

Islamic Religious Education in the Sultanate of *Siak Sri Indrapura* (1917-1945): A Social History

Siti Khairiah^{1*} Abdulhaleem Obaid A. Alyusufi², and Hezam Sultan Alkahtani³

¹Sultan Syarif Kasim State Islamic University, Riau, Indonesia

²Ministry of Foreign Affairs, Kingdom of Saudi Arabia

³Imam Ibnu Su'ud University, Kingdom of Saudi Arabia

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ABSTRACT

Condition of society in the Sultanate of *Siak Sri Indrapura* moment entering the 20th century experienced instability due to the Dutch government continued to disturb the Siak Sultanate. Meanwhile, Sultan Sjarif Kasim II only served as a traditional and religious leader because he no longer had autonomous rights. Through religion, Sulthan Sjarif Kasim II made education the main focus of educating society. With the Sultan's persistent efforts, Islamic religious education was implemented, which started traditionally, then continued through institutions, namely Madrasah Taufiq Alhasjimiah Madrasah (1917) for men only and Madrassatoen Nisa' (1933) for women only. This article has revealed the influence of Islamic religious education in the Sultanate of *Siak Sri Indrapura* on the people of Riau Province today.

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Correspondence Address:

siti.khairiah17@mhs.uinjkt.aci.id

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1. INTRODUCTION

Islam is a religion that prioritizes education because, through education, the fate of society will be improved. God promises to elevate the status of those who believe and have knowledge. Only education guided by religion (faith) will elevate human dignity. This is in line with the word of Allah in surah al-Mujādalah (58): 11 (A. Batubara et al., 2021). With education and knowledge, life will feel easy, and with religion life will become straight. With education life will be intelligent, and with religion life will be good (Abuddin Nata, 2018).

In connection with this, the entry of Islam into the regions is always followed by education (Nurbaiti et al., 2020). When Islam entered, education was one of the patterns of its spread (Normina, 2019). Education Islam pays great attention to moral issues, and morals are an inseparable part of the aqidah as a belief system that underlies the activities of Muslims in their lives (Shomad et al., 2024). Islamic education bringing improvements to noble morals, this became and created an attraction for the Sultans, especially the Sultans who were in the Malay family in the archipelago. Therefore, the Sultans (rulers) and the people (society) voluntarily converted to Islam (Abuddin Nata, 2017), from this it can be seen that Islamization takes place through an educational process (Muhammad Ashsubli, 2018).

Among the Sultanates that have an important role in education Islam is the Sultanate of *Siak, Sri Indrapura* which has been led by 12 Sultans (Johor et al., 2020). When the Siak Sultanate was led by the 12th Sultan Tengku (Putera) Sjarif Kasim II with the title Sulthan Assaidis Sjarif Kasim Sani Abdoel Djalil Saifoedin (1908-1946), education became his main concern. During his term of office there were formal educational institutions, which educational institutions had not been found during the Sultan's reign-Previous Sultan. During the Sultanate led by Sulthan Sjarif Kasim II, he built many facilities to support the development of education.

In 1915, to increase human resources in the Sultanate *Siak Sri Indrapura*, Sultan Sjarif Kasim II took the initiative to establish a well-known elementary school with Hollandsch Innsche School (HIS), but because it must comply with the provisions and policies issued by the colonial government. The school only accepted European children and those of noble birth (O.K. Nizami Jamil, 2016). The curriculum and teaching staff were closely monitored by the Dutch colonial government (Wilaela, 2014). Even though Sultan has provided educational costs and established a dormitory to assist the teaching and learning process. According to Sultan, Dutch schools do not teach students much about religion and nationality and instead encourage the formation of Ambtenaren (official) (Wilaela et al., 2016).

Sultan stage form in the field of education because the sultan was dissatisfied with the Dutch government's policy of not including religious knowledge in HIS (Wendi Rais, 2019). The reforms carried out by the Sultan were a process, not an event. Because of this disappointment, in 1917 the Sultan took the initiative to establish Madrasah Taufiq Alhasjimiah which was intended specifically for men with two levels of Ibtida'iyah and Tsanawiyah. Hamdan Saily, said that Madrasah Taufiq Alhasjimiah's teachers from outside the region were, brought in from West Sumatra, they were former students of the Padang Panjang Adabiyah School.

Sultan Sjarif Eunuch The wise II saw education as very important. Education is not only intended for men but education is also intended for women. Seeing such a situation, the Sultan and Empresse stablishing schools for girls so that girls in the Sultanate *Siak Sri Indrapura* received the same educational rights as men. The first special school for girls was established in

the Sultanate of *Siak Sri Indrapura* called Sulthanah Lathifah School. The name of this school is taken from the name of the Sultan's Empress because this school was founded on her initiative to encourage Malay women educationally advanced like other regions. Sulthanah Lathifah School was founded in 1926 with a duration of 3 years. The learning education system or method used at this women's school is that students directly practice the material taught for skills subjects. (Hamdan Saily, 2019)

It doesn't just stop there, because Sultanah Lathifah School only teaches skills, while religious education is only additional and its presence is deemed no longer in accordance with the needs of the times, then Sulthan Sjarif Kasim II adopted a policy to renew the Sulthanah Lathifah School for girls by establishing Madrasah Nisa' in 1933. This madrasah is located in front of the square parallel to the facade of the Asserayah Palace, consisting of Ibtida'iyah (4 years) and Tsanawiyah (3 years). The teaching staff at this madrasah were brought directly from the Diniyah Putri Padang Panjang by Rahmah el-Yunusiyah and others such as: Tengku Sekha, Nurlela, Nurjanah, Khadijah, Nurlaili and Sayed Ali from Aceh (Suwardi, 2015) . Rahmah el-Yunusiyah was also a teacher at the Istana school. In 1932 and 1935, Rahmah taught the girls of Selangor, Pahang and Kedah. From 1936 to 1941, Rahmah also deliberately came to *Siak Sri Indrapura*, to provide direction and supervise Madrasah Nisa' which is managed by the Palace (Wilaela, 2016).

Through the explanation above, the author concludes that Sultanah leader at that time who was under Dutch domination has played a big role in advancing the Sultanate *Siak Sri Indrapura* in the field of education. This situation can be seen from the development of Islamic religious-based educational institutions both specifically for men and specifically for women to guarantee the future of their people. Apart from the Sultan, Sultanah Latifah His beloved wife also played a role in advancing education at that time so that the Sultan received full support from those closest to him.

Such great attention from Sulthan Sjarif Kasim II this is interesting to research. From the background that the author has explained, the author is interested in studying more deeply and comprehensively the development of Islamic religious education in the Sultanate *Siak Sri Indrapura* with a time span from 1917-1945. This research was conducted at Madrasah Taufiq Alhasjimiah (1917) and Madrasah Nisa (1933) with several considerations. First, the background to the establishment of these two madrasahs was to create a balance between religious and scientific aspects in students. These two madrasahs were pioneered and initiated by Sulthan Sjarif Kasim II as an effort to combine the positive dimensions of madrasahs to create a generation (society) that masters science while also having a solid foundation rooted in the moral and spiritual values of religion. Because of Emile Durkheim said that moral education (Setia Paulina Sinulingga, 2016) needed to build and maintain social solidarity in society. Strong solidarity will reduce the emergence of symptoms of social disintegration and other social problems. Durkheim said that moral education is a means of leading to a harmonious social life order (Muhammad Syukur, 2018).

The two madrasahs in the *Siak Sri Indrapura* Kingdom (1917-1945) wanted the integration between general science and religion to gain recognition and justification by society and religious beliefs would receive very important consideration in scientific disciplines at that time. Education at these two madrasahs was also one of the solutions to the problems of Islamic religious education at that time two principles of the Sultan's philosophy, namely religion and nationalism. Second,

the two madrasas in the *Siak Sri Indrapura* Kingdom were the first Islamic educational institutions that existed throughout the history of the *Siak Sri Indrapura* Sultanate, both madrasas intended for men and madrasas intended for women. Apart from being classified as an advanced school, this madrasa is also the forerunner of Islamic educational institutions in Siak Regency in particular and Riau Province generally. This madrasa was the first school to integrate religious knowledge and general science in the Kingdom of *Siak Sri Indrapura* and made it easy for all people, both men and women, to be able to obtain educational rights at that time. These two madrasas in the Siak Sultanate were also the initial forerunners of the modernization of Islamic religious education in Riau.

2. METHODS

The method used in this research is qualitative with a phenomenological approach used as a reference for understanding to explore the teachings, principles, and phenomena behind Islamic religious education, which is in the Sultanate of *Siak Sri Indrapura* for the community. The phenomenological approach in this research is the theoretical basis for describing social phenomena in the *Siak Sri Indrapura* Sultanate. Apart from using a phenomenological approach, the author also uses a historical approach because he remembers that this research will not be separated from history. In this research, the author will describe Islamic religious education during the *Siak Sri Indrapura* Sultanate period, seen from 1917-1945. The historical approach supports an approach that seeks to describe and explain life phenomena as changes occur due to the relationship between Islamic education and society. Seeing the impact of Islamic education in the future or related to the quality of society. Reconstructing past phenomena systematically and objectively, by collecting, evaluating, verifying, and synthesizing evidence to establish facts and obtain strong conclusions, seen from Islamic religious education in the *Siak Sri Indrapura* Sultanate from 1917-1945.

Data source sampling was carried out purposively and snowballed. The informants in this research area are student at Madrasah Taufiq Alhasjimiah, 4 observers of the history of the Sultanate of *Siak Sri Indrapura*, 1 former principal of MTsN 1 Siak, and 1 chairman of LAM Kec. Siak.

Data was collected by direct observation at the former *Siak Sri Indrapura* Sultanate in Siak Regency. Apart from observation, data was also collected using direct interview techniques to reveal further the following problems: 1) the condition of the people of the Sultanate of *Siak Sri Indrapura* 20th century, 2) the implementation of Islamic religious education in the Sultanate of *Siak Sri Indrapura*, 3) the influence of Islamic religious education in the Sultanate of *Siak Sri Indrapura* for the community. Apart from observations and interviews, data was also collected through documentation studies through the archives of the *Siak Sri Indrapura* Sultanate at the Siak Regency Library and Archives Service.

