

THE ROLE OF THE MALAY LANGUAGE IN THE ISLAMIC HERITAGE OF ACEH

NURUL RAHMAWATY, EVA IRYANI, BAGINDA TUA HERIANSYAH H, DELLA KOMALASARI, TITIN AMELIA

Universitas Jambi

Corresponding email: delakomalasari80@gmail.com

ABSTRACT

The Malay language (Bahasa Melayu) played a crucial role in the development of Islam in Aceh, both as a lingua franca and as a medium for the transmission of knowledge through Jawi manuscripts. This study aims to analyze the profound contribution of the Malay language to the enrichment of religious, literary, and official Islamic documents in Aceh in the past. The research method employed is a qualitative approach using descriptive-analytical analysis. Data were collected through a literature review of ancient manuscripts and religious documents in the Malay language, and supplemented by in-depth interviews with historians and religious figures in Aceh. Data analysis involved data reduction, identifying patterns of language use within an Islamic context, and contextualizing these findings within the development of local culture. The results of the study indicate that the Malay language served as a cornerstone in the codification of Islamic teachings in Aceh. Its presence in classical religious texts proved to accelerate the diffusion and understanding of Islam among the people, while simultaneously integrating local scholarly traditions into the intellectual network of the Malay-Nusantara world. The majority of historical administrative documents and literary works discovered use this language, indicating the strong sociolinguistic influence of Malay within Aceh's Islamic institutions. This study concludes that the Malay language is not merely a tool for transactional communication but a cultural artifact that shapes the intellectual identity of Islam in the region. Consequently, efforts to digitize, preserve, and re-examine ancient manuscripts written in Malay have become a matter of great urgency. This step is crucial for safeguarding the continuity of historical heritage and ensuring that the roots of Aceh's Islamic heritage remain alive and continue to flourish in the future.

Keywords: Aceh, Bahasa Melayu, Culture, Islam, Nusantara

INTRODUCTION

Aceh is one of the regions in Indonesia that has played a central and historically decisive role in the process of Islamization and the development of Islamic scholarship across the Nusantara. Situated at the northern tip of Sumatra and commanding the



western entrance to the Strait of Malacca — one of the most important maritime trade routes in the premodern world — Aceh occupied a uniquely strategic position that shaped both its political history and its intellectual culture (Reid, 1993; Ricklefs, 2001). Within this context, the Malay language played a role that was far more than transactional: it functioned as an intellectual lingua franca through which Islamic knowledge was transmitted, elaborated, and institutionalized. The use of the Malay language in classical religious texts accelerated the diffusion and comprehension of Islamic teachings among local populations, while simultaneously integrating Acehnese scholarly traditions into the broader intellectual networks of the Malay-Archipelago world (Riddell, 2001; Azra, 2004). Through the adoption of the Jawi script (Arabic-Malay), the language was transformed into the primary vehicle for the codification of religious teachings, sultanate administration, and the strengthening of the socio-religious identity of Aceh's Muslim community (Herniti, 2018; Bania & Akob, 2025) (Asy'ari, 2016; Ali, 2014; Daud, 2011).

Aceh's Islamic heritage encompasses a rich variety of cultural manifestations, ranging from literary works, visual arts, and social customs to original scholarly manuscripts of considerable intellectual depth. During the heyday of the Samudera Pasai and Aceh Darussalam Sultanates, Islamic scholars strategically utilized the Malay language to disseminate Islamic values throughout Southeast Asia (Miswari, 2022; Azra, 2004). This was made possible, in part, by Aceh's geographical position at the Strait of Malacca, where the Malay language served as a cultural and commercial bridge across ethnic and national boundaries (Reid, 1993). The contributions of the Malay language to Aceh's historical narrative have been especially significant in the emergence of local literary traditions, including important manuscript genres such as poetry (*syair*), religious tales (*hikayat*), and Nusantara exegetical texts (*tafsir*) that represent the transformation of Islamic scholarship across successive centuries (Abubakar, 2016; Mukhamdanah et al., 2023; Dahlan, 2012; Hasan, 2013; Istiqamatunnisak, 2014).

