



RECOGNITION TO WOMEN DURING THE REIGN OF SULTAN ALAUDDIN MANSUR SHAH 8TH RULER OF ACEH

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Diterima tanggal: 9 Februari 2021

Selesai tanggal: 18 Juli 2021

ABSTRACT

While Europe is still struggling to get out of the Dark Ages; Aceh as the most influential government after the fall of Malacca, first adopted an open policy, whether in the fields of trade, education and governance. Furthermore, Aceh ahead of a policy of emancipation of women, that is to recognize the contribution and role of women based on their qualifications and ability. Sultan Alaudin Mansur Shah who was the 8th Sultan of Aceh perhaps is regarded as a pioneer in adopting this open policy; although studies of him are very rare in the archipelago. The study, based on sociology, in the context of this qualitative, conducted to determine the role and contribution of Sultan Alaudin Mansur Shah in promoting the development of women in Aceh. Also included in this study is the contribution and role of the students of Sultan Alaudin Mansur Shah named Malahayati, in the history of local government in Aceh. Significantly, the thought of Sultan Alaudin Mansur Shah in practicing this open policy; has led to foreign powers, especially Europe, respect and at the same time are terrified by the Aceh government.

KEYWORDS: Sultan Alaudin Mansur Shah, Malahayati, emancipation, Europe

[Ketika Eropah masih bergelut untuk keluar dari Zaman Kelam, Aceh selaku kerajaan paling berpengaruh selepas kejatuhan Empayar Melayu Melaka, terlebih dahulu mengamalkan dasar terbuka samada dalam bidang perdagangan, pendidikan dan pemerintahan. Lebih jauh dari itu, Aceh lebih awal mengamalkan dasar emansipasi wanita iaitu dengan mengiktiraf sumbangan dan peranan wanita berdasarkan kelayakan dan kemampuan mereka. Sultan Alaudin Mansur Shah, Sultan Ke-8 Aceh barangkali boleh dianggap sebagai pelopor dalam mengamalkan dasar terbuka ini, biarpun kajian tentang baginda sangat langka di Nusantara. Kajian yang berasaskan sosiologi dalam konteks kualitatif ini dijalankan bagi mengetahui peranan dan sumbangan Sultan Alaudin Mansur Shah dalam memajukan pembangunan kaum wanita di Aceh. Turut dimuatkan dalam kajian ini ialah sumbangan anak didik Sultan Alaudin Mansur Shah bernama Malahayati dalam sejarah pemerintahan Aceh. Secara signifikan, pemikiran Sultan Alaudin Mansur Shah dalam mengamalkan dasar terbuka ini telah menyebabkan kuasa luar khususnya Eropah sangat menghormati dan berasa gerun dengan kerajaan Aceh.].

KATA KUNCI: Sultan Alaudin Mansur Shah, Malahayati, emansipasi, Eropah

1. INTRODUCTION

In modern realities in the West especially in Europe, women's affairs were

only given attention in the late 19th century. For example, property laws for married women were only introduced in

1882, while laws honoring women were introduced five years later.¹ The situation is not strange because much earlier than that, women were often considered slaves. In Roman historical reality for example, women never got the right to hold positions in government service, to be witnesses, to be teachers, could not be adopted or adopted as children, were not eligible to make wills and so on. For that reason an English thinker named John Stuart Mill stated that the position of a woman, is like a slave to her husband.²

The position of women in France before the advent of Islam was much worse, when women were considered beasts, and traps of the devil. Ironically, those who despise these women are from the church. This is because according to them, God's punishment of women, is still running. For them, women were the cause of the first transgression of God's law that had occurred. The reason is that women have opened the forbidden tree area and persuaded men to enter it, while Iblis did not dare to do so (referring to the incident

of Prophet Adam as approaching the forbidden tree).³

The advent of Islam has overhauled society's stereotypical view of women, which has been a centuries-old tradition in the sociology of life, including the Arabs themselves. Islam has placed women in a noble position, and greeted this group with tenderness and love in all aspects.⁴