Data obtained from observations, interviews, and documentation studies are processed using data reduction stages, namely data from observations, interviews, and documentation studies are selected and sorted as to what is important and appropriate to the problem to be studied. Then the data from observations, interviews, and studies is displayed, documented, arranged, and grouped based on the focus of each problem. The final stage is verification, namely making conclusions about each problem focus based on cross-checks with informants and confirmed by

previous research and theories relevant to the problem. In the end, the data was analyzed using narrative analysis.

3. RESULTS AND DISCUSSION

3.1. Modernization Education Islam in Riau

Society is always changing and developing. Apart from being caused by the dynamics of society itself, these changes and developments are also caused by new discoveries in the fields of science and technology. Because schools are part of society, it is natural that changes that occur in society have a certain impact on schools. The changes that occur in society cause the emergence and increase of certain needs in schools (Amirudin, 2016).

As stated above, existing educational changes encourage society to continue to develop and not give up on education. This turned out to be the case already depicted in the Sultanate *Siak Sri Indrapura* in 1917-1945. With the spirit of Islamic education that of Sulthan Sjarif Kasim II pushed the Sultan to carry out a movement for change in the field of Islamic religious education during his reign.

When Sultan Sjarif Kasim II received the imperial relay from his father the Sultan Sjarif Hasjim, he has received a new mandate in the form of royal treasures which will be used in leading the kingdom and building his kingdom, especially in order to educate his people. Royal assets that are part of the use of sultanate funds will become part of the responsibility of Sulthan Sjarif Kasim II as successor to the Sultanate of *Siak Sri Indrapura*. The most prominent form of the sultan's responsibility for the use of sultanate funds was by building various educational institutions to educate his people at that time, especially Islamic religious educational institutions (Hadri Mulya et al., 2016).

Although administratively there has been a decline in the political power of the Siak Sultanate, but it was also from this time that what might be called "modernization" began. So it could also be said that the Sultan's government the 10th of Siak, Sulthan Assaidis Sjarif Kasim Abdoel Djalil Saifoedin I (Sjarif Kasim I, 1864-1889) was the beginning of the "modernization of *Siak Sri Indrapura*". In the year that the king began to rule the Siak Sultanate, a modern religious school called Madrasah Taufiqiyah al-Harjiwah was founded. So since then it can also be said that "Orang Siak" is a phrase commonly used in the central part of Sumatra (including Minangkabau) said that religious teachers and missionaries were no longer able to present themselves in the context of the changing times that had occurred (Junaidi et al., 2018).

Sultan Sjarif Kasim II is a reformer of Islamic education started in 1917 (Depdikbud, 1984). Sultan realizing that education is what the Dutch strive for in the Sultanate of *Siak Sri Indrapura* at that time was not for the people, but for the interests of the Netherlands itself, namely by limiting education to low-level employees in offices such as clerks from the nobility and nobility. Sulthan Sjarif Kasim II's attention to education was very great because he realized that it was with education that his people could develop well in life, socially and religiously so that in the end it would bring prosperity to the people themselves. It must be admitted that change is very easy to do through education. During the reign of Sulthan Sjarif Kasim II, education in the Sultanate of *Siak Sri Indrapura* emphasized two aspects, namely religious education and general education (Mulya et al., 2014).

Religious education is the main priority of Sulthan Sjarif Kasim II in developing his people and the Sultan wants religion to be the basis for building the character of the people in the Siak Sultanate Sri Indrapura. His desire to make religion a basis for building the character of his people can be seen from the number of religion-based schools he founded using royal treasures, compared to public schools. However, public schools still had a place in education while he was Sultan of Siak. Apart from being his concern, the construction of public schools was also a program of the Dutch government to hold it even though it was built on the basis of the interests of the Dutch Colonial government by strictly limiting only students from noble or noble circles who could enter. The common people would never come into contact with Dutch education, whose numbers were much greater than the common people in the *Siak Sri Indrapura* Sultanate at that time. This injustice is what worries the Sultan so that his role as a king is truly visible and eagerly awaited by his people. His presence was to answer the injustice felt by his people, making him a figure and role model who his people were very proud of. The attitude and role that the Sultan gave to his people proves that he was a true fighter for education to advance his people who were under the confines of the Dutch colonial authorities. Of course, this attitude will never be forgotten by the people, including the figures who still exist today (Hadri Mulya et al., 2016).

Before the Sultanate Siak get to know education formal, first the community is familiar with non-formal education or traditional education. This traditional education then leads people to know and even experience formal education in which the curriculum is integrated (religious knowledge and general knowledge). The Western education system or better known as the modern education system at that time, which was introduced by the colonial government, was very easily accepted by the public. This is where the modernization of Islamic education occurs involving the use of benches and blackboards and the addition of new subjects (general knowledge) in the traditional education curriculum. Not only that, schools that imitated Western schools with the addition of religious subjects were also established (Wilaela, 2016).

There has been a modernization of Islamic education in Indonesia. Azra said that Western education in Indonesia was introduced by the Dutch has influenced the development of Islamic education, in at least two forms. First, Islamic education is a continuation of the traditional education system that previously existed, then modernized by taking certain aspects from the Western education system. Second, Islamic education almost completely adopts the modern Dutch educational institutional system. Like in West Sumatra, these two patterns are developed. The ulama from Kaum Muda not only founded madrasas, they also converted many surau into madrasas, as was the first pattern. One of them that marks this "combination" of traditional and modern education is the Iron Bridge Surau in Padang Panjang. In this place, since the end of the 19th century, religious teaching has taken place according to the traditional surau method (Globalisasi et al., 2023). In 1916, a class system was introduced at the surau and it was given a new name, namely Madrasah Sumatra Thawalib or Madrasah Thawalib. According to Hamka in Wilaela, Madrasah Thawalib students still sit cross-legged on the floor, there are no desks and chairs and the textbooks used are still old books from when it was still a surau. (Wilaela, 2016)

The religious education institutions in Indonesia that adopted almost the entire modern education system for the first time were Jam'iat Kheir (1905) in Jakarta, Manba'ul Ulum (1905) in Surakarta, Sumatra Thawalib (1912) in Padang Panjang, Adabiyah School (1915) in Padang, Diniyah School (1915) in Padang Panjang, Diniyah Girls' School (1923) in Padang Panjang, Indonesisch Nederlandsche School (INS) Kayu Tanam (1926) in West Sumatra, and Normal

Islam School (1931) in Padang. Education at this school applies a curriculum that combines religious knowledge and general knowledge and emphasizes mastery of the Arabic language and English in everyday life (Yasmansyah & Iswantir, 2021).

At the same time in Riau Province precisely in the Sultanate of *Siak Sri Indrapura* has also founded a school with the same aim, namely to combine religious knowledge and general knowledge. The school was founded by Sulthan Sjarif Kasim II during his term of office it was named Madrasah Taufiq Alhasjimiah (1917) which was devoted to men only. Because considering that women at that time also needed education, Sulthan Sjarif Kasim II took the initiative to establish a school specifically for women called Sulthanah Lathifah School (1927) and continued with the establishment of schools based on Islamic religious education which was named Madrassatoen Nisa' (1933).

This statement was reinforced by Wilaela in his study which states that in the history of women's education in Riau, when it comes to special educational institutions for women have been started in the Sultanate Siak on the initiative of the Sultan's consort Sjarif Kasim II, namely Tengku Agung Sultanah Latifah. Together with the sultan, he founded Sultanah Lathifah School (1927) as a skills school and followed six years later by establishing Madrassatoen Nisa' (1933), namely an Islamic religious school especially for women in the Sultanate of Siak. During this colonial period, an educational institution in Riau that was barely mentioned in various writings about women's education in Riau was Diniyyah Putri Pasir Pangaraian, a religious school founded by a student of Encik Rahmah El-Yunusiyah from Diniyyah Putri Padang Panjang, namely Aisyah Umar. This madrasah is a witness to how war conditions can worsen the already worrying condition of education in the country. The Islamic Women's Skills School (SKPI) under the Islamic Women's Unity Foundation (YKWI) was the first educational institution established in Pekanbaru after the recognition of sovereignty (1953). Previously, Pekanbaru women also received religious education through wirid recitations managed by YKWI under the leadership of Syamsidar Yahya and his friends. One of his friends, Chadijah Alie, then founded Diniyyah Putri Pekanbaru, which still provides boarding school and madrasa education for women to this day. Even though the existence of these institutions was in different periods. Interestingly, it turns out that all of them are related to Diniyyah Putri Padang Panjang. It can be said that the study of women's education in Riau is indirectly related to Diniyyah Putri Padang Panjang in terms of its pioneering, role and popularity as a special educational institution for women in the country (Wilaela, 2015b).

From the statement above it can be concluded that there has been a modernization of Islamic religious education in Riau. This modernization began during the Siak Sultanate era Sri Indrapura is very closely related to West Sumatra, because Riau is very close to West Sumatra. Even the teachers who taught at Madrassatoen Nisa' were recruited by Sulthan Sjarif Kasim II from Diniyah Putri Padang Panjang which at that time was under the leadership of Rahmah el-Yunusiyah.

If we look at the year Madrassatoen Nisa' was founded in 1933, the atmosphere at that time was an atmosphere of modernization of Islamic education in Indonesia. In those days there were already modern schools in Indonesia, such as Jam'iat Kheir (1905) in Jakarta, Manba'ul Ulum (1905) in Surakarta, Sumatra Thawalib (1912) in Padang Panjang, Adabiyah School (1915) in Padang, Diniyah School (1915) in Padang Panjang, Diniyah Girls' School (1923) in Padang Panjang, Indonesisch Netherlandsche School (INS) Kayu Tanam (1926) in West Sumatra, and

Islamic Normal School (1931) in Padang. As the author mentioned above, the modernization of Islamic religious education began during the Siak Sultanate Sri Indrapura era also influenced the modernization of educational institutions in West Sumatra, starting from Sumatra Thawalib (1912) in Padang Panjang, Adabiyah School (1915) in Padang, Diniyah School (1915) in Padang Panjang, Diniyah School for Girls (1923) in Padang Panjang, the Indonesian Netherlands School (INS) Kayu Tanam (1926) in West Sumatra, and the Islamic Normal School (1931) in Padang. That atmosphere influenced Sulthan Sjarif Kasim II thus establishing an Islamic religious education institution in the *Siak Sri Indrapura* Sultanate which he was leading at that time. That the emergence of modern Islamic religious educational institutions in West Sumatra has had an influence on Riau Province is in an atmosphere where West Sumatra has seen educational reforms and has had an influence on Riau. There are 3 educational institutions in the Sultanate of *Siak Sri Indrapura* such as Madrasah Taufiq Alhasjimiah, Sultanah Lathifah School and Madrassatoen Nisa' is the embryo or initial forerunner of the renewal or modernization of Islamic religious education in Riau. Three schools existed during the Sultan's time Sjarif Kasim II is a modern school. This school became an example for other Islamic religious educational institutions that were established in Riau afterwards.

