

## PRESERVATION OF JAWI SCRIPT TEXTBOOKS: DAYAH COMMUNITY'S ROLE IN MAINTAINING ISLAMIC EDUCATIONAL HERITAGE IN ACEH

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### Abstract

*Jawi script plays a significant role in the dissemination of knowledge and Malay culture, but it continues to be marginalized, including among the Malays themselves. However, a number of efforts to preserve the script are still ongoing in Aceh, Indonesia. This study aimed to examine the efforts and was conducted in Banda Aceh and Aceh Besar, two essential regions in Aceh. The data for this descriptive qualitative study was obtained through observation for three months and semi-structured interviews with nine teachers of dayah (an Islamic educational institution in Aceh) and three government officers. The data were then transcribed and analyzed in three steps, namely data condensation, data display, and data conclusion. The results of data analysis show that the preservation of the Jawi script in Aceh involves two parties, namely the dayah community and government. The government plays a role in making regulations and policies while the community is involved in the process of using and learning the book written in Jawi script. However, the role of the community is considered more dominant and substantial in preserving the script. The preservation of the Jawi script by the Dayah community is carried out through a series of teachings of Arabic-Jawi books to the people of Aceh both in mosques, in the Dayah and other locations agreed upon by the local community.*

**Keywords:** Cultural heritage, Instructional process, Jawi script, Language revitalisation, Malay

### Abstrak

*Aksara Jawi memainkan peran penting dalam penyebaran ilmu pengetahuan dan budaya Melayu, namun hingga kini masih mengalami marginalisasi, termasuk di kalangan masyarakat Melayu sendiri. Meski demikian, sejumlah upaya pelestarian aksara ini masih terus berlangsung di Aceh, Indonesia. Penelitian ini bertujuan untuk mengkaji berbagai upaya tersebut dan dilakukan di Banda Aceh dan Aceh Besar, dua wilayah penting di Aceh. Data dalam penelitian kualitatif deskriptif ini diperoleh melalui observasi selama tiga bulan serta wawancara semi-terstruktur dengan sembilan guru di dayah (lembaga pendidikan Islam di Aceh) dan tiga pejabat pemerintah. Data yang diperoleh kemudian ditranskripsikan dan dianalisis melalui tiga tahap, yaitu kondensasi data, penyajian data, dan penarikan kesimpulan. Hasil analisis menunjukkan bahwa pelestarian aksara Jawi di Aceh melibatkan dua pihak utama, yaitu komunitas dayah dan pemerintah. Pemerintah berperan dalam pembuatan regulasi dan kebijakan, sedangkan komunitas terlibat langsung dalam proses penggunaan dan pembelajaran kitab-kitab yang ditulis dalam aksara Jawi. Namun demikian, peran komunitas dinilai lebih dominan dan substansial dalam upaya pelestarian tersebut. Pelestarian aksara Jawi oleh komunitas dayah dilakukan melalui kegiatan pengajaran kitab-kitab Arab-Jawi kepada masyarakat Aceh, baik di masjid, di dayah, maupun di lokasi-lokasi lain yang disepakati oleh masyarakat setempat.*

**Kata Kunci:** Warisan budaya, Proses pembelajaran, Aksara Jawi, Revitalisasi bahasa, Melayu

## 1. INTRODUCTION

Jawi script is essential to be investigated. The script was born through a series of creative processes of past creators, such as scholars, writers, thinkers, and scientists who express their ideas, concepts, and works (Taufiqurrahman et al., 2021). Manuscripts written in

the script has played an important role in the tradition of Islamic education in the Malay world (Badaruddin, 2012) as it was widely used to write religious books, stories, laws, and other official documents (Abdullah et al., 2020).

