



EDISI 1, 2022

## ADAT ISTIADAT

Mengupas 'Adat Intat Beut'  
dan 'Hukum Adat dalam  
Masyarakat Aceh'

## TOKOH

Mengangkat kisah  
'Sultanah Nahrasyiyah dan  
tokoh lainnya yang  
berkontribusi dalam  
pengembangan serta  
pelestarian adat di Aceh  
Utara

## SENI BUDAYA

Memperkenalkan seni  
ornamen dan Alee Tunjang  
sebagai kesenian khas  
Aceh Utara

## SASTRA ACEH

Naritmaja, Haba Jameun :  
'Si Amat Jak Tunggei Utang  
Bak Tuhan', Hikayat, Lanie,  
Hiem



MAJALAH

*Kande*

KUMPULAN TULISAN TENTANG ADAT ISTIADAT,  
TOKOH, SENI BUDAYA DAN SASTRA ACEH

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# SAMUDRA PASÉ'S HERITAGES

## Current State of Pasee

BY : DR. SAIFUDDIN DHUHRI, LC, M.A.G

Pase was the Islamic sultante which was later the foundation of Acehnese sultante. Now, Aceh is a province of Indonesia, which is divided into 23 regencies namely Meulaboh, Blangpidie, Jantho, Calang, Tapaktuan, Aceh Tamiang, Takengon, Kutacane, East Aceh, North Aceh, Lhokseumawe,

Bener Meriah, Gayo Lues, Siglie, Meureudu, Sinabang, Bireun, Nagan Raya, Banda Aceh, Lhokseumawe, Sabang and Subussalam. Acehnese society is comprised of multiple ethnics and cultures (Duhri, Dahlan, & Zulfikar, 2016; Duhri, Dahlan, Mubarrak, Hermansyah, Zulfikar, 2019). Alas, Aceh is the greatness of this sultanate is Jamee, Gayo, Kluet, Pulau (Islamic Singkel, Tamiang, and 'ethnic Acehnese' are major cultures of Aceh. Nearly 90 per cent of the total population of Aceh are defined by their Islamic background and distinct Acehnese dialects. In additions, there are also clusters of Batak, Chinese, Javanese and Minangkabau in the region (Smith, 1997, p. 14).

Pasé is a Sultanate/Kingdom that no longer exists in the present time. Historical literature refers to Pasé as Samudera Pasé, which is now North Aceh, Lhokseumawe and Bireun. Local people commonly shorten the name and only call it as Pasé.

The greatness of this sultanate is deeply kept in the memory of the people who inhabit in North Aceh and Lhokseumawe. They are proudly called themselves as "ureung Pasé" while there is no formal name of the place in the local government record and official attribute to any region in Aceh.



Figure 1  
Batu Aceh of Pasee

### Outstanding Batu Aceh of Pasee

The single window left for public to study Pasé is the sites of grave stones or Batu Aceh which is called by Ottoman Yatim (Yatim, 1988). There are various shapes and motifs of Batu Aceh, which mainly concentrate in North Aceh. Most of Sultan's and the elites of Pasé's tombs are located at Gampong Kuta Karang, and Beuringen Geudoeng and at Balee Balee, North Aceh. The Sultan Malikussaleh Tomb stone is situated at Gampeong Beuringen. As shown on the picture, the gravestones are decorated with floral ornaments, Arabic calligraphy and geometric pattern. In additions to Malikussaleh gravestone, beside him lies Zainal Abidin grave stones with different type and shape.

The third sites are two locations of gravestones called Batei Balee, at Geudong, which are more or less about hundred graves. The ornamentation of those gravestones look simpler than the other two mentioned earlier.

## Samudra Pasee's Legacy

Although many scholars disagree about the first place Islam came, local and global scholars seek a consensus that Samudera Pasé is the first kingdom of Islam in Southeast Asia founded during 8th and 9th centuries (M.-N. Al-Attas, 2011; S. M. N. al-Attas, 1970; Alfian, 1975; Andaya, 2001; Zainuddin, 1961). Al-Attas argues that the coming of Islam to Samudera Pasé is the result of the Caliph Utsman's order to Sharif Mecca to send mission to there. However, the failure of Malikussaleh became a failure because of the negligence of language and "to their inability to decipher or read the many other broken or worn inscriptions on tombstones (Al-Attas, 2011, p. 16)".

Al-Attas (2011, p. 37-38) views that Fansur (Barus), Lamri, Aru, Periak and Samara are the locations of Samudera Pasé kingdom. Andaya (Andaya, 2001) has precisely described the role of Pasé in history as the "standard" Islam of Southeast Asia. Not so much difference, Riddell (Riddell, 2006, 2017) calls it as the catalyst of Southeast Asian culture. Responding to Al-Attas arguments and the other gap of Acehese art study, this article is an attempt to interpret the symbols carved on those gravestones which are located in three locations mentioned above.



Figure 2  
The second sites of Malikussaleh elites are lain in Kuta Karang



Figure 3  
Batei Balee Gravestones of Batu Aceh

# Pasee as the Epicentre of Southeast Asian Islam

The name of Pasé is not only noticeable, but was the outset of Southeast Asian Islam and culture. Al-Attas notices us the importance of the name "Samudera Pasé" as the fact to understand Samudera Pasé roots in Malay's culture and civilisation. He views that many scholars misspell the name "Samudera", since it was documented from different scholars, whose pronunciation of the word is influenced by their vocal origins, such as Chinese, Arabic and Indian language. He establishes, however, their pronunciations of the word all sound "t" instead of "d" in the word; Samudera. He therefore the word Samudera should be derived from semut-*raya*; Semutra and Samudra is misleading word, that correctly should pronounce Samutra Pasé (Al-Attas, 2011).

In additions to the name of Sumatra Island, Samudera Pasee had great significance in bringing Islam in Southeast Asia. By Samudre Pasee, Islam has lightened Southeast Asian regions and it also became the centre for da'wa and teaching the rest of region. Aceh Darussalam then further Pasee's legacy by being as the verandah of mecca which took the same role of Samudera Pasee to spread Islamic mission and civilisation among Nusantara people who were known by their Hindu and Budha teachings.

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*"Adat bak poteumeureuhom, hukom  
bak syiah kualo, qanun nibak putroe  
phang, reusam bak laksamana."*



**PENGURUS MAJELIS ADAT ACEH  
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PERIODE 2019 - 2024**

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