Islamic modernization thought paradigm This has actually emerged since the birth of puritanization as a breakthrough in purifying the Minangkabau people's understanding of Islam the syncretism. However, Islamic modernization developed further when the modernization of Islamic education in the early 19th century was in line with the movement of religious groups to build modern religious schools, changing the traditional surau system with a modern education system that was classical, had a certificate and had a curriculum. In Padang Panjang for example, the Iron Bridge surau with a teaching duo, namely Haji Abdullah Ahmad and Haji Rasul, became the forerunner of the Sumatran Thawalib school. This school is very influential in Minangkabau (Yasmansyah & Iswantir, 2021).

The birth of Sumatra Thawalib was further followed by the birth of several other Sumatra Thawalib surau in various other areas, both in West Sumatra and beyond to Aceh and Bengkulu. During its development, as an organization, Sumatra Thawalib immediately moved into the field of education by establishing schools or colleges which were also called Sumatra Thawalib, or changing surau recitation into schools and so on. Haji Jalaluddin Thaib, as chairman of Sumatra Thawalib introduced modern teaching methods to this institution, such as a more perfect class system, the use of benches and tables, an improved curriculum, and also the obligation for students to pay school fees. General subjects, such as history and earth sciences, are taught, although the main ones are religious subjects. For studies at a higher level, the books of Muḥammad Abduh and Rāsyid Ridhā, especially *Tafsīr al-Manār*, are used as handbooks. They also read the books of Ibn Taimiyyah alongside Ibn Qayyīm (Rivauzi, 2019).

Modernization of Islamic education which has happened to the Minangkabau people then spread to the middle of the east coast of Sumatra Island, namely along the coast of the Melaka Strait. Precisely in Riau, a province in Indonesia located in the central part of the island of Sumatra. In the province of Riau, there was once a kingdom that once existed and ruled on the island of Sumatra, known as the Sultanate *Siak Sri Indrapura*. In the Sultanate of *Siak Sri Indrapura*, Islamic religious education began which was initiated by Sulthan Sjarif Kasim II during his reign. Starting from there, Islamic religious education began to be felt by the local community, especially in the current Riau province. The origins of Islamic religious education in

Riau province today are rooted in Islamic religious education that existed during the *Siak Sri Indrapura* Sultanate. So it can be concluded that the development of Islamic religious education in the Sultanate of *Siak Sri Indrapura* was the beginning of the forerunner to the modernization of Islamic religious education in Riau province.

3.2. Building Character Public Religious and Nationalist

Sultan Sjarif Kasim II since before he was crowned king, he was very aware of the various consequences of the Dutch's actions that he has to face. As a recipient of the throne of the Siak Sultanate Sri Indrapura, Sulthan Sjarif Kasim II inevitably has to accept various consequences of this status, even though he has not been formally declared sultan. These consequences were a result of his attitude of not accepting the various treatments of the Dutch, who at that time were very powerful over all the Sultanates in Indonesia, including the Sultanate of *Siak Sri Indrapura*, which had gone too far, but the Sultan can't do anything except through education. This was the attitude shown by Sulthan Sjarif Kasim II at that time, even though the Sultan was still not old enough. Sulthan Sjarif Kasim II's dissenting attitude and his status as Crown Prince were known to the Dutch so that the Sultan's every move could not be separated from Dutch monitoring. Monitoring of Sulthan Sjarif Kasim II began when the Sultan was still at school in Batavia until the Sultan became king in the Sultanate of *Siak Sri Indrapura* (O.K. Nizami Jamil, 2017).

As a nobleman, Sulthan Sjarif Kasim II have the opportunity to receive a good education, in the field of law and state administration in Batavia. After becoming King, Sulthan Sjarif Kasim II used his wealth and influence to improve the welfare of the people, especially in the field of Islamic religious education, Sulthan Sjarif Kasim II founded many schools, teaching Malay and the Netherlands in Siak, the Sultan also provided scholarships for intelligent Siak children to be sent to Padang Panjang and Medan and Batavia, and even to Egypt (Amar, 2017). During the reign of Sulthan Sjarif Kasim II, Islamic religious education became the main field that developed rapidly. Many efforts have been made by the Sultan to improve and advance the education of its people.

Motivation of Sulthan Sjarif Kasim II prioritizes that education starts from childhood institution in the Sultanate *Siak Sri Indrapura* was dissolved by the Dutch East Indies Government, Sulthan Sjarif Kasim II couldn't do much even though he was the Sultan opposed, because power was in the hands of the Dutch East Indies Government. With the dissolution of government institutions that existed at that time, it triggered the Sultan to form a council called "Landschaps Raad" which was based in the Sultanate of *Siak Sri Indrapura*. It is very unfortunate that the Sultan's efforts were opposed by the Dutch East Indies Government. The Dutch considered the people of the *Siak Sri Indrapura* Sultanate to be still backward and uneducated, so the Dutch stated that it was not yet time for them to have their own council. This sparked enthusiasm for the Sultan to take steps forward by providing education to the people in the Sultanate of *Siak Sri Indrapura*, and Islamic religious education became the Sultan's focus (Ambarnis et al., 2023).

Based on the results of the author's interview with Tengku Sofyan Sauri who is the manager of the Siak palace States that:

“Actually the beginning was Tengku Sjarifah Latifah when she married the Sultan on January 27 1912 in Tanjung Pura Langkat when he was 16 years old, while the Sultan was 19 years old and still at school in Batavia. Then the Sultan and Tengku Agung married while still young. The Sultan's ideals and desires were not to want the Malay

people to be stupid, not to go to school, which made the Sultan have to establish schools. And initially it was Islamic religious education which is the Sultan's main focus in the field of education (Tengku Sofyan Sauri, 2023)."

From here the author concludes that motivation is behind education in the Sultanate *Siak Sri Indrapura* because of the Sultan wants to provide education to its people so that they become educated and useful people in the future. This is the origin of the educational goals initiated by Sulthan Sjarif Kasim II so that it developed into other educational institutions which the author will analyze in the next section.

Attention Sultan Sjarif Kasim II in advancing education for his people there was no doubt during his time in power. Behind the form of resistance against the Dutch by advancing education, actually developing education was one of the Sultan's intentions to advance and educate its people in an effort to prosper. The Sultan was very aware that with education, his people would live in prosperity because they could manage their lives well. (Mulya et al., 2014)

Background to the views of Sulthan Sjarif Kasim II this is what caused him with his enthusiasm and was assisted by his queen Tengku Agung Sultanah Latifah continues to develop various forms of education for its people. Initially, the style of education he and the empress built was more religious and general in nature. The Sultan views the content of religious and general education is sufficient to accommodate people who want to gain knowledge. However, in accordance with the needs of the conditions at that time, the Sultan still considered that education was not enough, especially education that was able to arouse a sense of nationalism or patriotism in students (Mustofa et al., 2021). Not many of the schools that were initiated and built by Sulthan Sjarif Kasim II had the character of building nationalism, which at that time was really needed to face the situation of the Dutch colonialists. Sultan sees the need for schools that can balance the existing educational content. The sultan and empress considered that education in other countries such as Medan was more advanced. This condition motivated the Sultan to immediately establish a school called Madrasah Taufiq Alhasjimiah and then continued with building Sultanah Latifah School and the study is held in the afternoon. Madrasah Taufiq Alhasjimiah was founded in 1917 with a duration of education of 7 years, Sulthanah Latifah School was founded in 1927 with a duration of education of 3 years, and Madrasah Nisa' was founded in 1933 with a duration of education of 7 years. Aziz in Mulya said that the plan and realization of this educational development was carried out by the Sultan and the Empress plannedly. The process of developing education is carried out by the government with an annual plan. Annual plans for educational development are carried out through the annual meeting process of the Sultanate of *Siak Sri Indrapura* (Mulya et al., 2014).

The annual meeting is a plan of activities carried out in the coming year. Plan Annual activities are usually made to carry out certain special activities so that in the future they can run well according to expectations. Every activity carried out in a planned manner will generally produce good results. Sultan Sjarif Kasim II have become accustomed to using an annual plan to carry out a special activity. The specific activity referred to here is education. This means that Sultan want the planned activities to run well. This hope illustrates that the Sultan is not playing around with the education of his people. Well-planned educational activities also reflect how the Sultan cares about his people. Referring to the source of Muhammad Jamil's original handwritten note as the Sultan's Private Secretary which was rewritten according to the original by Datuk O.K. Nizami Jamil can strengthen this statement.

“His Majesty established several religious schools for men and women and brought in Islamic religious teachers who is a good and chosen Egyptian graduate and an Islamic religious teacher from Padang Panjang, Medan and Singapore. All costs and teachers' salaries are borne by His Majesty (O.K. Nizami Jamil, 2016).”