Although the historical contribution of the Malay language to Aceh's Islamic heritage has been immense, the continuity of this heritage in the modern era faces real and urgent challenges. The widespread shift toward Latin-script literacy, accelerated by national education policies and digital communication, has progressively marginalized Jawi script competency even among populations with deep historical ties to this writing tradition (Bania & Akob, 2025). Research conducted in Langsa City found that only 22 out of 100 respondents were able to convert text from the Latin script into Jawi, underscoring the severity of this literacy decline (Bania & Akob, 2025). Against this backdrop, traditional educational institutions such as the *dayah* in Aceh continue to play a key role in preserving the existence of Arabic-Malay literature through routine teaching and textual study activities (Bruinessen, 1990; Mukhamdanah et al., 2023). The pedagogical practices of these institutions — including the reading, translation, and commentary of classical Jawi texts — represent one of the last functioning ecosystems for the transmission of this textual heritage to younger generations (Ulya, 2023).

Against this backdrop, this article aims to conduct an in-depth examination of how the Malay language has been articulated across the domains of Islamic proselytization (*da'wah*), literary production, cultural arts, and the everyday religious

practices of the Muslim community in Aceh. Through a philological and historical approach, grounded in verified scholarly sources, this study seeks to offer new academic insights into the urgency of preserving the Malay language as a vital pillar of Aceh's collective memory and Islamic scholarly heritage. In doing so, it contributes to a growing body of literature that positions linguistic heritage not merely as a cultural artifact, but as a living epistemic resource whose preservation is inseparable from the continuity of Islamic intellectual traditions in Southeast Asia (Riddell, 2001; Azra, 2004; Bania & Akob, 2025).

METHOD

This study employs a qualitative approach using content analysis and documentary research. The qualitative approach was applied to gain an in-depth understanding of the meaning, context, and sociolinguistic impact of the use of the Malay language in the lives of the Muslim community in Aceh. Meanwhile, documentary analysis was used as a means to collect, examine, and contextualize data from historical literature, including religious texts, classical Jawi manuscripts, and ancient literary works relevant to the Islamic heritage of Aceh. The primary data sources in this study consist of secondary and primary texts, such as scholarly articles on the influence of the Malay language on Acehnese literature, historical documents on da'wah activities, and records of local arts and culture. Through philological and historical perspectives, these Malay-language religious manuscripts were analyzed to examine how the language is articulated in conveying Islamic teachings and influencing the social structure of the community. The data analysis process was conducted in three stages: data reduction (selecting relevant documents), descriptive-analytical presentation of data regarding the role of the Malay language, and drawing conclusions to provide a comprehensive understanding of the position of the Malay language as an integral pillar of Aceh's Islamic heritage.

RESULT AND DISCUSSION

Before the arrival of Islam, the Aceh region had been influenced by Hindu-Buddhist civilizations, which left archaeological traces in the form of temples, statues, and inscriptions at various sites (McKinnon, 1988; Ricklefs, 2001). Historical records regarding Aceh prior to the 7th century CE remain very limited and have not yet been comprehensively verified. One of the earliest documents referring to the presence of Islam in this region is the account by Marco Polo, who stopped in Perlak in 1292 CE and described the local population as having embraced Islam (Reid, 1993).

During the pre-Islamic period, the Malay language served as a *lingua franca* in trade activities in the Malacca Strait region, although its reach was still limited because Aceh's trade system had not yet developed on a large scale (Adelaar, 2004). The Acehnese language itself originates from the Chamic branch of the Austronesian language family, which historically is linked to the linguistic traditions of mainland Southeast Asia (Abdurrahman, 2017; Durie, 1990; Blust, 2013). These limitations on the scope of trade directly restricted the expansive function of the Malay language as a medium of cross-cultural communication.

This situation underwent a fundamental change when Islam began to enter Aceh via maritime trade routes in the 7th century CE. Merchants and preachers from Gujarat,

Persia, and Arabia brought Islamic teachings to strategic ports such as Perlak, Lamuri, Barus, and Samudera-Pasai (Ricklefs, 2001). Intensive interactions between Arab merchants and local rulers and indigenous populations, facilitated through marital ties, cultural exchange, and customs, created conditions highly conducive to accelerating the process of Islamization in this region (Reid, 1993; Azra, 2004). In this context, the Malay language emerged as the most effective communication tool for bridging the linguistic differences among the various ethnic groups involved in these trade networks.

