



Inventory of Bandar Aceh Darussalam's Keuh Coins as a Collection of the North Sumatra Quranic History Museum

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ABSTRACT

The Keuh coins of Bandar Aceh Darussalam, made from tin, served as currency during the Aceh Darussalam Sultanate. Known as *Caxa* by the Portuguese and *Kasha* by the Dutch, these coins varied in value depending on cultural contexts. This study aims to inventory, identify, and describe the Keuh coins of Bandar Aceh Darussalam within the collection of the Museum of Quranic History in North Sumatra. Employing a qualitative method with a descriptive-analytical approach, data collection involved direct observation of the coins. The identification and description processes included measurements of weight, diameter, and thickness, alongside an analysis of inscriptions found on the coins. Findings reveal that the Museum of Quranic History in North Sumatra houses a collection of 39 Keuh coins from Bandar Aceh Darussalam, showcasing variations in size and inscriptions. This inventory is essential for the preservation and promotion of cultural heritage. The study also highlights the importance of engaging multiple stakeholders to increase public awareness of the museum's collection. The detailed identification and description of the Keuh coins aim to foster a broader understanding and appreciation of these historical artifacts among diverse audiences.

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INTRODUCTION

The use of dinars and dirhams dates back to the time of Prophet Muhammad and his companions (Abdullah, 2020; Ruzimukhammad, 2024). During an international conference at Trisakti University, Abul Hassan asserted that Prophet Muhammad mandated the use of gold and silver as currency, establishing them as the primary monetary standards for evaluating goods and services (Lee, 2011). Prophet Muhammad decreed that gold, and silver should serve as the official mediums of exchange and measurement systems in transactions involving goods and services (Alghar et al., 2023). Initially, the dinar (gold) and dirham (silver) coins were not minted in the Islamic world, as Muslims had not yet developed expertise in coin production. Consequently, they utilized foreign coins that bore symbols such as the cross and fire altar motifs (Haerisma, 2011).

During the Prophet's time, recognized currency consisted of Roman gold coins (dinars) and Persian silver coins (dirhams) (Meera, 2018). These precious metals were highly valued as currency, contrasting with today's reliance on paper money as the primary medium of exchange. The currency system implemented during the Prophet's time continued under Caliph Abu Bakr, who focused on government reforms and combating apostasy, given the brevity of his rule (Razak & Rahman, 2021).

In the early years of Caliph Umar ibn al-Khattab's rule, this currency system was maintained. However, in the sixth year of his caliphate (18 Hijri), Umar introduced Arabic inscriptions on circulating Persian and Roman coins, adding phrases like "Bismillah," "Alhamdulillah," "Bismirobbi," and "Muhammad Rasulallah" to some dirhams to signify Islamic identity, while retaining the original non-Islamic symbols (Mawahib, 2019). Umar once considered producing dirhams from camel hide, but the idea was abandoned due to the impracticality of sourcing large numbers of camels (Wahyuddin, 2009).

During the Umayyad dynasty, coin minting adhered to earlier practices, with Byzantine dinars and Sassanian dirhams bearing Islamic symbols (Yaacob et al., 2012). At the start of the Umayyad era, no central authority-controlled coin production; caliphs, governors, and local leaders minted their own currency. The first caliph to mint limited quantities of gold dinars was Abdul Malik bin Marwan (Said et al., 2023). Abdullah bin Zubair and his brother Mus'ab



bin Zubair also minted their own dirhams (Utomo & Damanhuri, 2024). Recognizing the need for standardization, Abdul Malik sought to unify currency across the Islamic territory. In 76 Hijri, a project was initiated to create distinctly Islamic currency, free from foreign symbols (Candrakusuma & Kurniasari, 2023). After this, the government no longer relied on foreign currencies, adopting an Islamic coinage policy that varied in material, weight, design, and inscriptions.

The entry of dirham into the Indonesian Archipelago occurred through trade routes linking Arab, Persian, and Indian merchants with local communities. These interactions, beginning in the 7th century AD, facilitated the exchange of various commodities, including dirham as transactional currency (Meera & Kameel, 2011). This trade resulted in the spread of dirham usage in coastal regions, particularly in trading hubs frequented by merchants from diverse nations. Consequently, the dirham became widely accepted as a medium of exchange in the region. This introduction laid the foundation for the adoption of various currency forms in subsequent periods (Santoso et al., 2017). This situation persisted until the Islamic territories fell under Ottoman and colonial rule, with paper money gradually replacing metal currency in most Islamic nations (Wahyuddin, 2009).