Founding several religious schools for men and women and bring in Islamic religious teachers who is good and selected from Egyptian graduates and Islamic religious teachers from Padang Panjang. Medan and Singapore can be used as evidence that he carried out very careful planning in education. The plan has become part of Sulthan Sjarif Kasim II's way in carrying out important activities as part of operational responsibilities. Financial meetings that are part of planning can be seen from two sides. First, that Sulthan Sjarif Kasim II was very serious about preparing it by planning various consequences of what had been planned. He was very aware that royal support meant a lot to the people at that time. Second, the Sultan's efforts to finance all educational activities is part of the responsibility for the use of finances which is not only conveyed to the people who want to go to school, but is directly felt as an accountability to the people (Hadri Mulya et al., 2016). Through the field of education, the Sultan channeled his stance on religion and nationalism. Sultan Sjarif Kasim II also understood the dilemma faced by society at that time. On the one hand, the politics of education provided by the Netherlands Whether intentionally or not, it has offended the religious sentiments and nationalism of the people of Bumi Putera. Gouvernment education has distanced children from Malay religious norms and customs (Wilaela, 2015)

Anrooij in *Het Rijk van Siak* written in 1885, and translated by Wilaela, et al into Indonesian say that in the Sultanate of *Siak Sri Indrapura*, Sultan not only uniting the highest worldly position but also the afterlife. In this way, the Sultan became the guardian of his kingdom, as was also the case with Islamic kings others in the region. So, if the Sultan of Siak becomes the guardian, there he will also be the king of his territory. The Sultan of Siak becomes the guardian of all of Siak and the islands located nearby. However, the Sultan does not hold the guardianship himself, but rather delegates his authority to the imams and preachers of the various mosques. Mosques are found in Siak, Pekanbaru, Bukit Batu, Buru Bakul, Sekat Bakau, villages on the island of Bengkalis, Merbau Tebing Tinggi, Tanah Putih, Kubu and Bangko. Each mosque has its own income. The religious tax covered the maintenance of a very primitive building, called a mesigit, while the proceeds were used to pay religious officials (Wilaela et al., 2016).

The role of the Sultan as the leader of the noble lineage in the Sultanate society *Siak Sri Indrapura* is very significant. The Sultan's role in society has a positive impact on society for change for the better through Islamic education. Islamic religious education in the Kingdom Siak is under the supervision of the Sultan, from all aspects, starting from administration, education costs and teachers, as well as determining the curriculum at the Islamic religious educational institutions that have been initiated.

Sultan as "God's shadow on the surface of the earth", the people saw the sultan as a protector in all aspects of life. All decisions made by the Sultan of Siak is something that is final and cannot be disputed anymore. In the Malay world, the king cannot be refuted because that means unjustified disobedience in Malay tradition. Because the people in the *Siak Sri Indrapura* Sultanate feel that they are under an Islamic government, then community members openly conveyed religious problems, as well as other problems, to the Sultan as cases that had to be handled by the government. Community complaints regarding religious matters mostly take the

form of requests to the Sultan, whether submitted individually or in groups, that religious officials in their area be reprimanded or replaced by the Sultan (College et al., 2019).

Traditions of the Siak Sultanate which regulates religious life from above slows down growing spirit of adaptation to developments around it. When compared with the dynamics of religious thought and movements in Minangkabau, the Siak Sultanate was far behind, even though it was Islamic born here. Ulama who studied religion in Mecca and who studied with Sheikh Ahmad Khatib Minangkabau did not appear in this area. Thus, the system in the Siak Sultanate which neutrally regulates religious life is the main reason for the absence of great ulama who have big ideas. The role of the ulama is seen as simply carrying out the Sultan's regulations. In essence, the position of ulama is nothing more than "government ulama". Siak traditions, on the other hand, were an important factor in the implementation of the Sultanate's Islamic law (College et al., 2019).

From the statement above the author concludes that Islamic education in the Sultanate *Siak Sri Indrapura* during the Sultan's reign Sjarif Kasim II does not aim to print the ulama, but only limited to instilling the values of Islamic religious education in the community with the aim of ensuring that the community is not influenced or contaminated by radical ideas. With the aim that society remains united and is not easily divided by ideas other than those of the Syafi'i school of thought.

Luthfi said, in accordance with the school of thought that developed in the Malay region, Islamic law which is growing in Sultanate Siak patterned after the Shafi'i school of thought. If a dispute occurs in society that requires resolution according to Islamic law, the case is resolved according to the opinion contained in the Shafi'i school of thought. This is reflected in the books of Fiqh which were used as references by the Kadhi sultan, district Imams and head colonial Imams. The books of the Shafi'i school of thought which were used as guidelines for the judges were *Minhāj al-Ṭālibīn*, *Tuḥfah al-Muhtāj*, *Faṭḥ al-Qarīb*, *Ḥāsyiah al-Bājūrī*, *I'ānah al-Ṭālibīn*, *Qalyūbī wa 'amīrah*, *Kifāyah al-Akhyār*, and *al-Bujairimī*. Apart from the Syāfi'ī books, it is also used as a comparison material for two books of fiqh which contain comparative fiqh, respectively *Bugyah al-Mustarsyidīn* and *al-Mīzān al-Kubrā*. Although these two books are official reference materials in the Sultanate *Siak Sri Indrapura*, the basis used as material for consideration in the judge's decision remains the opinion of the Syafi'i school of thought.

Pay attention to the state of application of Islamic law in the Sultanate of Siak it can be said that Islamic law is the core of the law that applies in the Siak Sultanate. Islamic law is more dominant than Malay custom. Islamic law is not only a material law that applies independently without requiring legalization from other elements, its existence is accepted and absorbed by Malay custom. The non-applicability of several aspects of Islamic law in the Siak Sultanate was not caused by "ignorance", but was motivated by political elements so that the existence of the Siak Sultanate could be maintained. Therefore, Siak needs to maintain good relations with the Netherlands (College et al., 2019).

Islamic religious studies has the power to change society for the better. Islamic education is characterized by the formation of a complete and comprehensive understanding of Islam, maintenance of what one has learned, development of knowledge he obtained and so that stay on the sharia rails. The results of Islamic education will form a calm soul, intelligent mind and strong physique as well as lots of charity. Integrated Islamic education in spiritual education, *fikriyyah* and *'amaliyyah* (activities). Islamic values that are instilled in individuals require further stages

and are developed into empowerment in all sectors of human life. The potential that is developed is then directed towards realizing the potential in various ways of life. The instillation of Islamic education for the nation's young generation will not be able to run optimally and consistently without serious involvement from all parties. Therefore, all elements of the nation (government, religious leaders, society, educators, parents and so on) must have serious intentions and attention so that the future generation of the Indonesian nation is a generation with high intellectual abilities and noble morals (Rahmadania et al., 2021).

From time to time the Indonesian ulama has long established a scientific network with Islamic master sin Mecca and the Middle East. Upon returning from migrating, Indonesian ulama began to develop knowledge (renewal) and became an inspiration to mobilize the spirit of jihad against colonialism (Aji Setiawan, 2020). From all Malay ulama-Indonesia, Azra said, Muhammad 'Arsyad al-Banjari and Dawud al-Fatani helped develop sharia in the archipelago. We have seen how Muhammad 'Arsyad played a decisive role in creating legal administration in accordance with Islamic law in the Banjar Sultanate. However, his role in spreading Islamic legal doctrines in the archipelago was no less than through his works in the field of jurisprudence, which circulated widely in the archipelago (Azyumardi Azra, 2013).

Setiawan in his study said that in Siak (Riau), Sayyid Usman Syahabudin is a pious and moral scholar who has broad cast Islam in the *Siak Sri Indrapura* Sultanate region. Because of his noble character, he was married to the daughter of King Alam named Tengku Embung Badariah. From their marriage it was they who later inherited the kings of Siak. Another preacher was Habib Umar bin Bachsan Assegaf who was given the title Tuan Besar Siak (Aji Setiawan, 2020).

After making a long journey, finally Syahid Umar Bachsan Assegaf settled in the Sultanate of *Siak Sri Indrapura*, apart from that, Syahid Umar Bachsan Assegaf also devoted himself to teaching and spreading the religion of Islam in the Sultanate Siak until he died. While serving himself in the country of Siak, Syahid Umar Bachsan Assegaf worked with full responsibility and maintained the trust of the people and government of Siak. Thanks to his responsible work and carrying out his mandate successfully, finally Syahid Umar Bachsan Assegaf became known as an accomplished scholar and received the title Tuan Besar Siak (Novi Utami et al., 2014). According to ideological traditions of the Siak Sultanate, Sultan holds worldly and religious power. This is in accordance with the view developed in area Malay that "The Sultan is the shadow of Allah on earth". The delegation of authority from the Sultan to his assistants remains guided by this principle. The Sultan's assistants in the field of religion carry out their duties in society in accordance with activities deemed necessary by the Sultan. The role that ulama can play depends on the Sultan as a central figure in society (Hassan Mohamed El Khayat et al., 2022).

In the religious field, *Qāḍī* is the highest official and is the Sultan's advisor in the Sultanate of Siak Sri Indrapura which concerns God's law. However, *Qāḍī* is not superior directly from Sharia Judges from all provinces. The Syariah Judge for Siak Province, Sri Indrapura, is called *Qāḍī Negeri Siak* and also serves as a member of the High Court judges, namely the Sultan of Siak's deliberative friend in matters of tirkah inheritance and matters concerning the Law of Allah. In Chapter *al-Qawā'id*, in Chapters, fasakh and divorce decisions, statements of taklik of married people, receipt of rice zakat, and taking oaths of litigants. In addition, the *Qāḍī Negeri Siak* has the authority to faraq husband and wife with the Sultan's approval, and detain people in prison for eight days and can be extended, as long as it is in accordance with Allah's law (College et al.,

2019).

One of the religious activities carried out by the people of the Siak Sultanate Sri Indrapura is the Naqsyabandiyah Order (Busyro et al., 2021). Busyro, Yuliantoro, and Deep Fikrithe results of his research stated that the Naqsyabandiyah order developed and practiced in Indonesia in the 19th century. Sultanate Siak became the center for the development of the teachings of the Naqsyabandiyah congregation in Riau. The Naqsyabandiyah Order in the Sultanate of *Siak Sri Indrapura* was developed by Syeikh ‘Abd al-Wahhāb Rakān from Basilam, Langkat (Busyro et al., 2021). Caliph Ibrahim who was one of the students of Sheikh ‘Abd al-Wahhāb Rakān, get permission from the Sultan ready to develop the congregation in the District Bagan-sapiapi which is a district that is adjacent to and borders the Mandau sub-district. However, in a report letter dated 25 December 1937, Nasruddin explained that a religious teacher named Caliph Ibrahim had made several mistakes. The latter left the location where he was teaching, gave permission to other people to teach religion in his place, and taught and practiced the Nasyabandiyah order without following the provisions set by the teacher, Syeikh ‘Abd al-Wahhāb Rakān (Busyro et al., 2021).