An analysis of the patterns of Islam's spread in Aceh shows that the success of Islamization cannot be separated from the strategic role of the Malay language. As demonstrated by Riddell (2001), the Malay language functions not merely as a tool of communication but also as a vehicle for the transmission of religious and intellectual values. This phenomenon aligns with the concept of language ecology proposed by Haugen (1972), in which a language develops and strengthens as its social and symbolic functions within a community increase.

One of the most significant impacts of Islam's arrival in Aceh was the transformation of the Malay writing system into the Arabic-Jawi script (Arab Jawoe). The Jawi script, developed from the 29 Hijaiyah alphabet, was enriched by the addition of special characters to represent the distinctive sounds of the Malay language, namely *ca* چ, *nga* غ, *pa* ف, *ga* گ, and *nya* ن, each distinguished by the addition of diacritical marks (Abdullah, 1990). This transformation of the script was not merely a technical change in the writing system but represented a profound epistemological shift. Through the introduction of the Arabic-Jawi script, the Malay language not only rose in status to become a scholarly language and the language of the intellectual elite but also gained religious legitimacy, making it the primary medium for the transmission of Islamic knowledge (Abdullah, 1990) (Essy, 2020; Herniti, 2018a).

From a sociolinguistic perspective, this phenomenon can be analyzed using the concept of diglossia as formulated by Ferguson (1959) and further developed by Fishman (1967). In the context of medieval Aceh, Arabic occupied the position of a high variety in the formal religious sphere, while Malay functioned as a low variety used in everyday communication and the dissemination of religion to the general public. Fishman (1967) expanded Ferguson's concept of diglossia to encompass more complex situations of bilingualism, in which two distinct languages, not merely two varieties of the same language, can simultaneously occupy the high variety and low variety functions. This framework is highly relevant for understanding the dynamics of Arabic and Malay in Aceh following Islamization: over time, Malay-Jawi began to enter the high variety sphere when used in the composition of religious texts, Sufi literature, and state documents by ulama and sultans (Riddell, 2001; Sweeney, 1987).

The incorporation of Arabic vocabulary into the Malay language also has very significant lexicological implications. Thousands of terms from the religious domain (*iman, ibadah, zakat, jihad*), law (*nikah, talak, waris, hudud*), science (*ilmu, fikir, hikmah, mantiq*), and social life (*masyarakat, adat, majlis, hakim*) have been absorbed into the Malay language and formed a new semantic layer that enriches the language's overall lexical repertoire. In this regard, the Malay language acts as a receptive language capable of integrating foreign linguistic elements without losing its structural identity, a characteristic that Thomason and Kaufman (1988) refer to as "borrowing under

conditions of contact," a borrowing process that occurs in situations of intensive and sustained language contact.

The Malay Language in Aceh's Islamic Literary and Intellectual Heritage

The Kingdom of Samudera-Pasai (13th to 16th centuries CE) and later the Sultanate of Aceh Darussalam (16th to 17th centuries CE) adopted Malay as the official language for the propagation of Islam, royal administration, and the development of literature (Reid, 1993). This linguistic policy had an impact that extended far beyond the territorial boundaries of these two kingdoms, as through extensive trade and missionary networks, the Malay-Jawi language became the lingua franca for the transmission of Islamic knowledge throughout the Indonesian archipelago (Azra, 2004; Riddell, 2001) (Miswari, 2022; Miswari, 2025).

In the realm of literature, the Malay language's contribution to Aceh's Islamic literary heritage is manifested in various textual genres of high philological value. Masterpieces such as *Bustanus Salatin* (The Garden of Kings) by Nuruddin ar-Raniry (1638), various Sufi treatises by Hamzah Fansuri, and the works of Syamsuddin as-Sumatrani were all written in the Malay-Jawi language, drawing upon Arabic and Persian sources. This fact demonstrates that the Malay language was not merely a language of translation or adaptation, but had evolved into a language of intellectual originality capable of producing complex theological and philosophical thought (Braginsky, 1993) (Braginsky, 1993; Braginsky, 2004).