During the reign of Sultan Muhammad Malik al-Zahir in the Kingdom of Samudera Pasai, Aceh (1297–1326 AD), dinar and dirham were introduced as official currency in the Indonesian Archipelago. The Pasai dinar weighed approximately 0.60 grams, measured 10 mm in diameter, and was made of 18-carat gold (Shihabuddin & Roza, 2023). Research by H.K.J. Cowan provided details on the dirhams used in Samudera Pasai, documenting the rulers whose names appeared on the currency, such as Sultan Alaudin, Sultan Manshur Malik al-Zahir, Sultan Abu Zaid, and Sultan Abdullah. In 1973 AD, eleven additional dirhams were discovered, bearing the names of other rulers, including Sultan Muhammad Malik al-Zahir, Sultan Ahmad, and Sultan Abdullah, who ruled Samudera Pasai in the 14th and 15th centuries (Yakin, 2016).

Currency from Aceh was widely used in ports for trade with Arab and Chinese merchants since the 16th century. The dirham of Aceh, also made of 18-carat gold, was the official currency of the Aceh Sultanate. Various currency names were known in Aceh, such as "drama" for small gold coins, "*uang tunai*" for tin, "*kupang*" for silver, "*kepeng*" for copper, and "*keuh*" for tin. The dirham used in the Aceh Sultanate was inscribed in Arabic script and displayed variations to facilitate public use (Shihabuddin & Roza, 2023).

During Sultan Iskandar Muda's reign, a coin known as *deureuham* was minted, bearing his name on the front and the inscription "Johan Berdaulat fil-Alam" on the reverse. Under Sultanah Tajul Alam Safiatuddinsyah, *deureuham* coins bore the name "Safiatuddiniyah" on the front and "Paduka Sri Sultan Tajul Alam" on the reverse (Lambourn, 2004). Notably, these *deureuham* coins issued by the Aceh sultans lacked minting dates, ensuring their relevance across successive reigns. In 1723, during Sultan Syamsul Alam's rule, a zinc coin named *keueh Cot Bada* was minted specifically for circulation in the bustling Cot Bada market area. Sultan Alauddin Akhmadsyah (1723–1735) and his successor, Sultan Alauddin Mahmudsyah (1870–1874), continued the tradition of minting tin currency known as *keueh* (Mirsa et al., 2021).

In Islamic thought, currency is regarded as a medium of exchange that facilitates trade, rather than a tradable commodity. This approach aims to reduce injustice, dishonesty, and exploitation within the economic system (Gumilar, 2021). Currency is compared to a mirror that truthfully reflects the value of goods or services traded without distortion. Unlike other commodities, currency lacks intrinsic value; its worth is derived from the exchange value agreed upon in transactions and the dynamics of economic relationships (Borschberg, 2003).

The existence of the Aceh Sultanate is substantiated by various artifacts from its rule, including coins that served as legitimate currency, such as gold *deureuham* or dirham, as well as *keueh Cot Bada* and *keueh* made of tin. These coins, recognized as authentic currency, have been used by residents for thousands of years. The North Sumatra Museum of Quranic History, located on Willièm Iskandar Street, Medan, is the only museum in North Sumatra dedicated to Quranic history and houses over 70 ancient manuscripts. Officially opened on September 22, 2019, by the Governor of North Sumatra, Edy Rahmayadi, this museum offers visitors an opportunity to learn about the historical and cultural heritage of Islam in Aceh, showcasing Quranic manuscripts and coins from the Aceh Sultanate.

The main issue in this study is how the inventory and identification of the Keuh coins from Bandar Aceh Darussalam, housed in the collection of the Museum of Quranic History in North Sumatra, can be conducted accurately and comprehensively. This includes the challenges encountered in documenting variations in the coins' size, weight, and inscriptions. Additionally, it is crucial to understand the historical and cultural significance embedded within these

coins and how the museum can play a key role in preserving and educating the public about Aceh's historical heritage. Expanding public access to information about the Keuh coin collection and involving various stakeholders in promoting this collection to a broader audience also stands as a central issue in this research.

