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## **Islam, Education, And Nationalism: Exploring The Leadership Of Abu Daud Beureu'eh In Indonesian's Independence Movement**

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### Abstract

Abu Daud Beureu'eh, a charismatic scholar and politician from Aceh, played a crucial role in Indonesia's independence struggle and the promotion of nationalism values, which remain relevant to current educational trends. The values of struggle and leadership exemplified by Abu Daud Beureu'eh offer valuable insights for integrating nationalism into Indonesia's educational curriculum, particularly in cultivating students' patriotism and integrity through localized historical narratives and moral values. The purpose of this study was to examine Abu Daud Beureu'eh's contribution to the shaping of Indonesian nationalist education and to analyze his leadership style, which combines Islamic values with the spirit of nationalism. The research employs a qualitative approach with a historical research methodology, using data collection techniques such as literature review, interviews, and direct observation in Pidie Regency. Purposive sampling was used, and the data collection instruments included in-depth interviews. The research findings reveal that Abu Daud Beureu'eh's leadership style incorporated various approaches which were effective in advancing the struggle for independence and building national awareness. The global implications of this research highlight the importance of integrating religious education with nationalism as a model for fostering national consciousness, which remains relevant in the context of globalization and the challenges of contemporary education.

Keywords ; Abu Daud Beureu'eh, Leadership, Nationalism.

### INTRODUCTION

Leadership serves as an indispensable force in shaping attitudes, behaviors, and aspirations, effectively aligning individuals with the leader's vision and collective objectives. The role of a leader transcends mere authority, embodying a set of responsibilities aimed at inspiring and guiding those under their influence. In education, leadership takes on a heightened significance, functioning as a

cornerstone in the establishment of shared values and norms that unite diverse individuals in pursuit of common goals. Effective leadership does not rest solely on a leader's character or style; instead, it depends on their ability to maximize available resources and realize the potential of their followers to achieve organizational or communal aspirations. This dynamic interplay between leadership and education has profound implications for shaping the character, identity, and capabilities of future generations (Mulyono, 2021; Kariyadi, 2021).

In Islamic tradition, leadership holds a sacred position, deeply rooted in religious principles and moral accountability. The Hadith of the Prophet Muhammad underscores this, stating, "Every group, no matter how small, must appoint a leader" (HR. Abu Daud). This directive highlights the universal necessity of leadership as a mechanism for ensuring order, guidance, and progress. Leadership in Islam is more than just a position of power; it is a mandate to serve the community, uphold justice, and act with humility and integrity. The emphasis on moral leadership within Islam aligns seamlessly with the objectives of nationalism education, which seeks to instill values of unity, patriotism, and ethical conduct in shaping the character of a nation. This integration of Islamic and cultural values forms a robust foundation for leadership that transcends individual interests, focusing instead on communal well-being and national development (Khumaini & Wiranata, 2019).

Aceh, renowned as "The Veranda of Mecca," holds a unique place in Indonesia's cultural and religious landscape, serving as a beacon of Islamic scholarship and leadership. This region has produced numerous scholars and leaders who have made significant contributions to both religious and national development. Among these figures, Teungku Muhammad Daud Beureu'eh, or Abu Daud Beureu'eh, stands out as a leader who successfully bridged the realms of religion, education, and nationalism. Born in Beureu'eh Meunasah Lueng Sagoe, Mutiara District, Pidie Regency, Abu Daud embodied the principles of modernist Islamic scholarship. His contributions extended beyond religious leadership to encompass political advocacy and educational reform, reflecting a holistic approach to nation-building.

Abu Daud's efforts in education were pioneering, as evidenced by the establishment of institutions such as Madrasah Jamiyyah Diniyyah in Garot and Madrasah Normal Islam in Bireun. These institutions represented more than places of learning; they were centers of character formation, where Islamic teachings were seamlessly integrated with modern subjects such as foreign languages, politics, and social sciences. Through these educational initiatives, Abu Daud sought to instill a sense of nationalism grounded in Islamic values, equipping students with the moral and intellectual tools needed to contribute to the nation's progress. His leadership was characterized by inclusivity, charisma, and an unwavering commitment to Islamic principles, leaving a lasting impact on the educational and cultural development of Aceh and Indonesia as a whole (Paisal, 2021).