In the early days of the advent of Islam, there were a handful of women who had played a very important role in the development of Islam. The most obvious example is the wife of Rasulullah SAW, Saiyidatina Khadijah bint Khuwailid ra who became a very successful entrepreneur in Makkah. The Prophet's wife named Saiyidatina Aisyah bint Abu Bakar ra became a teacher to most of the Companions because of her excellence in hadith narration.⁵

Saiyidatina Aisyah was also involved in the war when she led the military line in the Jamal War. The ingenuity of Al-Syifa bint Abi Sulaiman in matters of writing had caught the attention of Caliph Umar al-Khattab, and then

¹ Harahap, S. (1997). *Islam Dinamis Menegakkan Nilai-Nilai Ajaran Al-Quran dalam Kehidupan Modern di Indonesia*. Yogyakarta: Tiara Wacana. pp. 145

² Harahap, S. (1997). *Islam Dinamis Menegakkan Nilai-Nilai Ajaran Al-Quran dalam Kehidupan Modern di Indonesia*. Yogyakarta: Tiara Wacana. pp. 141

³ Abidin, Z. (2015). Kesetaraan Gender dan Emansipasi Perempuan dalam Pendidikan Islam. *Tarbawiyah*, 12 (1), 1-17. pp. 4-5

⁴ Abidin, Z. (2015). Kesetaraan Gender dan Emansipasi Perempuan dalam Pendidikan Islam. *Tarbawiyah*, 12 (1), 1-17. pp. 12

⁵ Abidin, Z. (2015). Kesetaraan Gender dan Emansipasi Perempuan dalam Pendidikan Islam. *Tarbawiyah*, 12 (1), 1-17 pp. 11-13

assigned her to oversee affairs in the market of Madinah.⁶

Islamic history also records about some religious scholars who are women. Imam Al-Sakhawi (1428-1497) who had written a biographical dictionary of 15th century figures, has listed 1075 names of scholars from among women, of which 411 of them received higher education.⁷

Since the spread of Islam around the world, the appreciation and respect for women has never faded. These include the prevailing atmosphere in the golden age of Aceh, a long time ago, much earlier than the gender equality campaign propagated by Western activists in the late 19th century.

In the Sultanate of Aceh which took place around the 16th and 17th century, women have gained an equivalent position and privileges as men. Girls are encouraged to follow the same learning as boys, while adult women have the opportunity to serve in government if they are truly qualified.

The reign of Sultan Alaudin Mansur Shah, perhaps the least talked

about in the history of Aceh because he is often regarded as outsiders. He comes from Perak but was crowned the 8th Sultan of Aceh in 1577. However, if the review of the progress that has been achieved by Aceh in particular from the point of education and the military, which involves a woman, not an exaggeration to say that he is the pioneer in the field. This is because the involvement of women was given a lot of space in administrative affairs by the rulers after Sultan Alaudin Mansur Shah. Moreover, Aceh has also experienced major changes after the reign of Sultan Iskandar Thani Mughayat Alauddin Shah (reigned 1636-1641), where four successive rulers instated, are women.⁸

This writing seeks to review the role of Sultan Alaudin Mansur Shah and his concern for women during his reign. The most important thing to be known is a significant contribution to the advancement of women at the time of the Aceh administration. Also included in this writing are women figures who were involved during the reign of Sultan Alaudin Mansur Shah and the progress of women after his reign.

⁶ Rohmatullah, Y. (2017). Kepemimpinan Perempuan dalam Islam: Melacak Sejarah Feminisme melalui Pendekatan Hadits dan Hubungannya dengan Hukum Tata Negara. *Jurnal Syariah: Jurnal Ilmu Hukum dan Pemikiran*, 17 (1), 86-113. pp. 87

⁷ Azra, A. (1999). Membongkar Peranan Perempuan dalam bidang Keilmuan. In S. A. Munawar, & S. Hasyim, *Kepimpinan Perempuan dalam Islam*. Jakarta: JPPR. pp. 70

⁸ Ricklefs, M. (1994). *A History of Modern Indonesia Since c. 1300*. Stanford: Stanford University Press. pp. 35

2. RESEARCH METHODOLOGY

The domestic-public dichotomy often breeds the stigmatization that women are trapped in the domestic space. This situation indirectly indicates the flaws of the social structure in society. Discrimination against women becomes even stronger when there is a legitimacy that is still tied to structural-functional flows, as a result of gender differences. Thus, to actualize the role of women in the public realm is very difficult due to the existence of the complexity of the problem as stated above.