METHOD

This study employs a qualitative methodology with a subjective approach, involving direct examination of the research objects. This approach aims to gain a deep understanding of the phenomena by gathering descriptive data that focuses on the context and subjective meaning derived from the research objects (Creswell, [2019](#)). Qualitative methods were chosen for their capacity to explore and comprehend the complexity of social phenomena that cannot be fully quantified (Saldana & Omasta, [2016](#)). The inventorying activities were conducted through a series of sequential stages beginning in June 2024. The first stage, preparation, involved coordination between the Museum of Quranic History in North Sumatra and the researchers to ensure that the catalog and museum resources were adequately available for research needs. This stage also included developing research instruments and scheduling visits (Koh & Owen, [2000](#)).

The second stage involved the collection of materials and cataloging, which included documenting the collection through an inventory process. Data collection methods encompassed direct observation, interviews with museum curators, and reviewing museum records (Patton, [2022](#)). Next, in the third stage, the collected information was organized according to various categories determined by the researchers. This categorization considered aspects such as historical period, geographical origin, and cultural significance of each item (Miles et al., [2014](#)). The fourth stage was data analysis, where the categorized data was analyzed using thematic analysis. This process involved identifying patterns and themes within the data, which were then interpreted within the context of the research objectives. Finally, in the fifth stage, the researchers drew conclusions based on the analysis results, addressing the research questions and providing new insights into the Museum of Quranic History's collection in North Sumatra. To enhance the validity and reliability of findings, this study employed data source triangulation. By combining various data sources, such as observation, interviews, and documentation studies, the researchers could achieve a more comprehensive and accurate understanding of the research objects. Through this methodological approach, this study is expected to make a significant contribution to the understanding and documentation of the North Sumatra Museum of Quranic History's collection.

RESULTS AND DISCUSSION


In Aceh's trading history, the Chinese community generally used *ketun* as a medium of exchange, while the Portuguese had their own currency known as the Spanish Real. The Spanish Real became widely used in the Aceh Sultanate region due to its equivalent value to four Aceh Dirhams. Additionally, within the currency exchange system, one Kipang was valued at 1,600 cash, making three Kupang equivalent to one Dirham. The prices of goods in Aceh during this period were highly variable. For instance, Guinea cloth was sold at prices ranging from 60 to 100 reals per kodi (20 sheets), while Coromandel cloth—a highly favored item—sold between 50 and 90 reals, reaching up to 115 reals per kodi. Meanwhile, rice prices fluctuated between 30 and 60 reals, depending on stock availability. As a staple food, rice prices tended to fluctuate significantly: during surplus periods, prices could drop substantially, whereas scarcity could lead to price spikes. December and January were generally considered the best months to purchase rice (Cholifah et al., [2024](#)).

The Keuh coin collection from Bandar Aceh Darussalam in the Museum of Quranic History of North Sumatra consists of 39 coins displayed in glass case A3. This collection, initially owned by Ikhwan Azhari, was donated to the museum in April 2023 as an educational resource. These Keuh coins from Bandar Aceh Darussalam were made from brass or tin and served as a medium of exchange during their era. The Portuguese referred to them as *Caxa*, while the Dutch called them *Kasha*. The value of these coins differed between the Portuguese and Dutch systems: 1,600 Keuh was equivalent to one silver currency known as Kupang, and four Kupang equaled one gold currency known as Dirham. The Keuh coins in the Museum of Quranic History of North Sumatra originated from the Aceh Sultanate and were primarily made of tin. The following sections provide the results of identification and description of this collection:

		Collection Code	: KKBAD 1
		Weight	: 2,24 g
		Diameter	: 19.7 mm
		Thick	: 1.0 mm
		Conditions	: 98% good
Inscription	The Front	: <i>Dhuriba fi</i>	
	Backside	: The writing is not clear	

Description:

The inscription on one coin in the shape of three sword figures reads "*Dhuriba fi*" which means "Imprinted in", read from bottom to top and there are four dots above the sword figures and around the coin. On the other side, the inscription is not clear.

		Collection Code	: KKBAD 2
		Weight	: 3,30 g
		Diameter	: 20.0 mm
		Thick	: 1.1 mm
		Conditions	: 80 %
Inscription	The Front	: <i>Dhuriba fi</i>	
	Backside	: Unreadable	

Description:

The inscription on one coin in the form of 3 sword figures reads "*Dhuriba fi*" meaning "Imprinted in", read from bottom to top and there are 4 dots above the sword figures and around the coin. On the other side the inscription is illegible.