The use of Jawi script put many Malay scholarly works more productive and accessible to the public and Muslims of other continents as well (Rahman et al., 2018). The lives and the thoughts of the Malays in Malaysia are very much influenced by Islam (Salehuddin, 2018). Islam and the script have placed Malay and Malay concepts on the wider international landscape paving the way for greater interaction with Muslims from around the world (Ismail, 2015). Jawi script is also a powerful tool in expanding knowledge of the Malay world (Abdullah & Aziz, 2020) and it was used until the Roman script (Rumi) brought in by European traders and colonizers began to supplant it in the nineteenth century (Coluzzi, 2020). In short, scholars have never doubted the role of the Jawi script in the expansion of Islamic knowledge (Sulong, 2015).

Nowadays, the use of the Jawi script is increasingly being abandoned and its importance has been underestimated and deemed irrelevant and insignificant (Badaruddin, 2012). It happens partly because the Malaysian people have the choice of using the Jawi script or Rumi script (Salehuddin, 2012). Gradually, this condition will make the Jawi script extinct. At first, the extinction might just be considered a variation of the script and even considered unobservable. At a certain time, the extinction is also considered as the evolution of the script from a simple script to a more perfect script with various variations, modifications, and certain characteristics. The loss of the script was only realized when this script was no longer used in the community. This condition is marked by the loss of the tradition of learning and writing the script in the lives of its users.

This phenomenon is certainly worrying because if a language has been at a "less secure" level, many language treasures will be lost unnoticed and the language will move into a more serious level of extinction (Tuah et al., 2021). The gradual annihilation of indigenous peoples' languages also significantly affects their identity and culture (Bonifacio et al., 2021). If no efforts are made to preserve the language, gradually the language will suffer from language death (Ghani & Lah, 2015). If the Jawi script disappears from the world of education in Indonesia, Muslims in the Malay world have lost a very valuable history, especially the history of literature and the development of Indonesian and Indonesian language and literature (Hendriani, 2017).

Therefore, modeling language preservation is important because the rise and fall of a language directly impact the culture attached to it (Díaz & Switkes, 2021). To lead an outsider to appreciate the beauty and meaningfulness of one's culture is central to one's sense of dignity and self-respect-and indeed critical to the long-term survival and vigour of one's community (Jiun, 2020). The Jawi script which has developed since the early 13th century until now is a historical relic of the Malay community that must be preserved (Ramala, 2020). Abandoning the Jawi script is a serious matter and needs to be considered so that this treasure is not lost but must be preserved, especially by the younger generation (Abdullah & Aziz, 2020).

So far, many scholars have studied efforts to preserve the Jawi script. Amin, Rahman, Razali, and Wahab (2018) for instance investigated the maintenance of Jawi scripts and their use in various media. Zamri & Mazmuzidin (2021) and Ramli et al., (2019) proposed an intelligent learning strategy based on Augmented Reality (AR) as one of the efforts to save the Jawi script from extinction. Bahry et al., (2019) also developed strategies for archiving the web that consists of Jawi writing. Kamaruzaman et al., (2021) identify issues and challenges in Jawi writing and suggests diversification of Jawi writing activities in order to strengthen Jawi script skills and prevent them from becoming extinct.

Besides, there are also a number of efforts to preserve the Jawi script that is taking place in Aceh, Indonesia today. The Jawi Script, written by Acehnese and Nusantara scholars, provided the community with Islamic knowledge. So far, the people of Aceh, particularly in rural areas, continue to rely on the script as their primary source for studying and comprehending Islamic teachings (Zulkhairi & Hajar, 2023). Several books written in Jawi script are taught in Aceh, especially in the religious instructional process developed by the community. It is in line with Bonifacio et al., (2021) who believe that indigenous languages could be preserved and maintained through collective and purposive community actions. A number of educational institutions also use books with Jawi script as a reference for student learning. The State Islamic University (UIN) Ar-Raniry, for instance, has included a book lesson with the script in it as one of the courses in the department of Islamic education. This effort supports Bonifacio et al., (2021) who state that to preserve a culture and social identity, indigenous cultural communities must keep their language alive.