Balai Pungut Village is a real witness to the development of the teachings of the Naqsyabandiyah order in the Mandau region during the Sultanate era. *Siak Sri Indrapura* by Mr. Sheikh H. Imam Sabar Al-Kholidi Naqsyabandi bin Encik Coteih. The Naqsyabandiyah Tarekat first started operating and was led directly by Sheikh H. Imam Sabar Al-Kholidi Naqsyabandi in 1925 in the village of Beringin. Then only in 1936 it was taught and developed in the village of Balai Pungut (Busyro et al., 2021).

In the Archives of the Sultanate of Siak, Register of Ulama and Religious Teachers, which Abduh was quoted as saying that Sultan's business *Siak Sri Indrapura* in recruiting people from the Naqsyabandiyah order had a dual purpose. First, to teach in various educational institutions, and second, for the specific purpose of developing the teachings of the tarekat. Based on the registration of religious teachers in 1930, there were 57 teachers who received permission to teach in three districts, 44 in each district Bagan-sapiapi, 8 in Pekanbaru District and 5 in Selat Panjang District, and 29 of the total are teachers who teach tarekat.

Luthfi in his research said that the tarekat movement seemed to have a place in society. This can be seen from the fifty-seven kiai and religious teachers who registered in three districts, out of five districts in the Sultanate *Siak Sri Indrapura*, namely Pekanbaru, Selat Panjang, and Bagan-sapiapi, twenty nine. Some of them teach the tarekat. This congregational development movement, as seen in the table below, is almost concentrated in the District Bagan-sapiapi, which consists of three districts: Kubu, Tanah Putih, and Bangko (College et al., 2019).

In accordance with its function as holder of religious power, Sultan Siak exercise control over the development of religion in the area under its control. The Sultan issued permits to teach religion to teachers or scholars who were deemed capable. In this way, deviations from religious teachings that are not in accordance with the sect adopted or approved by the Sultan can be prevented. One example of this supervision is supervision in religious teachings. On November 11, 1935, the Sultan of Siak gave permission to Haji Muhammad Nasruddin to teach the Naqsyabandiyah order, which was developed in the Siak area through Sheikh ‘Abd al-Wahhāb Rakān, in the Tapung Kiri Onder district. With this permission, Haji Muhammad Nasruddin is obliged to monitor the development of the tarekat in the area and make reports to the Sultan if any deviations occur (Hassan Mohamed El Khayat et al., 2022).

During the Siak Sultanate era first centered on the District Bagan-sapiapi and Siak District, both of which have now become Rokan Hulu Regency and *Siak Sri Indrapura* Regency. From the District Bagan-sapiapi the caliphs of the Naqsyabandiyah order then spread to various surrounding areas. District Bagan-sapiapi which served as the basis for the development of the Naqsyabandiyah order, 44 teachers were placed who had received the order's education from Tuan Guru Sheikh 'Abd al-Wahhāb Rakān in Basilam Langkat, North Sumatra (Handoko et al., 2021). To see the development of this congregation at the center of its development, Sultan Sjarif Kasim II once visited the Syeikh 'Abd al-Wahhāb Rakān Madrasah in Basilam, Langkat (Busyro et al., 2021).

Based on these facts, it is clear that Sultan provides enormous opportunities for the growth and development of tarekat understanding, so that the Naqsyabandiyah tarekat is the largest religious organization and is spread throughout the world various land area after centuries of development in Riau. The great support from the Sultan was a big role in causing the teachings of the Naqsyabandiyah order to this day still color the form of religious understanding at various levels of society and even now there is one district that is identified with the thousand districts nosa (Handoko et al., 2021).

Sultan Sjarif Kasim II has provided enormous opportunities for the development and growth of tarekat understanding, so that the Naqsyabandiyah tarekat becomes the largest religious organization or forum and is spread across various mainland areas after developing in Riau for a long time.. Great support and encouragement from the Sultan of Siak is a factor that has a big role in causing the teachings of the Naqsyabandiyah order to this day to still color religious trends or understandings in various levels of society. One of the areas affected by the spread of the Naqsyabandiyah order is Mandau District, precisely in the village of Balai Pungut during the Sultanate era.Siak. The famous syeikh who taught this teaching was Syeikh H. Imam Sabar Al-Kholidi Naqsyabandi bin Encik Coteih (Busyro et al., 2021).

Apart from the development of the Naqsyabandiyah order, it is one of the religious activities in the Sultanate *Siak Sri Indrapura* Organization has also been born Muhammadiyah. This is different from the birth process of Muhammadiyah in Minangkabau, in this latter area the birth of Muhammadiyah was initiated by the emergence of young ulama who carried out a reform movement by criticizing the religious practices adopted at that time. This religious movement that emerged in 1906 began with discussions about life congregation, whether the religious practice has a basis in Islam or not. The young clerics led by H. Abdul Karim Amrullah, known as Haji Rasul, firmly stated that the methods carried out in the tarekat, especially cultivating teachers in suluk, did not originate from Islam. Because this reform movement was carried out by relatively young ulama and the ulama targeted by the movement were relatively old, the reform movement in Minangkabau and in Indonesia in general was called the Young People, while the ulama who maintained the old views were called the Old People.

When in Minangkabau muhammadiyah is a forum for young people to carry out religious reform, especially in the field of education, this is not the case in the Sultanate of *Siak Sri Indrapura*. The reform movement brought by Muhammadiyah only received limited support among the rural middle class. The majority of the Sultan's population, especially among the lower levels of society, it is still difficult to accept reform ideas from Muhammadiyah. The religious renewal movement that originated from society only occurred in 1936, namely with the founding of Muhammadiyah in Bagan-sapiapi. This organization was able to establish itself in this area

with assistance from the Muhammadiyah Medan consulate. With the establishment of Muhammadiyah in Bagan-sapiapi, only then could the religious reform movement "enter the palace". This can be seen from the Sultan's willingness to invite Buya Hamka to the Asserayah Hasyimiah Siak Palace in 1938 and 1940 (Shomad et al., 2024). In 1938, a Muhammadiyah figure, Abdul Rab, was appointed by the Sultan of Siak as preacher at the Siapiapi Grand Mosque. Because the person concerned made updates to the procedures for carrying out worship services, the community protested to the Sultan so that Abdul Rab was replaced with someone else. The changes brought by Abdul Rab which were seen by the community as a mistake according to religious traditions, included abandoning religious traditions in holding Fridays such as not wearing a turban and white robe, the content of the sermon being incomprehensible to members of the community and not reading the takbir in it. Eid al-Fitr sermon. Abdul Rab always explained that cinemas owned by Chinese people were seen as playgrounds for infidels, and most importantly, Abdul Rab was a follower of Muhammadiyah. Based on this, the Sultan replaced Abdul Rab with another imam .

From the explanation above it can be concluded that through the education of Sulthan Sjarif Kasim II building community character through religion and nationalism. Through religion seen from Sulthan Sjarif Kasim II's views on Islamic religious education which is based on the Shafi'i School, this then proves that Sultan was a leader who really loved science and religion so that as a king, he was a teacher for his people. Perhaps this was the reason given by a foreign writer named Reid said that Sulthan Sjarif Kasim II (1915-1946) would be remembered by his people as the sultan who had reformed the education system and government administration (Hadri Mulya et al., 2016). The formation of community character through nationalism can be seen from the instillation of national values and a sense of love for the country in the community in educational institutions initiated by the Sultan. This was proven by the handover of the throne and treasures of the Siak Sultanate Sri Indrapura to the Republic of Indonesia when Indonesia was proclaimed independent. Handing over 13 million Guilders for Indonesian independence, and handing over the *Siak Sri Indrapura* Sultanate Crown and 10,000 Gulden to Indonesia. This sense of nationalism has been instilled in society through the institutions he initiated.

3.3. Increasing the Quality of Human Resources in the Riau Region

Actually, the focus is on fostering and developing Islamic religious education in the Sultanate of *Siak Sri Indrapura* has been under construction since the appointment of the Sultan Assaidis Sjarif Kasim Abdul Jalil Saifoeddin (1864-1889) as the VII, who was the first Sultan of Siak of Arab descent namely Tengku Said Ali with the title Sulthan Assaidis Sjarif Ali Abdoel Djalil Baalawi (1784-1810). Even though Sulthan Sjarif Kasim I was the supreme commander according to his name Tengku Panglima Besar Said Kasim, his Majesty focused more on fostering and developing religious education for his son Tengku Ngah Hasyim who would become the next successor to the Sultan of Siak and the children of royal relatives and the community. In matters of education for the family, relatives and community, Sultan Sjarif Kasim I provided facilities and infrastructure and appointed teachers who were specially funded by the sultanate. At certain times and regarding certain matters, His Majesty was often directly involved, especially in the education of his son who was specifically being prepared as the Crown Prince who would succeed him in the future. For education there are no external demands regarding decency and dedication, although these are important. What must be there is a demand from within one's own education,

to have good morals or character, and to have high dedication. This is a consequence of their sense of responsibility, in order to be able to carry out their duties, be able to guide students to become moral people, and become moral people (Suwardi, 2015).