		Collection Code	: KKBAD 3
		Weight	: 1,88 g
		Diameter	: 18.4 mm
		Thick	: 0.7 mm
		Conditions	: 60 %
Inscription	The Front	: Unreadable	
	Backside	: Unreadable	

Description:

On both sides of the coin, the inscriptions are not legible, only dots are visible around the coin.

		Collection Code	: KKBAD 4
		Weight	: 2,94 g
		Diameter	: 20.3 mm
		Thick	: 1.1 mm
		Conditions	: 80 %
Inscription	The Front	: <i>Dhuriba</i>	
	Backside	: Unreadable	

Description:

The inscription on one coin in the form of 3 sword figures reads "*Dhuriba fi*" meaning "Imprinted in" although the writing is not clear, reads from bottom to top and has 4 dots above the sword figures and around the coin. On the other side the inscription is illegible and contains only a dot on the right circle of the coin.



Collection Code	: KKBAD 5
Weight	: 2,56 g
Diameter	: 20.9 mm
Thick	: 0.9 mm
Conditions	: 55 %

Inscription	The Front	: <i>Dhuriba fi</i>
	Backside	: Unreadable

Description:
 The inscription on one coin in the form of 3 sword figures reads "*Dhuriba fi*" which means "Imprinted in" although the writing is not clearly legible, read from bottom to top and there are 4 dots above the sword figures and around the coin. On the other side the inscription is illegible and contains only dots around the coin.



Collection Code	: KKBAD 6
Weight	: 2,46 g
Diameter	: 20.6 mm
Thick	: 1.1 mm
Conditions	: 40 %

Inscription	The Front	: Not clearly legible
	Backside	: Unreadable

Description:
 The inscription on one side of the coin is not clearly legible because it is erased and only contains 2 lines from the bottom and on the other side it is not legible.



Collection Code	: KKBAD 7
Weight	: 2,90 g
Diameter	: 20.2 mm
Thick	: 1.0 mm
Conditions	: 50 %

Inscription	The Front	: <i>Riba fi</i>
	Backside	: Unreadable

Description:
 The inscription on one of the coins reads "*Riba fi*" in the form of three sword figures and is read from bottom to top. The other side is unreadable with only dots around the coin.



Collection Code	: KKBAD 8
Weight	: 1,94 g
Diameter	: 19.4 mm
Thick	: 0,5 mm
Conditions	: 50 %

Inscription	The Front	: Unreadable
	Backside	: Unreadable

Description:
 The inscription on one of the coins contains only 3 lines and on the other side the inscription is illegible.



Collection Code	: KKBAD 9
Weight	: 2,38 g
Diameter	: 19.9 mm
Thick	: 0.9 mm
Conditions	: 40 %

Inscription	The Front	: <i>Dhuriba</i>
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Backside	: Unreadable
Description: The inscription on one side of the coin is illegible in its entirety containing only 2 sword-like lines "Dhuriba", read from bottom to top and the other side is illegible.	

		Collection Code : KKBAD 10
		Weight : 2,04 g
		Diameter : 18.8 mm
		Thick : 1.0 mm
		Conditions : 50 %

Inscription	The Front : <i>Dhuriba fi</i>
	Backside : Unreadable

Description:
The inscription on one coin in the form of 3 sword figures reads "Dhuriba fi" which means "Imprinted on", reads from bottom to top and has 5 dots on it and around the coin and on the other side the inscription is illegible with only dots around the coin.

		Collection Code : KKBAD 11
		Weight : 3,60 g
		Diameter : 21.1 mm
		Thick : 1.1 mm
		Conditions : 60 %

Inscription	The Front : <i>Dhuriba fi</i>
	Backside : Banda.....

Description:
The inscription on one side of the coin looks like 3 sword figures with the words "Dhuriba fi" which means "minted in", read from bottom to top and there are 4 dots above the sword figures and around the coin. On the other side, the inscription is not fully legible and only has "Banda....." at the top of the coin.

		Collection Code : KKBAD 12
		Weight : 4,04 g
		Diameter : 20.7 mm
		Thick : 1.3 mm
		Conditions : 40 %

Inscription	The Front : <i>Dhuriba fi</i>
	Backside : Unreadable

Description:
The coin's inscription on one side looks like 3 sword images with the words "Dhuriba fi" meaning "Imprinted in", read from bottom to top and a dot around the coin. On the other side the inscription is illegible.