Nowadays, studies examining Jawi script preservation that take place in Aceh are scant. To fill this gap, this study seeks to examine the various efforts to preserve the Jawi script that is taking place in Aceh. Such study is an important method for gaining knowledge,

especially in the Malay language, and this method is widely accepted, especially among Western scientists (Mahadewi et al., 2021). It is also essential to do so that the historical value and evidence of Jawi script civilization are not lost in the current globalization that is rapidly changing the world (Mahadewi et al., 2021). It is also interesting considering that when the Jawi script is threatened in many places, there are still communities that still continue to study and use the script in their daily lives.

## **2. LITERATURE REVIEW**

### **2.1. Language Revitalisation**

Language and script are part of human products in the form of culture. Because humans always change with the movement of space and time, human products in the form of language and script are also inseparable from change. However, changes in language and script can be directed towards a better direction by adhering to two principles, namely accommodating the principal values in the language and script and adapting them to today's needs. These two things need to be a benchmark in language revitalization.

Language change is always happening and there are many factors that influence language's fate such as social, economic and political (O'Grady & Hattori, 2016). Therefore, there are also many things that need to be done in language revitalization. It also involves various parties from the government, media, linguists and community. It also takes various forms, from raising a community's awareness of linguistic traditions to ensuring that endangered languages are passed on to the next young generation (O'Grady et al., 2021).

In increasing language awareness, people need to form language attitudes through increasing a sense of pride in owning and using their own language for various purposes and interactions. On the other hand, language users also need to avoid using foreign languages excessively because one's own language also has its own equivalent. Excessive use of foreign languages is also an abuse of the role, position and results of the development of one's own language. Language attitudes also need to be formed by increasing the frequency of habituation to the use of one's own language in all occasions and activities, both formal and informal. Lubis and Abus (2020) believe that the figures who play a role in maintaining a language are figures who always apply the existence of language in their daily lives.

To encourage an increase in the frequency of language use as well as to spread the language to the younger generation, the use of technology is one of the surefire steps. The use

of social media, for instance, is part of a strategic step in preserving the language. This step is also potential because the majority of social media users are youth, while language needs to be transmitted to youth before the native speaker of a language passed away. The youth are also more dynamic and more responsive to change and are great instruments to achieve language preservation (Bonifacio et al., 2021). O'Grady and Hattori (2016) also believe that language loss can be slowed even in the face of external pressures if measures are taken to enhance children's opportunities to learn and use it.

In addition to using language in interaction, language preservation also needs to be done through the instructional process. O'Grady et al., (2021) believe that a common strategy for language revitalization takes the form of a school-based immersion program aiming at promoting language acquisition. Learning a traditional language also gives both information about the character of the user and the value of local wisdom (Lubis, 2019). By being involved in the instructional process, the community has also used their mother tongue, able to understand their mother tongue correctly and allow them to pass the correctness on to the next generation.

## **2.2. Jawi Script**

Linguistics does view language as a sound system, but linguistics also does not close itself to written language, because everything related to language is a linguistic object. Written language can almost be considered as a recorded spoken language, although it cannot contain all elements of spoken language, such as stress, intonation, and tone. However, written language is an essential human effort to preserve language or to convey the language to other people who are in a different space and time.

A script is part of a language. A script is a letter or writing that is used to write a particular language. The Balinese script for instance is a script for an endangered local language in Indonesia (Indrawan et al., 2018). Like language, a script is a human product that is always changing and even threatened with extinction. Just like language, the script also changes and needs to be preserved so that it can be used by people who are in a different space and time. Even language preservation efforts also involve preserving its script.

Jawi script is one of scripts that is endangered and needs to be preserved. It has a long history, comes from an Arabic script that arrived at the Malay Archipelago at the same time as the arrival of Islam (Musa, 2005). The script appeared in the third century Hijriah based on evidence on tombstones in Alam Melayu (Abdullah & Aziz, 2020). It is a Malay language and

several other languages in Southeast Asia which are written using Arabic characters. It contained 28 Arabic letters and 5 letters representing the Malay phenome which are absent in the Arabic namely “cha”, “pa”, “nga”, “ga”, and “nya” (Al Attas, 2011).