An analysis of Malay-Aceh manuscripts reveals the existence of a very rich intellectual tradition. As Braginsky (1993) explains in his comprehensive study of the classical Malay literary system, these manuscripts include not only religious texts (*kitab*), but also epic works (*hikayat*), mystical poetry (*syair*), and legal treatises (*undang-undang*), all of which use the Malay-Jawi language as a medium of expression. Braginsky (1993) further argues that the formation of the classical Malay literary system as an integral and hierarchical system was fundamentally driven by the process of Islamization in the Malay world, a thesis that directly confirms the central role of the Malay language as the vehicle of Islamic civilization.

It should also be noted that Acehnese literature in the Malay language did not develop in a cultural vacuum. Rather, it is the result of a complex process of synthesis between the Arab-Persian literary tradition, Islamic values, and the local Malay-Acehnese culture. Braginsky (2004), in his follow-up study on the legacy of traditional Malay literature, demonstrates that unique literary genres, such as the *hikayat*, which integrates historical narrative with Islamic values, and *syair*, which blends the Arab poetic tradition with local expression, are the result of a centuries-long dialogue between civilizations. This process of cultural hybrid synthesis reflects what Bhabha (1994) conceptualized as the "third space": a space of cultural negotiation where different identities meet, interact, and give rise to new forms that cannot be reduced to any single original element (Wahyuddin, 2025; Mustafa, 2018).

One of the key factors in the development of the Malay language as part of Aceh's Islamic heritage is the role of ulama as intellectual and religious agents. Aceh's ulama generally received their education in Mecca, Medina, and various centers of Islamic scholarship in the Middle East. They played a dual role: as recipients and interpreters of Islamic knowledge from Arabic-language sources, and as transmitters of that

knowledge to the Acehnese community through the medium of the Malay language (Azra, 2004). Azra's (2004) study of the network of Malay-Indonesian and Middle Eastern ulama in the 17th and 18th centuries demonstrates that these cross-regional intellectual exchanges occurred with far greater intensity than previously estimated (Azra, 2004; Riddell, 2001).

Prominent scholars such as Hamzah Fansuri (died c. 1527 CE), Syamsuddin as-Sumatrani (died 1630 CE), Nuruddin ar-Raniry (active 1637–1644 CE), and Abdurrauf as-Singkili (1615–1693 CE) were not only intellectual pillars of Acehnese Islam but also architects of the academic Malay language within the Islamic tradition of the Nusantara (Riddell, 2001). Their works in the Malay-Jawi language demonstrate an extraordinary ability to use Malay as a medium for expressing theological, Sufi, and fiqh thought at a level on par with works written in Arabic and Persian (Braginsky, 1993).

Traditional Islamic educational institutions in Aceh, particularly the *dayah* (equivalent to the *pesantren* in the Javanese tradition), also play a crucial role in the preservation and development of the Malay-Jawi language as a language of scholarship. In the *dayah*, students not only study classical Arabic texts but are also introduced to Malay-Jawi texts that serve as translations or commentaries (*syarh*) on those Arabic texts. This tradition parallels what Bruinessen (1990) described in his study of the “*kitab kuning*” in Indonesian *pesantren*: a tradition of transmitting Islamic texts that maintains continuity between Arabic as the source language and Malay-Jawi as the language of mediation (Bruinessen, 1990; Ulya, 2023).

From a sociolinguistic perspective, this phenomenon indicates the occurrence of a language planning process that unfolded organically through religious institutions. The ulama, through their language choices in writing and teaching, effectively carried out what is known in modern terminology as corpus planning (the development of vocabulary and grammar) and status planning (the elevation of the social function of the Malay language). This process took place long before the concept of language planning as a modern state policy was formally formulated. Haugen (1972), who formulated the concept of language ecology, explains how a language develops within its social ecosystem—and in the case of the Malay language in Aceh, that ecosystem consists of a community of ulama, merchants, and rulers interconnected within the network of Islamic civilization.

An analysis of Aceh's Islamic heritage also reveals another important dimension: the role of the Malay language as a medium of assimilation between Islamic values and local cultural traditions. This process is not merely a one-way acculturation but rather a dynamic cultural dialogue in which local elements are rearticulated within an Islamic framework, while Islamic teachings themselves undergo contextual adaptation in their expression (Geertz, 1968). In the context of the Indonesian archipelago, Geertz (1968) distinguishes between two models of Islamic adaptation: the Moroccan model, which tends toward puritanism, and the Indonesian model, which is more accommodating toward local traditions—and Aceh, with its rich literary and artistic traditions rooted in a Malay-Islamic synthesis, demonstrates a complexity that transcends both of these models (Geertz, 1968; Nasution, 2015).