Gender differences breed discrimination against women, when sociology is viewed in a constructive context. This view in constructive angle occurs because the separation of life sectors is based on gender position. It is this situation that causes the development of stigmatization in society so that women are positioned as wives and mothers only.⁹

Based on the above statements, then sociology-based research should be practiced because it is more appropriate to deepen research that tends to gender issues. The issue is then seen in the context of the rounds of government in Aceh, focusing on the era of Sultan Alaudin Mansur Shah, who ruled from 1577 until

⁹ Suhendra, A. (2012). Rekonstruksi Peran dan Hak Perempuan dalam Organisasi Masyarakat Islam. *Musawa*, 11 (1), 47-65. pp. 49-50

1585 or 1586. Due to the existence of a link between the subjects with the chronology of events, the historical aspect should be taken into account.

Therefore, to understand the emancipation of women that took place during the reign of Sultan Alaudin Mansur Shah, the study of hermeneutics is used. This study is seen as very relevant in examining the language expressions, actions and experiences contained in the documentation related to the study subject.¹⁰ The collected data are then categorized according to keywords and presented in the form of critical analysis. The results of the critical analysis will be drawn conclusions.

3. DISCUSSION

3.1 Open Policy In Government

The Aceh's atmosphere at the time of Sultan Alaudin Mansur Shah, as recorded in the *Bustan al-Salatin* written by Shaykh Nurudin Al-Raniri, is a ruler that is so loved the clergy, and strictly in Shari'a.¹¹ His attitude of being with the scholars shows that he is very fond of

¹⁰ Mustikawati, C. (2015). Pemahaman Emansipasi Wanita (Studi Hermeneutika Makna Emansipasi Wanita dalam Pemikiran R.A Kartini pada buku Habis Gelap Terbitlah Terang). *Jurnal Kajian Komunikasi*, 3 (1), 65-70. pp. 66-67

¹¹ Usman, A. S. (2005). *Nilai Sastra Ketatanegaraan dan Undang-Undang dalam Kanun Syarak Kerajaan Aceh dan Bustanus Salatin*. Bangi: Penerbit Universiti Kebangsaan Malaysia. pp. 109

knowledge. For that reason, any decision made by him must take into account the views of the scholars, and be on the judgment of wisdom. Among the decisions made by him that were seen as very beneficial for Muslims at that time was the rules of zakat to be used in the development of the center for the advancement of knowledge called Dayah.¹²

The significance of Dayah to Muslims at that time was divided into four things, namely as a center for the study of Islamic sciences, external and internal preparation to oppose the colonialists, development of self-skills and, as a social agent for the welfare of society.¹³

Dayah as an integrated center of learning not only succeeded in producing scholars; but also managed to produce a line of backers in great and charismatic leadership and military. The statement is in line with the conclusion made by A Hasjmy after he studied the role of Dayah a long time ago where Dayah have succeeded in producing Sultans, Ministers, Kadis and other important positions in the government. The subjects taught range from the basics of Arabic language and

religion to areas of specialization such as philosophy, politics, medicine, history, agriculture and military training.¹⁴