Sultanate Siak was already economically established during the period of Sulthan Sjarif Kasim II. This is the result of the hard work of his grandfather and father, namely Sulthan Sjarif Kasim I (1864-1889 AD) and Sulthan Sjarif Hasyim (1889-1908 AD) who had extensive contacts, was intelligent, and had abilities in the economic field. Apart from the economic sector, the sultans also paid great attention to the quality of their people's education. During the reign of Sulthan Sjarif Kasim I, he predicted that there would be changes in circumstances in the future so that changes were needed to prepare reliable human resources. Various efforts have been made to advance the quality of knowledge of its people. This sultan's wish was also continued in relay by Sulthan Sjarif Hasyim, for economic prosperity, all people who wanted to work in any field were accommodated and provided with employment opportunities. This resulted in no unemployment during his time (Hadri Mulya et al., 2016). His grandfather's ideals were also welcomed positively by Sulthan Sjarif Kasim II (hereinafter abbreviated as SSK II), apart from continuing his grandfather and father's efforts in the economic sector, SSK II also focused on strengthening the education sector as proven by the establishment of many educational institutions, such as volk school/primary school/Malay school and Vervolk school/connection school. According to the sultan, education was useful for developing the people and character of the Siak people, who at that time were treated unfairly by the colonial rulers. Employees who are considered reliable in their fields are also involved in efforts to support SSK II's desire to prosper all its people (Junaidi et al., 2018).

Sulthan Sjarif Kasim II's business next to build Islamic religious education namely by preparing human resources that are strong and ready to compete in the future with the two pillars of the Sultan's establishment namely religion and nationality. This is illustrated in the Sultan's interview with independent journalist Abdoel Ghaban (Indies Star, 4 May 1929) which was stated as follows:

"Segala pendirian beliau ada mempoenjai doea pokok, jaitoe agama dan kebangsaan. Perboeatan jang membelakangi doea fasal itoe, tidak beliau setoedjoei. Beliau sebagai satoe pengandjoer dari agama Islam selaloe bergerak boeat mepertegoehkan keislaman. (Wilaela, 2016)"

Thus, according to the Sultan religion and nationality are basic principles for forming human resources that are strong and ready to compete in the future. Apart from developing human resources for students, the development of human resources that the author refers to in the discussion in this sub-chapter is the development of human resources for educators (teachers) in the Sultanate of *Siak Sri Indrapura*. Because one of the main factors that determines the quality of education is the teacher. In the teaching and learning process, interaction occurs between teachers and students which produces output. In the notes of Datuk OK Nizami Jamil's father, OK Muhammad Jamil, as personal secretary to Sulthan Sjarif Kasim II at that time, said that:

"His Majesty established several religious schools for men and women and brought in Islamic religious teachers who is a good and chosen Egyptian graduate and an Islamic religious teacher from Padang Panjang, Medan and Singapore. All costs and teachers' salaries are borne by His Majesty (O.K. Nizami Jamil, 2016)."

Sultan Sjarif Kasim II tried to improve the development of human resources in the Siak Sultanate Sri Indrapura. This can be seen from the notes written by Sultan Sultan's Secretary Sjarif Kasim II during his time, the Sultan established a religious school for boys and girls in the Siak Sultanate with the aim of educating the people. To establish a school, of course you must first prepare Human Resources (HR), such as teachers, so that the religious school that will be built can operate as it should. Human Resources (HR), namely the teachers, the Sultan chose from Islamic religious teachers who was good and had the qualifications and competencies determined by the Sultan at that time.

Teachers have an important role in education. Sultan have a policyse parately so that the role of teachers as mentors will truly have a positive impact on students and society in the Sultanate Siak specifically. The religious teachers in the Sultanate of *Siak Sri Indrapura* were first requested by Sulthan Sjarif Kasim II pass the tests provided. The Sultan appointed the examiners, including Imam Sohel, Lebai Abdoel Muttalib and H. Ilyas Mohammad Ali. Even though religious teachers have permission, they are still under supervision. This is done so that those who teach at the madrasa really understand the science of the Koran (Wilaela, 2016).

In research conducted by Abduh, et al in Education in Sultanate of Siak: The Siak of Manuscripts and Archives of *Siak Sri Indrapura* explained that the overall style of education in the Sultanate of *Siak Sri Indrapura* is religion-based education. Applications to become teachers go through several stages (the process of submitting an application letter to become a teacher); 1) The application for becoming a teacher is written by an official addressed to the Sultan; 2) The letter is submitted to the special sector that handles education and data collection (registration) is carried out which is signed directly by the applicant; 3) The letter is forwarded to the sultan accompanied by a letter of introduction from the related field (districkhoof van Siak); and 4) Then the correspondence party (royal secretariat) answered the letter on behalf of the sultan. Incoming letters are recorded directly in the number format provided, including: 1) Those with the signatures below; 2) Age; 3) Employment; 4) Address; 5) The purpose of the letter; 6. The purpose (content) of the letter; 7) Scope; 8) Location; 9) Territorial and others. Several applications to become teachers were recorded in the Van Siak district, including (Abduh et al., 2021):

1. Letter of application in the name of Kadir bin Oesman to teach the Koran and Barzanjī in madrasas or mosques along the Onderafdeling Strait. The letter consists of 1) letterhead 2) introduction, 3) confirmation of the applicant's loyalty, 4) aims and objectives, 5) closing
2. Application to become a teacher Lebai Mutholib (25 years), in Siakon October 27, 1927 covering lessons; Al-Qur'an songs, *Barzanjī*, *Naḥwu*, *Şarf*, *Fiqh*, *Uşūluddīn* and *Qaşīdah*.
3. The application to become a teacher for Haji Adam Djaafar (35 years), in Pekanbaru on December 23 1928 included: reading books, exegetes and sciences related to religion. Haji Adam Djaafar's application to become a teacher was strengthened by a certificate (recommendation) from the long-term education commission, WG. Muhammad Saleh explained that Haji Adam Djaafar had never been a cleric in an ambtenaar (civil servant) family in Sibolga and from there he went to Mecca. The recommendation made it clear that the applicant had no communist or political leanings. Recommendations made in Padang Panjang, 27 November 1928. The application letter was processed and submitted to the kadhi for examination and the results of the examination were submitted back to the sultanate. Written inspection order dated January 19, 1929.

4. Application to become a religious teacher for Haji Sulaiman (63 years old) in Bagan-siapiapi on February 24 1927 in the field of teacher at the Sufi order.
5. Application to become teacher of the Caliph of Java (45 years) in the Bagan-siapiapi chart dated 10 May 1929 in the field of Suluk and Al-Qur'an
6. Application to become a teacher for Muhammad Rahim (56 years) in Tanah Putih, B Bagan-siapiapi on February 10 1927 in the field of Sufi orders.
7. Application to become a Jogya Hajj teacher (50 years) at Sungai Sialang Bangko, Bagan-siapiapi on February 23 1927 in the fields of nature 20, kalam science (theology), tauhid science (unity), fiqh science (Islamic law), the pillars of worship and the Koran in madrasas.
8. Application to become a teacher for Khalifah Badat (58 years old) in Pasir Kubu Bagan-siapiapi Village on May 27 1927 to become a Madrasah teacher. On January 29, 1928 the sultanate issued an agreement to become a teacher. The letter of approval was issued on January 29, 1928.
9. Request to become a teacher for Haji Harun bin Khalifah (50 years old) in *Siak Sri Indrapura* on January 26 1928 in the field of Sufism, Naqsyabandiyah Sufi order, grammar, interpretation of the Al-Qur'an.
10. Application to become a teacher for Muhammad Samin bin H. Ibrahim (23 years) in Berbukitan village, Pekanbaru village on February 18 1933 in the field of recitation, book teacher and grammar.
11. Application to become a teacher for Haji Muhammad Dahlan bin Haji Abdurrahman (25 years) in the village of Dedap Selat Panjang on December 7 1932 in the field of memorizing the Koran, *uṣūl fiqh* (Islamic legal methodology) and *naḥwu ṣarf* (grammar).
12. Application to become a teacher for Haji Abdul Hamin (22 years) at Senapelan Pekanbaru, on February 14 1933 in the field of *muballig* (Islamic religious teacher), the science of *naḥwu ṣarf* and *fiqh*.
13. Application to become a Sompot teacher (31 years old) in Bagan-siapiapi on August 4 1930 in the field of Al-Qur'an.
14. Application to become a teacher (Maktab) Pakih Mahmood (27 years) in Teluk Merbau Bagan-siapiapi on 28 September 1920 in the fields of *naḥwu ṣarf* (grammar), *Uṣūluddīn*, *fiqh* (Islamic law), Sufism, Arabic scriptures and Djawi.
15. Application to become a teacher for Imam Djalil (50 years old) in the village of Bantayan Bagan-siapiapi on March 15 1930 in the area of Rukun Requirements. It is estimated that Imam Djalil's request was strengthened by the recommendation of the Deputy *Qāḍī* Imam of the Siak Colony on March 24 1930 which emphasized the community's need for the field of harmonious teachers in Bantayan Village. In the administrative work manuscript received on March 30 1930, it was explained that Imam Djali was a priest who was asked to focus only on harmonious lessons and stop being an Imam. On the recommendation of the deputy *qāḍī*, Imam Djalil was dismissed as imam because he was very old, he served as imam. However, the deputy *qāḍī* remained in full control of the sultanate's policies.
16. Application to become a teacher (madrasah) Che Abdul Manan (55 years) in Labuhan Batu village, Bagan-siapiapi on 29 August 1931 in the field of Requirements for Rukun and the Naqsyabandiyah Sufi Order.

17. Application to become a teacher for Haji Syamsudin (60 years old) in the village of Tanjung Rupa, Merbau Selat Panjang, on 31 October 1930 in the field of memorizing the Koran, the Pillars of Conditions and twenty characteristics.
18. Application to become Manan's teacher (20 years old) in Bantan, Bengkalis, on June 8 1929 in the field of reciting the Koran.
19. Application to become a teacher of Pekih Rahmat Rozali (20 years) in the village of Tanjung Palas, Bagan siapi-api, on July 11 1932 in the fields of reciting the Koran, reciting the Koran, *fiqh* (Islamic law), *Uşūluddīn* (theology).
20. Application to become a teacher (madrasah) Kadir bin Oesman (40 years) in Selat Panjang, Tebing Tinggi, on November 16 1929 in the field of Al-Qur'an and *Barzanjī*.
21. Haroen (22 years) applied to become a teacher (madrasah waqf) in Pasar village, Pekanbaru, Senapelan, on December 22 1928 in the field of reciting the Koran. Guru Haroen's request was processed by the sultanate secretariat by asking the *qāḍī* (arbitrator) to carry out an examination of the person concerned and report back to the sultanate. The order for examining the application was written on January 16, 1929.