The scholars wrote books with Jawi script to be taught to the Malay community and became a guide in the world of education in the archipelago for a very long time. The existence of books written in Jawi script has made a major contribution to the spread of Islam and has become an important element in the formation of people's religious attitudes. They get Islamic knowledge from books written or translated by the Acehnese scholars and surrounding areas. Many books written in Jawi script that discuss various Islamic knowledge are so popular among the people of Aceh and the Malay region. In fact, books written with Jawi script are still a source of learning and reference material in Islamic studies in Indonesia, Malaysia, and Thailand (Abubakar, 2017).

Books written with Jawi script make it easier for people to study religion, monotheism, sufism, fiqh, medicine, literature, and others (Abubakar, 2017). Rahman et al., (2018) also found that the books contribute significantly to the Islamic worldview discourse amongst the Muslim community especially in dealing with issues pertaining to the Muslim Ummah. They have strengthened the tradition of knowledge in the Malay world and are a testament to wisdom in various fields (Hashim et al., 2021). This indicates that the existence of the books aims to make it easier for scholars to reach the general public at large. Therefore, it is very understandable that the books have a very significant role in shaping the religious attitudes of the Acehnese people at large. This fact is also shown by the fact that the ulama carried out oral *da'wah* using the Malay language (Hasjmy, 2003).

Books using the Jawi script have been very popular in Aceh for centuries. Malay literature which began in the Kingdom of Pasai and continued in the Kingdom of Aceh flourished for more than 650 years (Iskandar, 1996). In the heyday of the Kingdom of Aceh Darussalam, this region gave birth to many scholars and authors, some of their works are still found today. However, there are four of the most famous scholars, namely Hamzah Fansuri, Syamsuddin As-Sumatrani, Nuruddin Ar-Raniry, and Abdurrauf As-Singkili who were very instrumental in the spread of Jawi script in the archipelago through the books they wrote.

Through books written in Jawi script, the thoughts, opinions and views of scholars in the Middle East were transferred and disseminated to Muslims in the Malay Archipelago. The role of the book as an 'intermediary' has caused changes in the 'soul' of the Malay Archipelago

community. In the subsequent development period until now, the books are still used as references in learning in the midst of an Acehese society in particular and the Malay world in general. They serve as a reference as well as shape the culture of Acehese civilization based on Jawi script.

### **2.3. Dayah**

Dayah is a distinctive Islamic educational institution in Aceh, characterized by its unique traits. The education system in dayah generally relates to five aspects: the goals of education, educators (*teungku*), learners (*ureung meudagang*, *santri*), teaching materials (*kitab kuning*), methods, and facilities (dormitories and mosques) (Zulkhairi, 2021). Dayah is a non-formal educational institution in Aceh, a province where students forge their identity to gain membership in the *teungku* community. Dayah upholds a curriculum that focuses on Islamic studies and uses formal Arabic as the language of instruction' (Zulkhairi et al., 2024).

However, dayah also teaches Jawi script to its students in preparatory classes (*Tajhizi*). These Jawi script are taught to preparatory students because they are not yet able to comprehend the content of Sufism, Tawhid, and Fiqh texts written in Arabic (Zulkhairi, 2019). On the other hand, educators from dayah also engage with the community to teach Jawi script to the Acehese people, as this method is indeed easier for the community to understand at all levels.

## **3. METHODOLOGY**

This study was conducted in Banda Aceh and Aceh Besar districts, Aceh Province, Indonesia. These two cities were chosen because Banda Aceh City is the capital of Aceh province while Aceh Besar District is located side by side with Banda Aceh city. As the provincial capitals, these two cities are inhabited by heterogeneous people who come from various ethnic groups with various professions and backgrounds. Because they have a tourist attraction, these two cities are also often visited by local and foreign tourists. Uniquely, although the people in these two cities are heterogeneous and have many language choices, the preservation of the Jawi script is still ongoing.

To get the data, the researcher used observation and semi-structured interviews. Observations are meant to directly see the Jawi script preservation process that takes place at the research location. Observations are completed with a checklist and field notes. The checklist contains the points that occur in the language preservation process, while the field notes contain special notes that the authors found during the observation. The observation lasted for three

months (January to March 2020) in two separate locations, namely Banda Aceh and Aceh Besar.