		Collection Code : KKBAD 13
		Weight : 1,96 g
		Diameter : 19.4 mm
		Thick : 0.7 mm
		Conditions : 40 %

Inscription	The Front : Unreadable
	Backside : Unreadable

Description:
The inscription on one side of the coin is illegible with only 2 lines and on the other side is illegible.

		Collection Code	: KKBAD 14
		Weight	: 2,48 g
		Diameter	: 19.7 mm
		Thick	: 0.9 mm
		Conditions	: 50 %
Inscription	The Front	: <i>Dhuriba fi</i>	
	Backside	: Unreadable	

Description:

The coin's inscription on one side looks like 3 sword images that read "*Dhuriba fi*" which means "Imprinted in", read from bottom to top. On the other side the inscription is illegible.

		Collection Code	: KKBAD 15
		Weight	: 2,28 g
		Diameter	: 20.3 mm
		Thick	: 0.9 mm
		Conditions	: 35 %
Inscription	The Front	: <i>...Riba fi</i>	
	Backside	: Unreadable	

Description:

The inscription on one side of the coin is in the form of 3 small, curved lines whose inscription is "*...riba fi*" On the other side of the coin is not legible because the coin is damaged in the center.

		Collection Code	: KKBAD 16
		Weight	: 2,20 g
		Diameter	: 19.0 mm
		Thick	: 0.7 mm
		Conditions	: 40 %
Inscription	The Front	: Unreadable	
	Backside	: Unreadable	

Description:

The inscriptions on both sides of the coin are illegible, with only irregular shapes and dots around the coin.

		Collection Code	: KKBAD 17
		Weight	: 2,22 g
		Diameter	: 18.7 mm
		Thick	: 1.1 mm
		Conditions	: 70 %
Inscription	The Front	: <i>...usury...</i>	
	Backside	: Banda ...jih da.. assa...	

Description:

The inscription on one side of the coin only contains "*...Riba...*" in the form of 3 lines like a sword and on the other side only reads "*Banda. ...jih da... assa...*" and on both sides have dots around the coin.

		Collection Code	: KKBAD 18
		Weight	: 2,60 g
		Diameter	: 21.2 mm
		Thick	: 0.8 mm
		Conditions	: 40 %

Inscription	The Front	: ... <i>Riba fi</i>
	Backside	: Unreadable

Description:

The coin's inscription on one side looks like 3 sword images whose inscription is "...*riba fi*", read from bottom to top. On the other side the inscription is illegible.



Collection Code	: KKBAD 19
Weight	: 3,04 g
Diameter	: 19.9 mm
Thick	: 1.1 mm
Conditions	: 50 %

Inscription	The Front	: Unreadable
	Backside	: -

Description:

The inscription on one side of the coin is illegible and the other side of the coin is unclear.



Collection Code	: KKBAD 20
Weight	: 2,42 g
Diameter	: 19.1 mm
Thick	: 1.1 mm
Conditions	: 50 %

Inscription	The Front	: Unreadable
	Backside	: Unreadable

Description:

The inscriptions on both sides of the coin are illegible with only a dot around the coin on one side.



Collection Code	: KKBAD 21
Weight	: 2,48 g
Diameter	: 18.9 mm
Thick	: 1.1 mm
Conditions	: 60 %

Inscription	The Front	: Unreadable
	Backside	: Unreadable

Description:

The inscription on one side of the coin is illegible with only 3 lines and dots around the coin. The other side of the coin is illegible with only irregular shapes and dots around the coin.



Collection Code	: KKBAD 22
Weight	: 2,06 g
Diameter	: 19.1 mm
Thick	: 0.8 mm
Conditions	: 70 %

Inscription	The Front	: <i>Dhuriba fi</i>
	Backside	: Unreadable

Description:

The inscription on one side of the coin is shaped like 3 sword figures which is "*Dhuriba fi*" read from bottom to top and on the other side of the coin the inscription is illegible.



Collection Code	: KKBAD 23
Weight	: 2,04 g
Diameter	: 19.0 mm
Thick	: 0.8 mm
Conditions	: 50 %

Inscription	The Front	: <i>Dhuriba fi</i>
	Backside	: Unreadable

Description:

The coin's inscription on one side looks like 3 sword images that read "*Dhuriba fi*" which means "Imprinted in", read from bottom to top. On the other side the inscription is illegible.