Sultan Alaudin Mansur Shah wisely encouraged the people to study for both men and women. Wisdom means the existence of a combination of knowledge and deeds, and refraining from tyranny and ignorance. The philosophy of wisdom is indeed applied in Dayah. So it is not surprising that the scholars of dayah have a sharp view, very diplomatic and at the same time take into account the impact of education on society. For example, Shaykh Shamsudin Al-Sumatra'i who became an adviser to the Sultan of Aceh is very wise when deciding a matter after taking into account the problems of the people and the current situation. Furthermore at the time, he deals directly with visitors from Europe to meet with the government of Aceh. Among the decisions made that may have been considered beyond thought at the time were such as the use of luxury equipment made of gold, allowing women to play music and singing in conjunction with celebrating foreign visitors in the palace and not criticizing animal fighting games to the public. Similarly, the scholars after the era of Shaykh Shamsudin Al-Sumatra'i such as Shaykh Abdul Rauf Al-

¹² Zainuddin, H. (1962). *Tarich Atjeh dan Nusantara*. Medan: Pustaka Iskandar Muda. pp. 252

¹³ Amiruddin, M. H. (2005). *The Response of the Ulama Dayah to the Modernization of Islamic Law in Aceh*. Bangi: Penerbit Universiti Kebangsaan Malaysia. pp. 37

¹⁴ Hasjmy, A. (1975). *Pendidikan Islam di Aceh Dalam Perjalanan Sejarah*. Banda Aceh: Sinar Darussalam. pp. 14-15

Sinkili who not only had extensive knowledge in various branches of knowledge, but also very concerned about the problems of the people. Wisely, he served as a royal adviser under four different reigns. Uniquely, all of these rulers are women. At the request of Sultanah Aceh, he has authored several books to be distributed to the people. Among them are such as *Kifayat Al-Muhtajin* in the field of tasawwuf, and *Mir'at Al-Tullab fi Tas'hil Ma'rifat Ahkam Al-Syar'iyah li Al-Malik al-Wahhab* in the field of fiqh.¹⁵

Learning in Dayah has never marginalized women. This is because the scholars see women as a group that needs to be respected and protected in accordance with the teachings of Islam. Women especially mothers have a special position, which should be respected in the institution of the family. On that basis, women in Aceh have a more stable position than men. Married women are considered homeowners. As for unmarried men, they are considered homeless nomads. However, that does not mean that the position of women is higher than that of men. Men still play the role of the head of the family and have to fulfill their

responsibilities as fathers and husbands. Regarding education and knowledge, the scholars have never compromised or even insisted that both men and women, all must acquire adequate knowledge and abide by the teachings of Islam as a whole.¹⁶

To encourage children to learn, dayah administrators usually do not impose any qualification requirements. Anyone, whether male or female, can study at dayah. Some Dayah separate boys' schools and girls' schools. If the dayah has only one school then the boys and girls are separated according to the building. Usually, the girls's building is close to the teacher's house or better known by the title *teungku*. The purpose is to easily supervise and monitor the needs of female students. Similarly in learning classes where female students are separated from male students. It can be said that what is learned by male students is also learned by female students. In other words, there is no discrimination against women because education is given fairly to both groups without distinguishing gender. To increase students' motivation, the teacher will call his student *teungku*, followed by the name of the student's place of birth from the first day he entered dayah. For example, if the

¹⁵ Fathurahman, O. (2010). *Katalog Naskah Dayah Tanoh Abee Aceh Besar*. (A. Toru, A. Kazuhiro, S. Yumi, & S. A. Muthalib, Eds.) Jakarta: Komunitas Bambu. pp. 110, 235

¹⁶ Saby, Y. (2005). *Islam and Social Change The Role of the Ulama in Acehnese Society*. Bangi: Penerbit Universiti Kebangsaan Malaysia. pp. 85

student is from Lhong, then he will be called by the title Teungku in Lhong. Such traditions not only raise the motivation of students, but at the same time bring the respect of the outside to the dayah community.¹⁷

Dayah residents involved with the development of Aceh directly. Despite being busy with their studies, dayah still take the time to study the problems that arise in society. Dayahs, especially teungku, will lead the local community to carry out an activity or task related to the public interest. For example, cultivating crops, building irrigation systems, building roads and bridges, and developing mosques.¹⁸