In addition to observation, data collection was also carried out through semi-structured interviews. It was intended to clarify and confirm various findings through observation. It was conducted on nine teachers of *dayah* (an Islamic educational institution in Aceh) who were selected purposively with the criteria of having taught books written in Jawi script to students and communities for at least 15 years. They were selected as the learning of the book written in the Jawi script for the Acehnese is generally carried out by teachers from *dayah* and its network. In Aceh, *dayah* is also the institution that mostly preserves the inclusion of Jawi books in its curriculum (Rizki, 2020). Besides, interview was also conducted on three government officers in charge of the education sector and the preservation of the Jawi script.

The semi-structured interview consisted of seven questions related to the Jawi script preservation efforts that took place and were organized by the respondents. Interviews took place individually at the research location and simultaneously with observations. Prior to conducting observations and interviews, the researcher had obtained the consent of the respondents. Each interview lasted between 25-30 minutes and was recorded by using an audio recorder from a smartphone. Because it is in accordance with the findings in the observation, interviews with each respondent often occurred more than once.

Data from observations and interviews were transcribed and analyzed in three steps: (a) data condensation, (b) data display, and (c) conclusion or verification (Miles et al., 2014). During data condensation, the researcher eliminates unnecessary answers or information and focuses on important points for data display. Furthermore, the data was transcribed into descriptive narrative form. This process allows the researcher to gather answers to the research problem. Next, the transcription that has been reduced in the previous step is selected, and the most important data are displayed. The final step, namely conclusion or data verification, allows researchers to conclude what efforts are taking place in Aceh in order to preserve the Jawi script.

#### **4. RESULTS AND DISCUSSION**

There are a number of factors that influence language extinction, namely responses to new domains and media, educational and literacy materials, government language attitudes and policies, the amount and quality of documentation, and the attitudes of community members towards their own language (Zulkifli, 2010). Therefore, language preservation efforts try to

reduce these factors by involving many parties. This study at least found that the preservation of the Jawi script was carried out by two parties, namely the government and the dayah community in Aceh. Reviews about it can be explained as follows;

### **3.1. Jawi Script Preservation by the Dayah's Community**

For a long time, Acehnese scholars have used books written with Jawi script in spreading Islam to the people of Aceh and its surroundings. Among Muslim scholars that took part in spreading Islam using Jawi script were Shaikh Hamzah al-Fansuri, Shaikh Nuruddin al-Raniri, Shaikh Shamsuddin al-Sumatrani and Shaikh Abdul Rauf Ali al-Fansuri al-Singkili (Rahman et al., 2018). Over the years, dayah led by Acehnese scholars have also played a major role in preserving the Jawi script in the midst of Acehnese society. Dayah includes books written in Jawi script and Arabic in the learning curriculum and dayah teachers then play a role in teaching these books to the students. A number of books written in Jawi script taught by the dayah teacher to students and the community are Tarjuman al-Mustafid, Sabīl al-Muhtadi, Siyaru al-Sālikīn, Maṭla'u al-Badrain, Al-Jauhar al-Mauhūb, Daru al-Samīn, 'Aqidatu al-Najin, Yawākit wa al-Jawāhir and Minhaju al-'Abidin. Each study place examines certain books based on the abilities and needs of the participants.

Another book that is often studied by the Acehnese is Jamī' al-Jawami al-Muṣannifāt that was compiled by Sheikh Ismail bin Abdul Muttalib al-Asyi. The people of Aceh often refer to this book as *Karang Lapan* book (Book of Eight). It is called the book of eight because this book compiles eight other books, namely Hidāyatul 'Awām by Sheikh Jalaluddin bin Kamaluddin Asyi, Farāidh al-Qur'ān without an author name, Kasyfu al-Kirām by Sheikh Muhammad Zain bin Jalaluddin Asyi, Talkhīsh al-Falāh by Sheikh Muhammad Zain bin Jalaluddin Asyi, Syifā al-Qulūb by 'Arīf Billāh Sheikh 'Abdullah Baid Asyi, Mawāizhul Badī'ah by Sheikh 'Abdur Rauf Fansuri Assingkili, Dawaul Qulub by Sheikh Muhammad bin Sheikh Khathib Langien and I'lam al-Muttaqīn by Sheikh Jamaluddin bin Sheikh Abdullah Asyi.