Collection Code	: KKBAD 24
Weight	: 1,78 g
Diameter	: 19.1 mm
Thick	: 0.7 mm
Conditions	: 50 %

Inscription	The Front	: <i>...Riba fi</i>
	Backside	: Unreadable

Description:

The inscription on one side of the coin, which is shaped like three sword figures, is "...riba fi" and the inscription on the other side is not legible.



Collection Code	: KKBAD 25
Weight	: 2,74 g
Diameter	: 21.2 mm
Thick	: 1.4 mm
Conditions	: 30 %

Inscription	The Front	: <i>...usury..i</i>
	Backside	: Unreadable

Description:

The inscription on one side of the coin is in the form of 3 sword-like lines whose inscription is "*riba..i*" and on the other side of the coin the inscription is not legible.



Collection Code	: KKBAD 26
Weight	: 2,02 g
Diameter	: 18.8 mm
Thick	: 0.5 mm
Conditions	: 60 %

Inscription	The Front	: <i>Dhuriba fi</i>
	Backside	: Unreadable

Description:

The inscription on one side of the coin looks like 3 sword figures with the words "*Dhuriba fi*" which means "minted in", read from bottom to top and there are 4 dots above the sword figures and around the coin. On the other side the inscription is illegible, containing only dots around the left side of the coin.

		Collection Code	: KKBAD 27
		Weight	: 2,84 g
		Diameter	: 20.6 mm
		Thick	: 0.8 mm
		Conditions	: 40 %
Inscription	The Front	: ...Riba fi	
	Backside	: Unreadable	


Description:

The inscription on one side of the coin is in the form of 3 sword figures whose inscription is "...riba fi" and 4 dots above the 3 swords and dots around the coin. On the other side of the coin the inscription is illegible, containing only dots around the coin.

		Collection Code	: KKBAD 28
		Weight	: 2,96 g
		Diameter	: 22.7 mm
		Thick	: 1.3 mm
		Conditions	: 40 %
Inscription	The Front	: <i>Dhuriba fi</i> ..260	
	Backside	: Banda.. ajih da.. assalam	

Description:

The inscription of the coin on one side looks like 3 sword figures that read "*Dhuriba fi*" which means "...260", which means "Printed in ...260", the possible number written on the coin is 1260 which is during the reign of Sultan Sulaiman Syah, the coin inscription is read from bottom to top and there are 4 dots above the sword figures and dots around the left of the coin. On the other side the inscription is "Banda.. ajih da.. assalam" and dots around the left side of the coin.

		Collection Code	: KKBAD 29
		Weight	: 3,10 g
		Diameter	: 20.0 mm
		Thick	: 0.7 mm
		Conditions	: 40 %
Inscription	The Front	:Ra... ..	
	Backside	: Unreadable	



Description:

The inscription on one side of the coin which is in the shape of 3 sword-like lines is "...ra...." and dots around the coin. On the other side of the coin the inscription is illegible.



		Collection Code	: KKBAD 30
		Weight	: 2,12 g
		Diameter	: 19.5 mm
		Thick	: 0.9 mm
		Conditions	: 50 %
Inscription	The Front	: .. <i>Riba fi</i>	
	Backside	: Banda.....	



Description:

The coin inscription on one side looks like 3 sword figures whose inscription reads: "...riba fi", read from bottom to top and there are 4 dots above the sword figures and around the coin. On the other side of the coin the inscription is "Banda....." And dots around the coin.

		Collection Code : KKBAD 31
		Weight : 1,72 g
		Diameter : 19.2 mm
		Thick : 0.6 mm
		Conditions : 30 %
Inscription	The Front	: Unreadable
	Backside	: Unreadable
Description: The inscriptions on both sides are illegible.		

		Collection Code : KKBAD 32
		Weight : 2,10 g
		Diameter : 20.9 mm
		Thick : 0.7 mm
		Conditions : 50 %
Inscription	The Front	: Unreadable
	Backside	: Unreadable
Description: The inscriptions on both sides of the coin are illegible.		

