finally, chapter four which is the conclusion of this dissertation, consists of four main parts: a conclusions, theoretical implications, study limitations, and recommendations.

The established structure is designed to guarantee a systematic examination of the process of Islamization within Acehnese traditions. It will enable a thorough analysis that encompasses both the logical and comprehensive aspects of this phenomenon. This framework ensures a comprehensive exploration of how Islamization unfolds in the context of Acehnese traditions.