The leadership exemplified by Abu Daud Beureu'eh provides a valuable case study in the integration of moral, educational, and nationalistic values. His approach offers critical insights into how leaders can leverage education to shape national identity and foster character development. Abu Daud's vision extended beyond the confines of traditional education, emphasizing the need for a holistic framework that nurtures both intellectual growth and moral integrity. This dual emphasis on faith and patriotism is particularly relevant in contemporary educational discourse, where the challenges of globalization, cultural homogenization, and moral erosion necessitate a renewed focus on localized values and historical narratives.

This study seeks to analyze the relevance of Abu Daud Beureu'eh's leadership to the evolving trends in nationalism education in Indonesia. By exploring his leadership style, educational initiatives, and the values he championed, this research aims to uncover the enduring significance of his contributions in shaping a generation with strong patriotic character and moral values. The integration of Islamic and nationalistic principles in his leadership serves as a model for addressing contemporary challenges in education, highlighting the potential of localized historical figures to inspire global educational paradigms.

The novelty of this research lies in its comprehensive approach to examining Abu Daud Beureu'eh's leadership as a case study in the integration of Islamic values with nationalism within an educational framework. While previous studies have predominantly focused on his political and military roles, this research shifts the focus to his contributions in education, offering a fresh perspective on how his principles can be adapted to modern curricula. By analyzing qualitative data derived from field observations, interviews, and literature reviews, this study provides a nuanced understanding of the interplay between historical leadership and contemporary educational practices.

Furthermore, this research addresses a critical gap in the literature by exploring the underexamined intersection of historical Islamic leadership and its relevance to fostering national identity and character building. The findings underscore the importance of leveraging localized historical narratives to enrich educational curricula, offering a model for other nations seeking to integrate cultural and historical values into their educational systems. This contribution emphasizes the global applicability of Abu Daud Beureu'eh's leadership, demonstrating how historical figures rooted in specific cultural and religious contexts can inform universal principles of education and leadership.

The implications of this study extend beyond Indonesia, offering valuable lessons for nations grappling with the complexities of preserving cultural identity in an increasingly interconnected world. By drawing on the example of Abu Daud Beureu'eh, this research highlights the potential of historical leadership models to address contemporary educational challenges, fostering unity, patriotism, and moral integrity. This aligns with broader efforts to develop educational frameworks that

balance local traditions with global perspectives, ensuring that students are not only well-educated but also deeply connected to their cultural and moral roots.

In conclusion, the study of Abu Daud Beureu'eh's leadership offers a rich and multifaceted understanding of the interplay between education, leadership, and nationalism. His ability to integrate Islamic values with nationalistic ideals provides a timeless framework for shaping the character of a nation, underscoring the enduring relevance of localized historical figures in addressing global educational challenges. By analyzing his contributions through a historical and educational lens, this research aims to inspire a renewed appreciation for the role of leadership in fostering a cohesive, patriotic, and morally grounded society. Through this exploration, the study not only pays homage to a pivotal figure in Indonesia's history but also contributes to the broader discourse on the transformative power of education and leadership in nation-building.

This comprehensive understanding of leadership not only elevates Abu Daud Beureu'eh's educational legacy but also demonstrates the capacity of local historical figures to influence contemporary educational reforms. By drawing lessons from his life and work, Indonesia and other nations can better equip future generations with the moral compass and national identity necessary for facing the challenges of the 21st century. The inclusion of local wisdom in educational frameworks fosters pride in cultural heritage while ensuring that students are prepared to engage with the complexities of the modern world. Abu Daud's integration of Islamic principles with nationalism provides an invaluable blueprint for educational leaders seeking to inspire both intellectual growth and moral integrity among students.

Thus, this study not only contributes to a deeper understanding of Abu Daud Beureu'eh's role in Indonesia's independence struggle but also emphasizes the significance of local leadership models in shaping national education systems. Through its historical exploration and qualitative research methods, this study offers a fresh perspective on the intersection of leadership, education, and nationalism. In doing so, it provides important insights into how historical figures can be harnessed as sources of inspiration for contemporary educational practices, ensuring that future generations of leaders are equipped with the values and skills needed to navigate an increasingly complex world.

The comprehensive exploration of Abu Daud Beureu'eh's legacy in education and leadership underscores the enduring relevance of integrating historical context and cultural values into the educational systems of modern nations. It serves as a reminder that education is not just about imparting knowledge; it is about shaping the future of society through the development of well-rounded, morally responsible individuals. Through a careful examination of his life and leadership, this study aims to contribute to the ongoing discourse on the role of education in nation-building, offering valuable insights that can inform the direction of national educational policies in Indonesia and beyond.