In addition to the students, the dayah teachers also teach books written with Jawi script to the community. The instructional process usually takes place in the dayah, but people who live far from dayah choose to invite the dayah teacher to their place. In Aceh, almost every mosque, *mushalla* and *meunasah* (places for gathering and worshipping the people of a village) organize the religious instructional process. Some of them are also devoted to groups of men, women and youth. Due to a large number of learning groups, the teaching schedule of the dayah teacher is generally full, moreover, the instructional process usually takes place two or three

times a week and is guided by teachers who vary according to their respective qualifications. In the author's observation, the community participated in this instructional process enthusiastically. Some of the learning participants even travelled up to tens of kilometres to attend this learning process.

In Aceh, the book written with the Jawi script is not only taught by junior dayah teachers but is also taught by senior and influential dayah scholars in Aceh. Abu Mudi is one of the dayah scholars who teach books written in Jawi script to the public. He is the founder of the Tasawuf, Tauhid and Fiqh (Tastafi) study and the leader of the Dayah MUDI, a dayah that educates thousands of students from Indonesia and other countries. In this dayah, there is also a university called the Institute of Islamic Religion (IAI) Al-Aziziyah which is always ready to teach students about Islamic sciences.

One of the instructional processes guided by Abu Mudi took place in the Baiturrahman Grand Mosque in Banda Aceh. This mosque is a historical place and an icon of Aceh as well as always visited by local people, domestic and foreign tourists. Because Abu Mudi's residence is in Samalanga and is about 200 kilometers from Banda Aceh, this instructional process is held once a month. The instructional process was not only attended by Muslims around Banda Aceh City but also participated by people from the various regions through the streaming of Radio Republik Indonesia (RRI) Pro-1 Banda Aceh. This instructional process is also recorded and broadcasted through various social media so that anyone can attend this instructional process either live or through recordings. Such an instructional process made books written in the Jawi script more popular and continued to be used by the Acehnese. This confirms (Danos & Turin, 2021) who found that radio broadcasting has occupied a central position in the revitalization of the Maori language.

In the instructional process, almost all books studied used the Jawi script. At least, there are two main reasons for choosing a book with Jawi script in the Acehnese instructional processes. First, Islamic religious knowledge written in a book with Jawi script is easier to teach and understand by the people of Aceh. This is because the book with the Jawi script is written in Malay which can be easily understood by the people of Aceh and its surroundings. On the other hand, the book with the Jawi script was written by Acehnese scholars or the surrounding area. The existence of the author affects the content of the writing and makes it easier for readers from the same area to understand the content of the writing. In fact, four respondents in this study admitted that they found some religious knowledge that they did not find in Arabic-

language books. It happens because Arabic books were written by writers from the Middle East who has a different culture compared to the people of Aceh and its surroundings.

Second, the book with the Jawi script is considered as an Acehnese cultural identity that must be preserved. MA, one of the respondents said that "learning a book written in Jawi script is intended to increase love for the treasures of ancient Aceh civilization." Another respondent, RU also said, "I am worried that this Jawi script will become extinct. Therefore, we need to preserve this script because it is the legacy of ancient scholars." The opinion of these respondents shows that they feel they have a legacy of ancient scholars. Moreover, some of the books written in Jawi script were written by Acehnese scholars. This response also shows that they are determined to preserve the book written in Jawi script which is considered an important treasure left by the scholars of the past.