A concrete example of this assimilation process can be seen in various Acehnese artistic traditions that integrate Arabic-Malay linguistic elements with local artistic expressions, such as *saman*, *rateb meuseukat*, and various other performing arts.

Through the Malay language, the negotiation between Islamic universalism and local particularism takes place continuously and produces authentic and distinctive forms of cultural expression (Braginsky, 2004). This hybrid heritage, as argued by Bhabha (1994), is not evidence of a weak identity but rather reflects the vitality of a civilization capable of absorbing, transforming, and creating (Nasution, 2015; Braginsky, 2004).

Malay culture imbued with Islamic teachings (Malay-Islam) remains deeply ingrained in Acehnese society to this day, as reflected in various aspects of social life, customary law, art, and architecture. The continuity of this heritage is tangible proof of the Malay language's success in fulfilling its function as a medium of civilizational integration, capable of uniting the transcendent values of Islam with the local wisdom of the Acehnese people within a coherent cultural framework. Riddell (2001) describes this process as one of the greatest successes of Islamization in Southeast Asia: the formation of a strong Muslim identity without sacrificing the distinctiveness of local culture.

In the contemporary context, an understanding of the role of the Malay language in Aceh's Islamic heritage holds significant relevance for efforts to preserve cultural and intellectual heritage. Thousands of Malay-Jawi manuscripts housed in various institutions in Indonesia, Malaysia, the Netherlands, and the United Kingdom constitute a source of knowledge that has not yet been fully explored academically (Braginsky, 2004). The digitization and philological study of these manuscripts are important not only for the sake of scholarship but also for revitalizing the Acehnese people's awareness of their ancestors' intellectual heritage (Yusri, 2022; Braginsky, 2004).

Furthermore, the challenges to the sustainability of the Malay-Jawi linguistic tradition in the era of globalization also require serious attention. The dominance of Indonesian as the national language, on the one hand, and the penetration of English as a global language, on the other, have created linguistic pressures that have the potential to marginalize the Malay-Jawi script and textual traditions. In this context, efforts to revitalize the Malay-Jawi language cannot be separated from strategies to preserve Aceh's Islamic heritage as a whole (Ali, 2014; Asy'ari, 2016; Mustafa, 2018). Adelaar (2004) notes that languages in the archipelagic region of Southeast Asia, including those associated with the Malay tradition, face a serious threat of marginalization within a global linguistic ecosystem increasingly dominated by major languages (Adelaar, 2004; Essy, 2020).

From the perspective of language and education policy, integrating Jawi script instruction and the study of Malay-Aceh manuscripts into the formal education curriculum in Aceh is a strategic step that stakeholders need to seriously consider. This approach will not only strengthen the cultural identity of the Acehnese people but also open access for the younger generation to the intellectual wealth contained in thousands of Malay-Jawi manuscripts that have so far remained largely inaccessible. As demonstrated by Bruinessen (1990) in his study of the "kitab kuning" tradition in Indonesian pesantren, the continuity of text-based Islamic scholarly traditions does not depend solely on formal institutions, but rather on a social and cultural ecosystem that values textual heritage as part of the community's identity (Ulya, 2023; Yusri, 2022).

Thus, the preservation of the Malay language as the medium of Aceh's Islamic heritage is not merely a linguistic issue. It concerns the survival of a civilization that, for centuries, has produced extraordinary intellectual and artistic works, a civilization

built upon a creative synthesis between universal Islam and the distinctive Malay-Aceh local context. The success in preserving this heritage, in Azra's (2004) view, will determine the ability of the Acehnese people to continue making meaningful contributions to the global Islamic civilizational discourse in the 21st century.