## METHOD

### Approach and Research Type

This study employed a qualitative approach, with a historical research methodology. Historical research was a systematic study of past events to test hypotheses related to causes, impacts, or developments that can provide insights into current issues and help anticipate future events (H. R. Abubakar, 2021). This methodology enables researchers to draw connections between historical contexts and present-day implications, providing a comprehensive understanding of the subject matter. The steps involved in historical research include the following

### Heuristic

Heuristic (data collection) was the technique used to find sources, which can be gathered through literature review, direct observation (if possible), or interviews for contemporary history. In this study, heuristic efforts focus on identifying reliable and diverse sources to ensure a robust data set for analysis. Data collection in this study includes a literature review on Abu Daud Beureu'eh, interviews, and direct observations in Pidie Regency.

### Critique

Critique (verification) referred to the ability to assess the historical sources that have been collected (found). Source criticism included external and internal criticism, which aims to validate the authenticity and reliability of the data. This process ensured that the information used in the research is credible and minimizes the risk of bias or inaccuracy in the findings.

### Interpretation

Interpretation was the process of determining the meaning and relationships between the obtained facts. It is essential to ensure that the data collected speaks or has significance. Interpretation involves contextualizing historical events to draw meaningful insights and examining the implications of these events on broader societal or cultural trends. A historical event may be reinterpreted by different people depending on their perspective. The interpretation of historical facts may vary based on one's viewpoint (Alian, 2012).

### Historiography

Historiography (historical writing) refers to the process of compiling historical facts and sources that have been selected into a coherent form of historical writing. After interpreting the data, historians must recognize that their writing is not only for personal purposes but also for the benefit of others (Amelia Sari, 2021). This stage involves presenting the findings in a structured narrative, ensuring clarity and accessibility for readers, while preserving the integrity of the historical facts.

### Research Location

The research conducted in Pidie Regency, Aceh, which was the primary location for gathering relevant data to support the research objectives. This location was significant as it

serves as the historical and cultural context for Abu Daud Beureu'eh's leadership and contributions, providing a rich environment for fieldwork and data collection.

#### Data Sources

This research utilized both primary and secondary data, which will be analyzed according to the research timeline. The data sources were detailed as follows:

#### Primary Data

Primary data referred to information gathered directly from original sources without intermediaries. Data collection methods for primary data include observation. This observation took place at various locations, such as libraries, reading rooms, bookstores, and through documentation. Direct engagement with the environment and resources ensures an authentic understanding of the research subject.

#### Secondary Data

Secondary data consists of information obtained from various supporting literature, such as books, notes, journals, the internet, consultations with advisors, and discussions with peers, all of which relate to the research topic. These sources provide supplementary context and background, enriching the analysis and interpretation process.

#### Data Analysis Techniques

##### Data Reduction

Data reduction involves summarizing, selecting the key elements, and identifying themes and patterns (Sugiyono, 2013). In this phase, the researcher will identify which information is relevant and which is not. After reduction, the data became more focused and clearer, allowing for a better understanding of the research subject. In this study, data reduction refers to the process of selecting, concentrating, simplifying, separating, and transforming raw data from field notes. This step ensures that only pertinent information is retained for further analysis.

##### Data Presentation

In qualitative research, data was typically presented in the form of brief descriptions, category relationships, and similar tools. The most common way to present data in qualitative research is through narrative text. Presenting data in this way will make it easier to understand what is happening and plan the next steps based on this understanding. In this research, the data will be presented descriptively (N. Muhajir, 1996). Clear presentation aids in communicating findings effectively to diverse audiences.

#### Conclusion Drawing

The process of drawing conclusions was ongoing throughout the research. From the start of data collection, qualitative research begins by searching for the meaning of objects, noting regularities and patterns (in theoretical notes), explanations, potential configurations, cause-effect relationships, and propositions. Initially, the findings may not be clear, but they will gradually become more detailed and firmly grounded (Rijali, 2019). This iterative process allows for refining insights and establishing well-supported conclusions.



This methodology was designed to explore the relevance of Abu Daud Beureu'eh's leadership in shaping the nationalism education trends in Indonesia, analyzing how his educational initiatives and leadership style influenced the national identity formation during and after the colonial period. The study looked at how Abu Daud Beureu'eh's leadership in education, particularly his integration of Islamic values with nationalism, contributed to the development of Indonesia's educational system and its emphasis on national unity.