The determination of these respondents indicates that they have a positive attitude towards the sustainability of the Jawi script. Many research findings indicate that people's attitudes toward a language can be positive or negative. A positive language attitude refers to the continuous use of a language in daily communication, while a negative language attitude refers to the perception of speakers who tend to decrease the use of a language in daily communication. The results of this study also support Pillai et al., (2015) who stated that the Aceh community at Kampung Aceh in Kedah, Malaysia regarded their heritage languages positively, and regarded their languages as an important part of their cultural heritage. The same attitude is also shown by Maori learners who have a great sense of duty to defend the language for future generations (Te Huia, 2015).

These various instructional processes show that the dayah community plays a significant role in preserving the Jawi script in Aceh. It could even be stated that it was the dayah community who played the most role in preserving the Jawi script. It is reasonable as almost all the instructional process with the Jawi script that takes place in the Acehnese community involves the dayah community. The findings of this study strengthen Rahman et al., (2018) who found that those who learn in pesantren and madrasah (educational institutions that are similar to dayah) are already using Jawi script as their primary reference, in addition to their religious teachings. This finding is also in line with (Díaz & Switkes, 2021) who state that language preservation and interconnectivity of multiple language groups in a community is important because it allows people to build relationships and can lead to the inclusion of language groups.

Under the guidance of this dayah community, the Jawi script is still sustainable because it continues to be read, studied and used by the community. Rizki (2020) believes that the education of Jawi is one of the acts of nurturing the existence of the Jawi script. If the community still uses the language, they will maintain the language unconsciously for the next generation. Pedagogical tools organized by the community can assist the process of documentation and revitalizing language with other materials (Agostinho & Araujo, 2011). By teaching people the Jawi script, the preservation and maintenance of this script and its cultural heritage become a possibility (Bonifacio et al., 2021). It also supports Kraisame (2018) who argue that well-trained community members and community empowerment can sustain language work in the community and also can maintain and preserve the indigenous language. Pillai et al., (2014) also believe that one of the main drivers for maintaining the use of heritage languages is their use in the family domain.

This study also found that the instructional processes of books written in Jawi script was intended for various groups, including young people. This opportunity allowed them to know the Jawi script before it became extinct. It is in accordance with Kraisame (2018) who states that the reduction and loss of language are dramatic so that documentation and preservation of language must be carried out before the last speaker of the language passed away. On the other hand, learning the Jawi script also creates a sense of love and ownership of valuable treasures handed down by ancient scholars. Young people will be able to preserve their native language through learning and relearning their language (Bonifacio et al., 2021). In addition, Jawi script learning for youth is also a trigger for the birth of a new generation of Jawi script users because this script continues to live with the lives of its users. Young Jawi script users are also potential because they are already familiar with technology in today's globalized world. So, through the learning process, technology preparation and capacity building of Jawi script users can be done early (Kraisame, 2018).

Analyzing and studying the Jawi script not only preserves but also revitalizes the noble values that have been developed by the previous ancestors (Taufiqurrahman et al., 2021). These efforts made the Jawi script not extinct because books written in the script continued to be preserved non-formally. The script continues to live in Aceh because dayah community continues to teach the book with the script to the community. However, in general, the use of the Jawi script in Aceh has actually decreased compared to the past when the Jawi script was still used as the official script of the Aceh Darussalam Kingdom.

### **3.2. Jawi Script Preservation by the Government**

Language preservation cannot be realized without the proactive involvement of the policy and decision-makers at all levels (Aziz & Amery, 2016). This is also true in Indonesia in which the government is involved in preserving the Jawi script. According to Sakti (2011), in the early era of Indonesia's independence, the government's attention to Jawi scripts began to grow but did not last long. At that time, lessons on reading and writing Jawi script had been taught in schools at the elementary school level, but around the 60s, these lessons were abolished.

Specifically in Aceh, one of the efforts made by the government is to form regulation in the form of an Instruction from the Governor of the Province of Nanggroe Aceh Darussalam (NAD) at March 16, 2002, which re-encourages the use of Jawi script in Aceh. After the instruction was issued, a number of government agencies at that time appeared to be using Jawi script on the nameplate of their offices. This kind of effort, although not very substantial, is sufficient to represent the spirit of the emergence of love for the Jawi script.