CONCLUSION

The Malay language (Bahasa Melayu) played a foundational and multidimensional role in shaping the Islamic heritage of Aceh. Beginning as a lingua franca in pre-Islamic maritime trade along the Strait of Malacca, it underwent a profound transformation following the arrival of Islam in the 7th century CE, adopting the Arabic-Jawi script and absorbing thousands of Arabic loanwords across religious, legal, and intellectual domains. This linguistic shift elevated Malay from a trade language to a scholarly medium, enabling the Pasai and Aceh Darussalam sultanates to produce major works of Islamic theology, Sufi poetry, and legal literature — as evidenced in the writings of scholars such as Hamzah Fansuri, Nuruddin ar-Raniry, and Abdurrauf as-Singkili. Sociolinguistically, Malay navigated a diglossic relationship with Arabic, gradually ascending into the high-prestige domain of religious and intellectual discourse, while simultaneously serving as the medium through which Islam was synthesized with local Acehnese cultural traditions. Religious institutions, particularly the *dayah*, further consolidated this role by using Malay-Jawi texts as pedagogical bridges between Arabic sources and local communities. In the contemporary context, the preservation of this Malay-Islamic textual heritage — represented by thousands of unedited manuscripts — remains an urgent cultural and intellectual imperative, as globalization and the dominance of national and international languages continue to threaten the continuity of the Jawi scribal tradition in Aceh.

BIBLIOGRAPHY

- Abubakar, M. (2016). Kitab Jawi dan kontribusinya dalam kajian Islam di Kepulauan Nusantara [The Jawi book and its contribution to Islamic studies in the Indonesian Archipelago]. *Conference Proceedings of ARICIS I*, 1, 437–452.
- Abdullah, T. (1990). *Islam dan masyarakat: Pantulan sejarah Indonesia*. LP3ES.
- Abdurrahman, A. (2007). Bahasa Melayu dan Minangkabau dalam khazanah naskah Minangkabau. *Jurnal Bahasa dan Sastra*, 7(2), 160–179.
- Adelaar, K. A. (2004). The languages of Java and Bali. In A. Adelaar & N. P. Himmelmann (Eds.), *The Austronesian languages of Asia and Madagascar* (pp. 401–439). Routledge.
- Ali, M. (2014). Peranan bahasa Melayu Aceh terhadap khazanah Islam Aceh. *Prosiding Seminar Nasional Bahasa Aceh*, 1(1), 1–8.
- Asy'ari, M. S. (2016). Keberadaan bahasa Melayu dalam khazanah Islam di Aceh. *Jurnal Al-Tsaqofah*, 12(2), 161–178.
- Azra, A. (2004). *The origins of Islamic reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern 'Ulama' in the seventeenth and eighteenth centuries*.

- Asian Studies Association of Australia in association with Allen & Unwin and University of Hawai'i Press.
- Bania, A. S., & Akob, B. (2025). Preserving the Jawi script in Aceh: Assessing literacy, cultural heritage, and modern paradigm challenges. *Studies in English Language and Education*, 12(1), 457–470. <https://doi.org/10.24815/siele.v12i1.36629>
- Bhabha, H. K. (1994). *The location of culture*. Routledge.
- Blust, R. (2013). *The Austronesian languages* (Rev. ed.). Pacific Linguistics.
- Braginsky, V. I. (1993). *The system of classical Malay literature* (KITLV Working Papers, No. 11). KITLV Press.
- Braginsky, V. I. (2004). *The heritage of traditional Malay literature: A historical survey of genres, writings and literary views*. KITLV Press.
- Bruinessen, M. van. (1990). Kitab kuning: Books in Arabic script used in the pesantren milieu. *Bijdragen tot de Taal-, Land- en Volkenkunde*, 146(2–3), 226–269.
- Dahlan, M. (2012). Bahasa Melayu dalam kitab tafsir Al-Qur'an di Aceh. *Jurnal Ilmiah Mahasiswa Pendidikan Bahasa dan Sastra Indonesia*, 1(1), 1–6.
- Daud, M. (2011). Bahasa Melayu dalam keilmuan Islam Aceh. *Jurnal Bahasa, Sastra, dan Pembelajarannya*, 1(2), 174–190.
- Durie, M. (1990). *A grammar of Acehnese on the basis of a dialect of North Aceh*. Foris Publications.
- Essy, D. (2020). Aksara Jawi: Warisan budaya dan bahasa masyarakat alam Melayu dalam tinjauan sosiolinguistik. *Islamika*, 3(2), 1–13.
- Ferguson, C. A. (1959). Diglossia. *Word*, 15(2), 325–340. <https://doi.org/10.1080/00437956.1959.11659702>
- Fishman, J. A. (1967). Bilingualism with and without diglossia; diglossia with and without bilingualism. *Journal of Social Issues*, 23(2), 29–38. <https://doi.org/10.1111/j.1540-4560.1967.tb00573.x>
- Geertz, C. (1968). *Islam observed: Religious development in Morocco and Indonesia*. University of Chicago Press.
- Hasan, M. (2013). Pemetaan sastra Aceh di era globalisasi. *Jurnal Ilmiah Pendidikan Scholastic*, 1(2), 1–8.
- Haugen, E. (1972). The ecology of language. In A. S. Dil (Ed.), *The ecology of language: Essays by Einar Haugen* (pp. 325–339). Stanford University Press.
- Herniti, E. (2018a). Bahasa Melayu dalam tradisi Islam Nusantara. *Jurnal Kebudayaan Islam*, 16(1), 78–93.
- Herniti, E. (2018b). Islam dan perkembangan bahasa Melayu [Islam and the development of the Malay language]. *Jurnal Lektur Keagamaan*, 15(1), 81–96. <https://doi.org/10.31291/jlk.v15i1.516>