Sultan Alaudin Mansur Shah selects candidates who want to serve the government based on qualifications and deep interest in religion, regardless of gender. On that basis, anyone can hold an important position in the government as long as it meets those conditions. Government officials are required to adhere to the Islamic law and practice the Sunnah of the Prophet SAW in life and administration. The application of sunnah in government administration not only raises the image in the eyes of the people, but also at the same time serves as a very powerful reminder to government officials to serve honestly, trustworthily and fairly. In addition, at that time, they faced the threat of European powers such as the Portuguese who were always looking for opportunities to overthrow the Islamic government, so government officials must adhere to the teachings of Islam and strive to uphold the Islamic state from being overthrown by the colonialists.

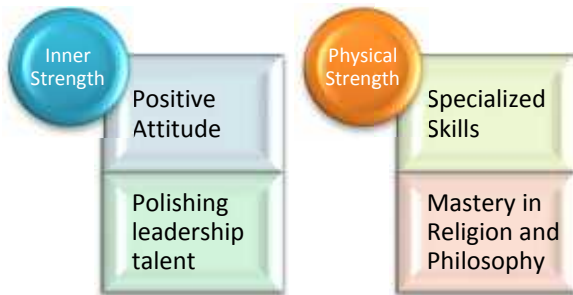


Figure 1: Characteristics of the Education System found in Dayah

¹⁷ Saby, Y. (2005). *Islam and Social Change The Role of the Ulama in Acehnese Society*. Bangi: Penerbit Universiti Kebangsaan Malaysia. pp. 77-79

¹⁸ Amiruddin, M. H. (2005). *The Response of the Ulama Dayah to the Modernization of Islamic Law in Aceh*. Bangi: Penerbit Universiti Kebangsaan Malaysia. pp. 42

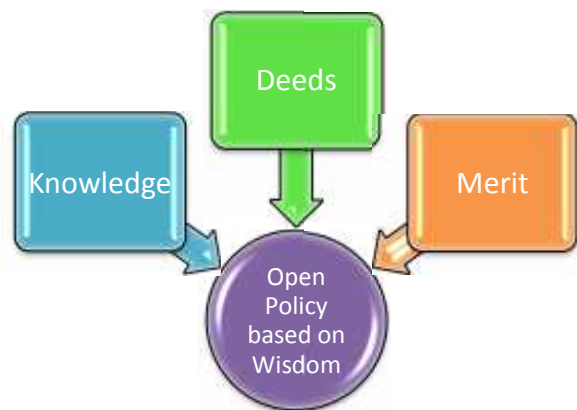


Figure 2: Sultan Alaudin Mansur Shah's thoughts on open policy

Uniquely in the reign of Sultan Alaudin Mansur Shah was when he fully entrusted to a woman named Malahayati to lead the 5th naval fleet of Aceh to attack Portuguese warships in the waters of Riau first time in 1581. With the strength of 40 ships and 10,000 men the army, the fleet under the command of Malahayati managed to disrupt the Portuguese warships. The attack seems to warn the Portuguese from whom seized merchandise ships, which are dealing with the Sultanate of Aceh, especially the Muslims.¹⁹

Although not plan to approach the waters of Melaka, Sultan Alaudin saw the attack carried out by a fleet of Aceh under the leadership of the Malahayati, was a success. Thus, he once again entrust the military head of Aceh's 5th Fleet, to Malahayati to attack Malacca in 1582. For the attack, he was bestowed the rank of Junior Admiral, to Malahayati who is 22 years old at that time.²⁰

Malahayati appointment as commander of the fleet of Aceh made, not because of the background of noble descent lived; instead she is really qualified to hold the post, because of the

educational qualifications she possesses. On this basis, Sultan Alaudin Mansur Shah did not hesitate to appoint her as chief of naval Aceh because of gender differences does not mean that one can not do a good job.