The Aceh government has also carried out the preservation of the Jawi script through the procurement of books written in the Jawi script. These books are then distributed to dayah in Aceh in need. The government also incorporates learning to read and write Jawi script into the primary and secondary education curriculum. In addition, the Aceh government also held training in writing the Jawi script as well as a book reading competition with the script for dayah students in Aceh. However, these training and competitions are not held continuously and only depend on the will of the organizers.

For educational institutions, efforts to preserve the Jawi script have also been carried out by the Banda Aceh City Government. They held a diniyah education, an additional education about Islam in formal education units at the basic education level in Banda Aceh City. Initially, this education was based on the Banda Aceh Mayor's Regulation Number 3 of 2012 concerning *aqidah* and moral education. Because diniyah education has strategic value, it is considered important to have a strong legal basis, namely the Banda Aceh City Regional Regulation. Currently, all provisions relating to the implementation of diniyah education are in accordance with the Banda Aceh City Regional Regulation Number 4 of 2020 concerning diniyah education.

Referring to this regional regulation, diniyah education teachers are required to be able to read books written in Arabic and Jawi script. The appointment of teachers is carried out

through a selection process and is bound by a one-year work agreement system and can be extended if they have good performance. The scope of the diniyah education curriculum material includes aqidah, akhlak, fiqh, tarikh, tajwid and tahfidz. Based on the author's observations from January to March 2020, students who attended diniyah education showed an increase in their ability to write, read and understand books written with Jawi script. Students' motivation to study these books also increased because Banda Aceh City Government required a certificate of completion of the diniyah education as one of the requirements for continuing education for the next levels within the work area of the Banda Aceh City Government. Nowadays, the education of Jawi script in Aceh can be witnessed in formal schools after previously only taking place in non-formal schools (Rizki, 2020).

In addition to the government, efforts to preserve the Jawi script also involve parties who are concerned with this field. It is in line with Te Huia (2015) who believe that the goal of cultural and language revitalization is something that is commonly acknowledged by language planners and those involved with language revitalization. In this case, another effort made to preserve the Jawi script is by publishing books on the rules of writing Jawi scripts. Daud, for instance, a lecturer of State Islamic University (UIN) Ar-Raniry, wrote a book about Jawi script writing rules (Daud, 2005). In addition, there are also lectures on Jawi script material written by a number of scholars. Since 2016, UIN Ar-Raniry has also required students to take the Jawi script course.

It can be admitted that the Aceh government's efforts in preserving the Jawi script are still lacking, especially when compared to the Malaysian government that has taken a lot of actions to address the lack of usage of this script, and make it popular among the people at all levels (Salehuddin, 2012) . In preserving the Jawi script, the Malaysian government also has been taken many initiatives including the insertion of Jawi lessons in the Bahasa Melayu subject at the primary school level (Ramli, 2021).

Although still lacking, these various government efforts are still useful in preserving the Jawi script. The intervention of the national government and relevant stakeholders in acknowledging and supporting indigenous languages could provide more of a push towards language maintenance (Noorashid & Howard Mclellan, 2018). Efforts to preserve the Jawi script are actually more dominantly carried out by elements of the Acehnese community, spearheaded by an Islamic educational institution called dayah.

#### 4. CONCLUSION

This study found that efforts to preserve the Jawi script are still being carried out in Aceh, both by the government and the community. The government preserves the Jawi script through a number of regulations and policies, while the community preserves the Jawi script through the instructional process. However, the government's efforts are deemed inadequate so the efforts to preserve the Jawi script carried out by the community are considered more dominant. In fact, precisely because it is preserved by the community, the Jawi script is still sustainable today. It supports (Danos & Turin, 2021) who state that communities whose languages are not only recognized through official channels but are also empowered with various resources to chart their own direction in the broadcasting space will be stronger and last longer.

However, this study is limited to efforts to preserve the Jawi script that is taking place in Aceh. Further research on the preservation of the Jawi script in other areas still needs to be conducted. Further researchers are also suggested to examine other endangered conservation efforts that are developing in Aceh. Through varied research, a complete and comprehensive understanding can be obtained easily.

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