The introductory letter to the sultan contained a summary of the will submitted by the van Siak district to the sultan with number 567 dated 30 November 1927. The reply letter from the sultanate secretariat contained the results of the examination regarding the case filed and a statement regarding the applicant's integrity and loyalty to the sultanate. The reply letter numbered 245 was dated 30 November 1927. The letter was not in the royal corps and was not signed by the sultan. Time period for processing the application letter. A letter of request was drawn up and submitted, and data collection was carried out on October 27 1927, processed and sent to the sultanate secretariat on November 30 1927. A reply letter was immediately given on the same date. With a procedure like this, receiving a teacher's authority with a request submitted by yourself takes less than 1 month (Abduh et al., 2021).

Based on the explanation above, it can be concluded that Sulthan Sjarif Kasim II have their own procedures to find the best teachers who will teach in schools in the Sultanate of *Siak Sri Indrapura* is especially an Islamic-based school. From application letters to become a teacher entering the education sector the Sultanate of *Siak Sri Indrapura* looks like the Sultan very selective in choosing teachers. From the results of the author's interview with an observer of the history of the *Siak Sri Indrapura* Sultanate, namely Mr. Budi Rahmad Ramadhan and Mr. Tengku Sofyan Sauri, he said that:

"*The teacher must have a diploma and include a teacher application letter.* (Budi Rahmad Ramadhan, 2023)"

From this statement it can be concluded that to teach schools in the Sultanate of *Siak Sri Indrapura*, teachers must have a diploma and this will be seen from the application letter to become a teacher which was included in the education section of the Sultanate of Siak. Apart from having to have a diploma, specifically for Madrassatoen Nisa' Sulthan Sjarif Kasim II and Tengku Maharatu asked for female teachers from Diniyah Putri Padang Panjang. This was proven during a visit to Diniyah Putri Padang Panjang in 1941 and took leave to Bukit Tinggi, in this cold weather city, Sultan Sjarif Kasim II and his queen consort pictured together with Rahmah el-Yunusiyah along with Diniyah Putri Padang Panjang's teachers in front of the gate of her rest house (Wilaela, 2014).

Good cooperative relations between Sultans Sjarif Kasim II and his queen consort Rahmah el Yunusiyah were able to present teachers who were varied and capable of teaching according to their respective abilities, such as coming from Egypt, Padang and Siak. Sultan Sjarif Kasim II treated teachers very politely and nobly. The teachers were brought in from Padang Panjang if you wish to return to your hometown, you will be provided with transportation facilities and a driver from a trusted person of the sultan named Syakban. Vice versa, if the Madrassatoen Nisa' teacher teaches at Diniyah Putri Padang Panjang wishing to return to Siak, Rahmah el-Yunusiyah's trusted confidant will accompany him (Ambarnis et al., 2023).

From the explanation above, the author can conclude that the efforts of Sulthan Sjarif Kasim II in the field of Islamic religious education in the Sultanate of *Siak Sri Indrapura*, namely by developing Human Resources, namely teachers who will be placed in schools that have been built by the Sultan. The Sultan ensured that these teachers were truly qualified in their fields as evidenced by the application letters submitted to the education sector in the Sultana of Siak. The aim is to ensure that the education received by the Siak community does not cause deviations. After these schools produce output that meets the Sultan of Siak's expectations, the graduates will be given scholarships to continue their education to a higher level funded by the Sultan, with the aim of returning to the Sultanate of *Siak Sri Indrapura* to become teachers and serve the Sultanate of Siak.

Sultan Sjarif Kasim II as the last king of the Siak Sultanate Sri Indrapura has shown its people that fighting invaders with knowledge is no less different than fighting physically. The Sultan has clearly proven this by building education for his people in order to fight the invaders. This non-physical resistance is what made the Sultanate of *Siak Sri Indrapura* remain successful even under the pressure of the Dutch Colonial Government. The *Siak Sri Indrapura* Sultanate is one of the most successful sultanates in Sumatra since the reign of Sulthan Sjarif Kasim II here there are successful native traders. This can be seen in 1924, there were 109 native traders of the *Siak Sri Indrapura* Sultanate with an income of more than f 760 per year. This income is more than double that of native traders in all other parts of East Sumatra. Advancing the education of its people, creating regional stability and facilitating access to and from Siak caused Siak to become one of the parts of the sultanate that enjoyed its golden age. This progress is the result of leaders who have knowledge in managing their government (Hadri Mulya et al., 2016).

Sultan Sjarif Kasim II was of the view that it was to oppose Dutch colonialism not just by force of arms, but also by mental strength and education. With the Sultan's love for science, in 1917, Sultan Sjarif Kasim II founded an Islamic religious school. Which is intended specifically for men and is named Madrasah Taufiq Alhasjimiah. Considering that education should not only be obtained by men, in 1933 Sultan Sjarif Kasim II initiated the establishment of a Madrasah specifically for mothers, to provide Islamic religious education in the Sultanate at that time it can be evenly distributed. The madrasa was named Madrassatoen Nisa'.

Through the school that was initiated, Sulthan Sjarif Kasim II and his two queens were able to build and develop local wisdom such as handicrafts, both handicrafts for men and women. Handicrafts studied at Madrasah Taufiq Alhasjimiah is a handicraft from plywood and clay (Mulya et al., 2014). Meanwhile, the handicrafts studied at Madrassatoen Nisa' are handicrafts that produce tools for daily use and handicrafts that produce objects of artistic value to be marketed. Handicrafts for making tools for daily needs, generally done for one's own use, in the form of woven items. The goods made include the following:

1. Mats, baskets, chopsticks made from pandan leaves or mengkuang.
2. Baskets, bungs, wounds, mats and rattan.
3. Splints, fishing tools, cages made of bamboo and rattan
4. Serving hood made of bamboo or pandan skin. Making goods from pandan is generally done by women, starting from taking the pandan leaves, processing them and weaving them.

Handicrafts that produce very prominent art objects are the weaving of silk cloth, a type of songket cloth decorated with gold thread, known as "Siak weaving" silk cloth.". This business is located in *Siak Sri Indrapura* and Bukit Batu. Only Siak can survive until now. Ghalib, Umar and Kadir said that this handicraft grew around the palace of the Siak Sultanate Sri Indrapura and Datuk Laksamana in Bukit Batu, because the main use was by people in the palace environment. Then this business is now growing in almost every household in Siak (Permata Indah, 2023).

Women's education in the Sultanate of *Siak Sri Indrapura* even in Riau, apart from advancing Siak women by opening skills schools, but also paying high attention to the preservation and dissemination of Siak weaving skills. Together with Sultan Sjarif Kasim II, Tengku Agung has spread the weaving tradition among the Siak people while preserving this tradition. Finally, Siak women, especially around Kampung Dalam and Kampung Rempak, have been known to be good at weaving until now. In the beginning, weaving was an activity in the palace, carried out by girls or women in the palace, to fill their days. Some of those who studied in the palace were Sultanah Latifah's students School and Madrassatoen Nisa'. Finally, through students in the palace and students who lived in villages near the palace, weaving activities became the property of the wider community, especially women around the palace (Wilaela, 2018).

On Siak Sultanate period Sri Indrapura raw materials for weaving such as thread were imported from Singapore. The palace deliberately brought in weaving equipment that could be used for the home industry. Because the work is complicated and the thread is expensive, it is not surprising that Siak weaving products are expensive and difficult to market. Apart from weaving, Malay women in Siak they are also known to be clever at persevering. Tekat is an embroidery skill with embossed gold thread. The embroidered cloth is used in wedding ceremonies and other traditional activities (Wilaela, 2016).

When the author conducted research in Siak Regency, the author made observations at Madrasah Tsanawiyah (MTs) Negeri 1 Siak Regency. The reason the author made observations at MTs Negeri 1 Siak was to cross-check what Wilaela said, Madrassatoen Nisa' and Madrasah Taufiq Alhasjimiah which existed during the Sultanate era Siak still existed until 1950. Boland in Wilaela said that in the period between 1995 and 1996, the community had a deep interest in religious education. The proof is the change in private madrasahs from primary to secondary level to Madrasah Ibtidaiyah, Madrasah Tsanawiyah and Madrasah Aliyah. Wilaela estimates that between those years Madrassatoen Nisa' and Madrasah Taufiq Alhasjimiah were changed to MTs Negeri Siak (Wilaela, 2016).

During observations at MTs Negeri 1 Siak, the author met with the Principal of MTs Negeri 1 Siak, Mrs. Dra. Rasmida. From the results of observations and interviews with Mrs. Rasmida, the author discovered the fact that Madrasah Tsanawiyah Negeri 1 Siak was originally a private Madrasah which was established under the GUPPI foundation called MTs Private Taufiq Alhasjimiah. Taufiq Alhasjimiah Private MTs was founded in 1982 as a replacement for the 4-

year PGA in Pekanbaru. Taufiq Alhasjimi Private MTs is sponsored by Wedana Siak Datuk Kasim. In the first year, Taufiq Alhasjimi Private MTs was led by Mr. Raden Imam Sya'roni, then replaced by Mr. Khaidir and then Mrs. Azizah Khatan. In 1995, Private MTs Taufiq Alhasjimi was converted into MTs Negeri 1 Siak, headed by Drs. M. Nazir Khatan (Rasmida, 2019).

Wilaela's statement and Mrs. Rasmida confirmed this by one of the former principals of MTs Negeri 1 Siak namely Datuk Sri Nazir Khatan. Datuk Sri Nazir Khatan is the 2nd Principal of MTs Negeri 1 Siak, term of office: 1996-2004. When the writer met him at his house and interviewed him, Datuk Sri said that:

"It is true that during the royal era, madrasas were transformed into MTs Negeri 1 Siak, but before it became MTsN 1 Siak, a madrasa that existed during the early kingdom era in 1960 changed to the Technical School (ST), then after the Technical School, in 1970 the First Religious Teacher Education (PGAP) was established with a study duration of 4 years (Datuk Sri Nazir Khatan, 2019)."