- Istiqlamatunnisak, I. (2014). Pengaruh bahasa Melayu terhadap kesusastraan Aceh ditinjau dari naskah Akhbār al-Karīm. *Manuskripta*, 2(1), 55–72.
- McKinnon, E. E. (1988). Beyond Serandib: A note on Lambri at the northern tip of Aceh. *Indonesia*, 46, 102–121.
- Miswari, M. (2022). Kesultanan Samudra Pasai dan strateginya dalam Islamisasi Nusantara [The Samudera Pasai Sultanate and its strategy in the Islamization of the Nusantara]. *Jurnal Liwaul Dakwah*, 12(1), 35–60.
- Miswari, M. (2025). Peran bahasa Melayu Pasai dalam penyebaran bahasa persatuan nasional melalui lembaga pendidikan Islam sejarah di Aceh. *Syaikhona: Jurnal Magister Pendidikan Agama Islam*, 3(2), 55–71.
- Mukhamdanah, M., Firdaus, W., Inayatushalihah, Hasina, F. R., Yulianti, S., & Syamsurizal. (2023). Influence of the Arabic script and language on Acehese manuscript Kitab Tauhid. *Eurasian Journal of Applied Linguistics*, 9(1), 24–34. <https://doi.org/10.32601/ejal.901003>
- Mustafa, M. (2018). Peranan bahasa Melayu dalam pemahaman dan penyebaran Islam di Aceh. *Jurnal Ilmiah Kebudayaan*, 2(1), 147–163.
- Nasution, S. (2015). Seni tari Aceh: Sebuah manifestasi budaya dalam pembentukan karakter bangsa. *Jurnal Pendidikan Karakter*, 5(2), 1–10.
- Reid, A. (1993). *Southeast Asia in the age of commerce 1450–1680: Vol. 2. Expansion and crisis*. Yale University Press.
- Ricklefs, M. C. (2001). *A history of modern Indonesia since c. 1200* (3rd ed.). Palgrave.
- Riddell, P. G. (2001). *Islam and the Malay-Indonesian world: Transmission and responses*. Hurst & Company.
- Sweeney, A. (1987). *A full hearing: Orality and literacy in the Malay world*. University of California Press.
- Thomason, S. G., & Kaufman, T. (1988). *Language contact, creolization, and genetic linguistics*. University of California Press.
- Ulya, N. (2023). Peran dayah dalam pemertahanan manuskrip keagamaan lokal di Aceh Besar. *Bayt Al Hikmah: Jurnal Pendidikan dan Pengembangan Masyarakat Islam*, 1(2), 118–132.
- Wahyuddin, W. (2025). *Bahasa Melayu dan penyebaran agama Islam di Nusantara*. Pustaka Akademika.
- Yusri, M. (2022). Pelestarian teks dan kontekstualisasi nilai naskah klasik di era digital. *Jurnal Lektur Keagamaan*, 20(1), 81–96.