		Collection Code : KKBAD 33
		Weight : 1,70 g
		Diameter : 19.7 mm
		Thick : 0.5 mm
		Conditions : 50 %
Inscription	The Front	: Unreadable (partially missing)
	Backside	: Unreadable
Description: The inscription on one side of the coin is in the form of 3 sword-like lines and the other side of the coin is illegible.		

		Collection Code : KKBAD 34
		Weight : 2,30 g
		Diameter : 19.7 mm
		Thick : 0.9 mm
		Conditions : 40 %
Inscription	The Front	: Unreadable
	Backside	: Unreadable
Description: The inscriptions on both sides of the coin are illegible.		

		Collection Code : KKBAD 35
		Weight : 2,40 g
		Diameter : 19.8 mm
		Thick : 0.7 mm
		Conditions : 60 %
Inscription	The Front	: <i>Dhuriba fi</i>
	Backside	:ajih darussalam

Description:

The inscription on one side of the coin looks like 3 sword figures that read "Dhuriba fi" which means "Printed in", read from bottom to top and there are 4 dots above the sword figures. On the other side the inscription is "...ajih darussalam" and dots around the coin



Collection Code	: KKBAD 36
Weight	: 2,66 g
Diameter	: 19.7 mm
Thick	: 0.8 mm
Conditions	: 60 %

Inscription	The Front	: <i>Dhuriba fi</i>
	Backside	: Unreadable

Description:

The inscription on one side of the coin looks like 3 sword figures with the words "Dhuriba fi" which means "minted in", read from bottom to top and there are 3 dots above the sword figures and around the coin. On the other side the inscription is illegible.



Collection Code	: KKBAD 37
Weight	: 2,66 g
Diameter	: 19.8 mm
Thick	: 0.6 mm
Conditions	: 70 %

Inscription	The Front	: <i>Ba fi</i>
	Backside	:ajihassalam

Description:

The coin inscription on one side looks like 3 sword figures whose inscription reads: ".....ba fi", read from bottom to top and there are 4 dots above the sword figures and around the coin. On the other side the inscription is ".....ajihassalam" and there are dots around the coin.



Collection Code	: KKBAD 38
Weight	: 2,20 g
Diameter	: 19.1 mm
Thick	: 1.1 mm
Conditions	: 70 %

Inscription	The Front	: <i>Dhuriba fi</i>
	Backside	: Unreadable

Description:

The coin's inscription on one side looks like 3 sword figures with the words "Dhuriba fi" meaning "Imprinted in", read from bottom to top and there are 4 dots above the sword figures and around the coin. On the other side the inscription is illegible.



Collection Code	: KKBAD 39
Weight	: 2,86 g
Diameter	: 21.3 mm
Thick	: 1.3 mm
Conditions	: 70 %

Inscription	The Front	: <i>Dhuriba fi</i>
	Backside	: Bandar ajih darussalam

Description:

The inscription on one side of the coin looks like 3 sword figures that read "*Dhuriba fi*" meaning "Printed in", read from bottom to top and there are 4 dots above the sword figures and around the coin. On the other side the inscription is "*Bandar ajih darussalam*", read from right to left and there are dots around the coin.

Discussion

Based on the inventory of the Keuh coin collection from Bandar Aceh Darussalam stored at the North Sumatra Museum of Quranic History, there are 39 coins with varying characteristics in terms of weight, diameter, thickness, and physical condition. This collection reflects the variety of shapes and qualities of the coins that circulated during the Sultanate of Aceh. Each coin shows differences in terms of the inscriptions, with some coins having legible inscriptions, such as "*Dhuriba fi*" which means "Printed in," while on others, the inscriptions have been damaged or are not legible at all. In addition, many coins show symbols in the form of sword figures and dots around them, indicating that certain symbols were used during this time as coin identities.

Some coins have additional inscriptions such as "*Banda ajih darussalam*," which associates the coin with a specific region or city in Aceh. In terms of condition, the collection shows varying degrees of integrity, with the best condition reaching 98% and the lowest around 30%, indicating physical degradation due to age and environmental factors. Variations in coin size and weight are also notable in this collection, with weights ranging from 1.70 to 4.04 grams, diameters between 18.4 and 22.7 mm, and thicknesses between 0.5 and 1.3 mm. These differences may indicate variations in the minting process or the use of the coins at different periods in the history of the Aceh Sultanate.