From the results of these observations, the author can conclude that the statements of madrasas that existed during the time of the Siak Sultanate Sri Indrapura was changed to MTs Negeri 1 Siak was written by Wilaela in his work entitled Portrait of Women's Education in Riau Before Independence it was true. It's just that the process of changing to MTs Negeri 1 is a long journey as explained by Datuk Sri Nazir Khatan above.

According to Abdul Manan, Siak once known as Darul Ulum, and Madrasah Taufiq Alhasjimi offers classes comparable to those in Islamic boarding schools up to grade seven (Desa Ilmu). Following government requirements, Madrasah Taufiq Alhasjimi, which was originally still on the edge of the palace, changed to MTs Taufikiyah by taking education for three years. After becoming MTsN Siak, it was moved to Jalan Raja Kecil in the city of *Siak Sri Indrapura*. The Taufiq Alhasjimi Madrasah building which was previously used by the regional government became the Siak Regency MUI Office and Siak BAZ Regency City Hall (Hafiz, 2012). Meanwhile, the Madrasaatoen Nisa' building, which still stands today, is used by the local government as the Siak Regency Library Archives Building and was previously the Siak Regency PGRI.

The Japanese occupation period is often considered a crisis era full of uncertainty, but at the same time it opened up many opportunities for those who could take advantage of them during the three and a half years 1942-1945. Like wise what happened in the Siak Sultanate area Sri Indrapura saw a decline in the field of education with the implementation of Nippon Go as the main subject and military education with rows all in Japanese, as well as students and teachers being absent from their obligations at school because they had to earn food by farming, for the community The Sultanate of Siak considered farming to be more important than studying or teaching (Dewi Mayang Sari, 2019).

From the statement above it can be concluded that after Sulthan Sjarif Kasim II led Madrasaatoen Nisa' for 17 years, and Madrasah Taufiq Alhasjimi for 33 years, he gave full leadership to the Sultanate of *Siak Sri Indrapura* to the Republic of Indonesia. This was because news of the Proclamation of Indonesian Independence was heard in 1945. Since Sulthan Sjarif Kasim II handed over his throne to the Unitary State of the Republic of Indonesia, funding for teachers' welfare and the treasury of Madrasaatoen Nisa' no longer managed by the Sultanate of

Siak. Madrasaatoen Nisa' has not operated since 1950, but the concept of this agency was combined with the concept of Madrasah Taufiq Alhasjimiah by the local government in collaboration with the Ministry of Religion to produce a new school called MTsN 1 Siak. Madrasaatoen Nisa' Building which stands strong and has now been used in various places, from Kindergartens to libraries and archive storage for Siak Regency. Skills education that was previously taught in women's schools from Sulthanah Lathifah School and Madrassatoen Nisa' can now be enjoyed by the people of Riau with Siak weaving.

In research conducted by Bunari et al, it was said that Riau has one of the cultural products that is unique and worthy of excellence, namely Malay weaving Siak (Bunari et al., 2021). In the Riau Malay community, traditional songket weaving is always decorated with various decorative motifs and each motif has a meaning for the wearer (Guslinda & Otang Kurniaman, 2016). Siak weaving is not just made into clothing but of course has high noble values that are relevant to Siak Malay culture, functioning to cover shame, honor virtue, uphold customs, reject evil, and uphold the nation (maulia Counselor & Hj Rd Siti Sofro Sidiqi, 2015) . Therefore, Siak weaving certainly has an important position in the social and cultural life of the kingdom. In its time, Siak could be said to be a special weaving center for the clothes of the royals in the kingdom (Sasya Lestari & Menul Teguh Riyanti, 2017) This is because the art of weaving is growing rapidly in Siak.

One of the Malay female characters Riau who also played a big role in developing craft Siak woven cloth in Riau is Tengku Maharatu. Tengku Maharatu was the Sultan's consort Sjarif Kasim II was the second, after the first empress, Tengku Agung die (Asmidar & Purwo Prihatin, 2022). She continued her sister's struggle to improve the position of women in Siak and its surroundings, namely by teaching them how to weave, which became known as Siak weaving. This Siak weaving later became Riau Malay traditional clothing. Even Siak weaving has similarities in several areas such as Sambas weaving in West Kalimantan. This is because this area was once a conquered area of the *Siak Sri Indrapura* Sultanate (Bunari et al., 2021).

Weaving skills were also passed down through educational institutions that were famous at that time that is Sultanah Lathifah School and Madrassateon Nisa' which has a role in disseminating Siak weaving crafts which was founded by Tengku Agung. Tengku Agung's idea to establish a school for girls was inspired by his visit to Medan and his memories of his childhood life in Tanjung pura, Langkat (Wilaela, 2015a). According to Malik, in 1764, woven cloth was made using natural silkworms. The silk thread used in this Siak woven cloth comes from Chinese (China) combined with gold and silver thread from India. The materials for making this woven cloth come from China and India. Because it turns out that Chinese and Indian traders have had trade relations with the Malay kingdom for a long time in Indonesia (Sasya Lestari & Menul Teguh Riyanti, 2017).

Cloth Siak weaving has a variety of motifs or woven patterns ranging from flora, fauna, nature, and so on others. These motifs have meanings and philosophies that reflect human ways and views of life. There are seven basic motifs on songket woven cloth originating from Siak, namely:

1. The bamboo shoot motif is associated with fertility and patience. This motif is the tip of a newly growing bamboo shoot that has a sharp shape. The base is large and the smaller it goes up. The surface surrounded by young leaves is triangular in shape and the tip is tapered like a sword.
2. Motive this Left Elbow has the meaning of a personality that has the attitude and responsibility that is the dream of every Malay person Riau, and has a shape like the corners of a bat's wings which symbolizes the value of responsibility that must always be carried out in everyday life.
3. Clove Flower Motif, The flower motif and florets become the "crown" in the decoration and have the meaning of love, soft and clean valleys, including this clove flower motif.
4. Motive Tampu Mango steen has the meaning of polite, sweet, virtuous character.
5. The motif of marching ants is associated with the qualities of harmony and mutual cooperation. This motif emerged from the fact that ants are one of the smallest animals that always work together, are able to lift objects much larger than their bodies, and when they meet they always embrace.
6. Motif of Ducks Coming Home in the Evening, this duck motif is associated with harmony and unity. This motif emerged from seeing ducks always walking together in harmony, harmony, friendship, unity and together so that they could be an example for humans of the meaning of life.
7. The larat cloud motif is associated with gentleness, wisdom and creativity. This motif is inspired by nature, namely clouds that move when blown by the wind. There are also those who say that this name is taken from the name of a small child named Awing who cut the land into a beautiful shape (Sasya Lestari & Menul Teguh Riyanti, 2017).

From the explanation above, it can be concluded that local wisdom is like Siak weaving which was previously included in the education curriculum by Sulthan Sjarif Kasim II and his two queens have had a positive impact on society today. Siak weaving as it is known today is a cultural heritage that was studied at the educational institution founded at that time, namely Sulthanah Lathifah School and Madrassatoen Nisa'. Siak weaving is not only a cultural heritage but also a source of income for the people of Siak today. Apart from that, Siak weaving motifs also have meanings and philosophies that reflect human ways and views of life that can be implemented in everyday life.

CONCLUSION

The educational institution initiated by Sulthan Sjarif Kasim II was the beginning of the modernization of Islamic religious education in Riau. Sulthan Sjarif Kasim II was a reformer of Islamic education starting in 1917 when Madrasah Taufiq Alhasjimiah was established. The modernization of Islamic religious education which began during the *Siak Sri Indrapura* Sultanate also influenced the atmosphere of modernization of educational institutions in West Sumatra which started from Sumatra Thawalib (1912) in Padang Panjang, Adabiyah School (1915) in Padang, Diniyah School (1915) in Padang Panjang, Diniyah Girls' School (1923) in Padang Panjang, Indonesian Netherlands School (INS) Timber Planting (1926) in West Sumatra, and Normal Islam School (1931) in Padang. This atmosphere of modernization influenced Sulthan Sjarif Kasim II to establish an Islamic religious education institution in the Sultanate of *Siak Sri*

Indrapura which was being led at that time. Even the teachers who teach at Madrassatoen Nisa' (1933) were recruited by Sulthan Sjarif Kasim II from Diniyah Putri Padang Panjang which at that time was under the leadership of Rahmah el-Yunusiyah.

Education initiated by Sulthan Sharif Kasim II built religious and nationalist character in society. The Sultan was a leader who loved science and religion so as a king, he was a teacher for his people. The religious values that the Sultan instilled in society are reflected in the ideology of the sultanate, namely adat with the *syāra'*, and *syāra'* with the *Kitābullāh*. The formation of community character through nationalism can be seen in instilling national values and a sense of love for the country in the community in educational institutions initiated by the Sultan. This was proven by the handover of the throne and assets of the *Siak Sri Indrapura* Sultanate to the Republic of Indonesia when Indonesia was proclaimed independent. He was handing over 13 million Guilders for Indonesian independence, the *Siak Sri Indrapura* Sultanate Crown, and 10,000 Gulden to Indonesia. This sense of nationalism has been instilled in society through the institutions he initiated.

Influence education Islam in the Sultanate of *Siak Sri Indrapura* can be seen from the increasing quality of human resources in the people of the Riau region. Sulthan Sjarif Kasim II has the principle that if you want to improve the quality of human resources in your community, you must first choose teachers who are qualified and competent in their field, especially religious education. To teach school in the Sultanate of *Siak Sri Indrapura*, the teacher must have a diploma and this will be seen from the application letter to become a teacher submitted to the education department in the Sultanate of Siak. Apart from having a diploma, specifically for Madrassatoen Nisa' (1933) Sultan Sjarif Kasim II and Tengku Maharatu collaborated with Rahmah el-Yunusiyah and asked for female teachers from Diniyah Putri Padang Panjang. Through the school that has been initiated, Sulthan Sjarif Kasim II and his two queens can build and develop local wisdom such as skills, both male and female skills. Skills learned in Madrasah Taufiq Alhasjimiah include skills from plywood and clay. The skills learned in Madrassatoen Nisa' namely skills that produce tools for daily needs. The skills taught produce objects of artistic value to be marketed, such as weaving, sewing, and embroidery (embroidering).

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