## **RESULT AND DISCUSSION**

### **The Leadership History of Abu Daud Beureu'eh in Pidie Regency**

Field research conducted provides a detailed description of the leadership history of Abu Daud Beureu'eh. Teungku Muhammad Daud Beureu'eh, widely known as Abu Daud, was born in Beureunuen village, Beureu'eh, on September 23, 1899. He was an influential Islamic scholar, a national independence fighter, and a key figure in the rebellion against President Soekarno's government during the Old Order era. The addition of "Beureu'eh" to his name reflects the name of his village, located in Mutiara District, Pidie Regency, Aceh.

His father, Teungku Ahmad (Keuchik Ahmad), was of Pattani descent, while his mother was Tjuet Manyak. In 1914, Daud Beureu'eh married his first wife, Halimah, from Usi Meunasah Dayah, Pidie. He later married Hj. Asma and Cut Nyak Asiah, both from Pidie. Abu Daud had an adopted son named Ustad Maimun.

His political leadership began with the establishment of the All Indonesia Ulama Association (PUSA) in 1939, an organization aimed at uniting Islamic scholars in Indonesia based on the Qur'an and Hadith. His role became more prominent when President Soekarno appointed him as a member of the Supreme Advisory Council and the military governor of Aceh. Until his death in 1987, he resided in Beureu'eh and was buried near the mosque he founded, Baitul A'la Lil Mujahidin Mosque.

The Role of Abu Daud Beureu'eh in Indonesia's Independence. As a national hero from Aceh, Abu Daud Beureu'eh was known for his steadfastness in fighting for independence. Based on interview data and historical documents, his main contributions included:

1. **Leading Armed Resistance From 1942 to 1945**, Abu Daud led armed resistance against Japanese and Dutch colonial forces in Aceh. During the Japanese occupation, he organized local militias to strengthen Aceh's defense.
2. **Commander of the Mujahideen Forces** As a commander of the Mujahideen forces, he played a central role in defending Aceh from foreign domination. On September 1, 1947, he was appointed military governor of Aceh, Langkat, and Tanah Karo.
3. **Governor of Aceh Province** After serving as a military governor, Abu Daud was appointed Governor of Aceh in January 1950. However, political tensions with the central government led to his dismissal, prompting his involvement in the Darul Islam movement.

### Leadership Styles of Abu Daud Beureu'eh

1. In-depth interviews and observations in Beureu'eh village revealed that Abu Daud's leadership encompassed various approaches:
2. Autocratic Leadership As the head of PUSA, Abu Daud adopted an autocratic leadership style to maintain organizational unity. This approach was essential to ensuring consistency in Islamic understanding among Aceh's ulama.
3. Militaristic Leadership During the revolutionary period, he demonstrated strategic militaristic leadership. His role as the military governor of Aceh highlighted his ability to plan and lead military campaigns effectively.
4. Paternalistic Leadership Abu Daud was known for his care for the community's welfare. His simple lifestyle reflected a dedication to serving the people, as noted by Halimah (70), a local resident: "This is the house of Abu Daud Beureu'eh, a leader who prioritized the community over his personal needs."
5. Democratic Leadership In economic matters, he encouraged the community to manage agricultural land collectively, fostering economic stability and strengthening solidarity among residents.
6. Charismatic Leadership Abu Daud's charisma was evident in his ability to inspire people through the establishment of educational institutions like Madrasah Sa'adah Abidiyah, which continued to garner community support.

Interview Findings Interviews with several residents of Beureu'eh village reinforced these characteristics:

- Cut Hasanah, a descendant of one of his students, said: "Abu Daud always led by example, not just words. That's what made us trust his leadership."
- Teuku Zainal, a local veteran, added: "His military strategies were very calculated. He knew when to be firm and when to listen."

### Contributions of Abu Daud Beureu'eh to Education and Nationalism

1. Founding Educational Institutions Abu Daud established various educational institutions, including Madrasah Jam'iyyah in Pidie (1930) and Madrasah Normal Islam in Bireuen (1939). These institutions integrated Islamic teachings with modern curricula, preparing a generation ready to support the national struggle.
2. Islamic Nationalist Education Abu Daud's educational philosophy emphasized harmony between Islam and nationalism. He taught that Islamic identity could strengthen love for the homeland and national awareness.
3. Empowering Muslim Youth Through education, Abu Daud prepared Acehnese youth to challenge colonialism. His educational model instilled discipline, unity, and a sense of duty to the nation.
4. Integrating Nationalism into Religious Education One of his most significant contributions was integrating nationalism into religious education. Students were encouraged to understand history and their roles in the independence struggle.