This coin collection is not only important as a historical artifact, but also as a study material that can reveal the economic and political dynamics during the Sultanate of Aceh Darussalam. These coins are material evidence of the existence of local currency that shows trade interactions with foreign nations, such as the Portuguese and Dutch, who had their own designations for these Keuh coins. This inventory is important for the preservation and understanding of local history and opens up opportunities for further research into the development of the economy and monetary system in Aceh in the past. In addition, careful documentation of the condition, inscriptions, and physical characteristics of the coins can help museums plan better conservation strategies, as well as improve public understanding of the cultural heritage and history of the Sultanate of Aceh.

Aside from being evidence of economy and trade, the Keuh coins from Bandar Aceh Darussalam also provide insight into the technology and techniques of coin making at that time. The minting process that resulted in variations in the weight, size and thickness of the coins suggests that there were certain methods applied in the production of coins. These differences may reflect technological developments or the material resources available at the time. For example, thinner or lighter coins may have been made during times when raw materials were scarcer or when there were changes in monetary standards. The use of brass and tin as base materials also shows that the Acehnese utilized metals that were easily found in the region, which also reflects their adaptation to the local environment.

In terms of symbolism, the presence of the sword figure and the dots around the coin suggest the presence of decorative or symbolic elements that may have special significance. The sword, for example, could be considered a symbol of power or authority associated with the Sultanate of Aceh. Meanwhile, the dots surrounding the coin may serve as ornaments or borders that signify the authenticity of the coin. The use of symbols on these coins not only serves as a marker of identity, but also as a means to convey messages to the wider community regarding the power and legitimacy of the Sultanate of Aceh. Further exploration of the meaning of this symbol could provide a deeper understanding of the worldview and cultural identity of the Acehnese people at that time.

The varying physical condition of the coins gives an idea of the challenges in preserving this historic collection. Some coins show significant levels of damage, with inscriptions that are no longer legible or deformed coin shapes. Environmental factors such as humidity and temperature can affect the level of corrosion or physical changes on coins, especially those made of tin, which are more susceptible to oxidation. Thus, proper conservation efforts need to be applied to keep these coins from getting further damaged. The North Sumatra Museum of Quranic History has an important responsibility in preserving and caring for this collection so that it can still be enjoyed by future generations.

The Keuh coin inventory also plays an important role in enriching information on Aceh's economic history, especially in relation to the Sultanate's role in international trade networks. With traders from various nations, such as

the Portuguese and the Dutch, involved in trading activities in Aceh, these coins show how the Sultanate of Aceh not only acted as a local trade center but also as a player in the global economy at that time. As an accepted currency in trade transactions, the Keuh coins show that the Sultanate had a stable economic system that was trusted by international traders. This indicates the importance of Aceh as a strategic region that influenced regional trade flows in Southeast Asia.

In-depth research and documentation of this coin collection could pave the way for further studies on the monetary and trade system in Aceh and its influence on the economic development of the region. In a broader context, this study can also contribute to understanding the dynamics of the Islamic economy in the archipelago, where the Sultanate of Aceh was one of the most influential Islamic political entities. Through this inventory, it is hoped that there will be a greater awareness of the importance of preserving historical heritage, especially in the form of artifacts that reflect past economic activities. Thus, the collection will not only function as a historical object, but also as a valuable source of knowledge for academics and the wider community.

CONCLUSION

This research successfully inventoried and identified the collection of Keuh coins from Bandar Aceh Darussalam stored at the North Sumatra Museum of the History of the Qur'an, revealing the rich variety of coins in terms of size, weight, and inscriptions that reflect the economic and political history of the Sultanate of Aceh Darussalam. The identification results show that most of the coins still retain the clarity of their inscriptions, although some are damaged. This discovery confirms the importance of coin preservation as part of efforts to preserve Aceh's cultural heritage and economic history, which can enrich public understanding of the local economic past. In addition, this research reinforces the role of museums in supporting public education and encouraging appreciation of cultural heritage through the active involvement of various stakeholders.

This study has limitations in the scope of observation that only includes the coin collection at the North Sumatra Koranic History Museum, so the data may not reflect the overall variety of Keuh coins outside the museum collection. In addition, the condition of some coins that have been damaged or lost certain details makes it difficult to analyze more in-depth, especially to understand the variations in inscriptions and material composition as a whole. Future research could expand the scope to include more collections or museums and use more advanced methods for material analysis and coin authentication.

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