5. Legacy of Nationalist Education The institutions founded by Abu Daud laid the foundation for the development of national education in Aceh. The values he instilled continue to inspire Islamic education in Indonesia.

### **Integrating Abu Daud Beureu'eh's Values into Indonesia's Educational Curriculum**

Based on Abu Daud Beureu'eh's methods and approaches, the following steps can be taken to incorporate his values into Indonesia's educational curriculum:

1. Incorporating Local History into the National Curriculum Including the story of Abu Daud Beureu'eh's leadership in history lessons to provide students with insights into the importance of local leaders in national struggles.
2. Character Education Based on Islamic and Nationalist Values Integrating character education that emphasizes harmony between Islamic values and patriotism. Learning modules can include case studies on Abu Daud.
3. Leadership Development Programs Using Abu Daud's leadership styles as a model in student leadership development programs through extracurricular activities or specialized training.
4. Project-Based Learning Creating research-based projects about local leaders like Abu Daud to encourage students to understand leadership values and community service.
5. Strengthening Religious Education with Historical Context Providing religious education materials that connect Islamic values with the historical contributions of leaders like Abu Daud to build awareness of the integration of religion and nationalism.

### **Analysis and Interpretation of Findings**

The collected data show that Abu Daud Beureu'eh's leadership had a multifaceted approach, encompassing military, political, and educational aspects. His leadership styles reflect flexibility in adapting strategies to situational needs. Specifically, his contributions to education demonstrate his understanding of the importance of education as a tool for social and political change.

Data triangulation from interviews, field observations, and historical documents strengthens the validity of these findings. For instance, his paternalistic leadership is supported not only by interviews with residents but also by document analysis of his modest personal life. Similarly, his educational contributions have been acknowledged through prior research and interviews with local experts.

In a broader context, Abu Daud's leadership model offers lessons for modern education development in Indonesia. The integration of religious and nationalist values provides a foundation for building unity and national pride.

### **The Impact of Abu Daud Beureu'eh's Leadership on Acehnese Society**

The leadership of Abu Daud Beureu'eh significantly transformed Acehnese society, leaving a lasting legacy in the social, economic, and educational spheres. As a leader who

seamlessly integrated Islamic values with nationalism, he inspired the community to uphold unity and solidarity amidst the challenges of colonialism and modernization. This transformation was evident in the evolving mindset of the people, who embraced inclusivity without compromising their Islamic identity. His leadership also had a tangible impact on the local economy, particularly through initiatives that encouraged collective agricultural management. These initiatives not only stabilized the community's economic condition but also strengthened interpersonal bonds among its members. This collective spirit enabled the people of Pidie to maintain food security during times of crisis.

In education, Abu Daud's influence was transformative. He established educational institutions that served not only as centers of formal learning but also as hubs for character development. These institutions played a pivotal role in nurturing a generation equipped with both religious knowledge and a strong sense of nationalism. By emphasizing a balanced approach to education that incorporated Islamic teachings and national ideals, Abu Daud laid the groundwork for a progressive and morally grounded Acehese society.

#### Local and Global Perspectives on Abu Daud Beureu'eh

Abu Daud Beureu'eh is widely regarded as a leader who successfully bridged Aceh's traditional values with the demands of modernity. Locally, his leadership garnered immense respect, reflecting the community's trust in his ability to harmonize cultural differences and foster cohesion. His understanding of Acehese society's needs and his dedication to education as a tool for social progress further solidified his position as a beloved leader.

From a global perspective, the values upheld by Abu Daud resonate with the challenges of contemporary society, particularly in navigating cultural diversity. His approach to integrating religion and nationalism aligns with the principles of inclusive education, which can be applied across various global contexts. By emphasizing the balance between local identity and global relevance, Abu Daud's leadership and educational model offer a timeless blueprint for addressing the complexities of globalization.

#### Analyzing the Role of Education in Abu Daud Beureu'eh's Leadership

Education was the cornerstone of Abu Daud Beureu'eh's leadership strategy. He recognized education not merely as a tool for intellectual enhancement but as a means of societal transformation. The curriculum he designed combined spiritual, intellectual, and nationalist values, producing individuals of integrity who were well-prepared to face contemporary challenges. This vision was embodied in the institutions he founded, such as the Madrasah Sa'adah Abidiyah, which not only imparted knowledge but also cultivated a sense of responsibility and leadership among its students.

Abu Daud also leveraged education to prepare Acehese society for the broader struggle for independence. He believed that a well-educated younger generation would be better equipped to confront colonial oppression and contribute to Indonesia's future. His holistic approach to education remains a relevant model for reforming Indonesia's educational system, especially in integrating local values with national priorities.

#### The Implications of Leadership on National Development

Abu Daud Beureu'eh's leadership provides valuable lessons for national development. His emphasis on community empowerment demonstrated that sustainable development must involve the active participation of the people. Abu Daud believed that the strength of a

community lay in its collective efforts, as evidenced by his initiatives encouraging the Pidie community to manage their resources collectively.

Furthermore, his leadership underscored the importance of integrating local values into national visions. By drawing inspiration from Aceh's cultural identity, Abu Daud mobilized his community to contribute meaningfully to Indonesia's progress. This approach remains highly relevant in addressing modern challenges, where the harmony between local and national interests is essential for effective development.

#### Relevance of Leadership Models to Contemporary Challenges

Abu Daud Beureu'eh's ability to adopt various leadership styles—authoritarian, democratic, and paternalistic—demonstrated his adaptability in navigating complex situations. This flexibility is particularly pertinent in addressing the challenges of globalization, where leaders must balance strategic decision-making with community needs. His leadership model offers insights for resolving modern issues involving cultural diversity and competing interests.

His contributions to education also highlight the importance of instilling values of sustainability in younger generations. By fostering a sense of social and moral responsibility alongside nationalism, Abu Daud's educational initiatives align with global efforts to build inclusive and sustainable societies. His legacy in education serves as a reminder of the critical role schools play in shaping ethical and capable leaders for the future.

#### Recommendations for Integrating Abu Daud's Values into Modern Curricula

To integrate Abu Daud Beureu'eh's values into contemporary education, several steps can be taken. First, the development of localized history modules that include his life and contributions is crucial. Such modules would instill pride in students about their regional heritage while reinforcing nationalist ideals.

Second, leadership training programs based on Abu Daud's principles could be implemented as case studies. These programs would allow students to learn from his adaptable and value-driven leadership style. Third, project-based learning initiatives could encourage students to research the roles of local figures in national development. This approach would enhance critical thinking and deepen students' understanding of their cultural and historical context.

#### Contribution to Historical and Educational Literature

This study offers significant contributions to Indonesia's historical and educational literature. By exploring the leadership and contributions of Abu Daud Beureu'eh, it addresses gaps in existing scholarship regarding the integration of Islamic and nationalist values in Indonesia's history. Additionally, the findings provide a valuable resource for educators and policymakers seeking to design programs that resonate with modern societal needs.

#### Limitations and Recommendations for Future Research

Despite its in-depth exploration, this study has limitations, including a restricted number of informants and incomplete coverage of all aspects of Abu Daud's leadership. Future research could expand on these findings by adopting quantitative approaches to complement the qualitative insights presented here. Comparative studies between Abu Daud and other

national figures could also shed light on the broader role of local leaders in shaping Indonesia's development.

## CONCLUSION

Abu Daud Beureu'eh's leadership significantly impacted the educational landscape in Indonesia, particularly in Aceh. Through the establishment of various religious schools and madrasahs, such as the Sa'adah Abidiyah and Madrasah Jam'iyyah, he integrated Islamic teachings with modern education, creating a foundation for the growth of nationalist sentiments. These educational institutions became crucial in spreading nationalist ideas and fostering a sense of unity among the youth, encouraging them to actively engage in the independence struggle. His approach to education not only focused on religious studies but also emphasized the importance of national identity, contributing to the formation of a generation that valued both Islamic principles and Indonesian nationalism.

In addition to his educational contributions, Abu Daud Beureu'eh's leadership exemplified a blend of various leadership styles, from autocratic to charismatic, which allowed him to effectively unite people and inspire change. His role as a religious and political leader in Aceh helped to strengthen the nationalist movement and encouraged the development of a strong educational foundation that aligned with the goals of independence. The lasting impact of his leadership in education continues to be recognized, as it helped shape the mindset of future generations and supported the growth of nationalist ideals throughout Indonesia.

In the context of Indonesia's curriculum, Abu Daud Beureu'eh's contributions highlight the importance of integrating local historical figures and their values into national education. His emphasis on balancing Islamic principles with nationalism serves as a model for character education that aligns with Pancasila values. By including elements of his educational philosophy—such as the integration of faith and patriotism, community service, and leadership development—Indonesia's curriculum can further enhance its focus on cultivating well-rounded, responsible, and nationally aware citizens. His contributions demonstrate how education can be a powerful tool for building a cohesive society that values both religious and national identities.

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