3.2 Malahayati As A Protege Of Sultan Alaudin Mansur Shah

Malahayati who is recorded as a bravery woman, was born in 1560, at the time Aceh was ruled by Sultan Alaudin Riayat Shah Al-Qahhar. Since the age of six, she has been educated to know the Quran and adhere to the teachings of the religion by both her parents. When she was 8 years old, she learned from a religious teacher named Teungku Jamaludin Lam Kra. For the next two years, she continued her studies at Dayah Inong to deepen her knowledge in fiqh, aqeedah, akhlaq and the Arabic language. She is said to have mastered English, French, and Spanish after studying with a language teacher who was specially sought after by her parents. She often brought on by her father; wander around the harbor to see the boats military and merchant ships belonging to Aceh, causing her interest to know better about seamanship. Sometimes she also had the opportunity to see the war exercises conducted by the navy of Aceh. Thus, her

¹⁹ Pewara, A. (1991). *Malahayati Singa Betina dari Aceh*. Surabaya: Karya Anda. pp. 14

²⁰ Pewara, A. (1991). *Malahayati Singa Betina dari Aceh*. Surabaya: Karya Anda. pp. 15

interest in the science of navigation became deeper.²¹

She also gained knowledge from Teungku Ismail Inderapuri who often gave her motivation and words of advice after her father was martyred in the battle against the Portuguese in Melaka. In the battle that took place around the middle of the decade of the 1570s, the navy of Aceh joined the navy of Banten, attack the Portuguese. Her father died on a ship called Seulawah Agam. After the incident, the navy of Aceh and Banten retreat from the battlefield. The event turned out to have a very profound effect on Malahayati when she vowed to fight all the way against the Portuguese colonialists.²²

In terms of lineage, Malahayati's father, named Mahmud Shah, was an Admiral. So was her grandfather, named Muhammad Said Shah, who was also an Admiral. His grandfather is narrated to be the son of Sultan Salahuddin, who is the son of Sultan Ali Shah Mughayat (Raja Ibrahim), founder of Aceh's first government in 1514.²³ According to the lineage, it is not surprising if she was very fond of marine activities, and truly loved Aceh as her homeland; because her blood

was mingled with the heroism and leadership.

To fulfill her ambitions in the field of military and navigation, Malahayati has entered the military academy known as Ma'ahad Baitul Maqdis. The academy was built by Turkish officials led by Admiral Kourdoglu Hidzir Reis, sent by Sultan Selim II, during the reign of Sultan Alaudin Riayat Shah Al-Qahhar. In celebration of the arrival of the Turkish delegation around 1567, Sultan Alaudin conferred the title of Governor on Admiral Kourdoglu²⁴

Malahayati then met her husband who is a senior at Ma'ahad Baitul Maqdis. At the age of 17, she was married to Ibrahim who was later appointed Junior Admiral in the force led by Admiral Mahmud Shah. Laksamana Muda Ibrahim was later appointed as the 5th Commander of the Navy by Sultan Alaudin Mansur Shah to guard the waters of the Straits of Melaka, and was based in Pulau Rupert. Malahayati always accompanies her husband on sailing while on duty. One day, Panglima Ibrahim's forces clashed with Portuguese ships as they interfered with Banten's merchant ships. In the battle, the ship on which Malahayati and her husband were aboard, named Kuta Alam, was shelled by the Portuguese. Her

²¹ Pewara, A. (1991). *Malahayati Singa Betina dari Aceh*. Surabaya: Karya Anda. pp. 9-10

²² Pewara, A. (1991). *Malahayati Singa Betina dari Aceh*. Surabaya: Karya Anda. pp. 11

²³ Salam, S. (1995). *Malahayati Srikandi dari Aceh*. Jakarta: Gema Salam. pp. 25

²⁴ Salam, S. (1995). *Malahayati Srikandi dari Aceh*. Jakarta: Gema Salam. pp. 16-17

husband was martyred and was replaced by Malahayati who took over her husband's duties. Malahayati managed to sink three Portuguese ships and captured two ships. The proceeds of the Banten ship trade were successfully rescued and handed back to them. The news finally comes to the notice of Sultan of Aceh and the Sultan of Banten. Both expressed their infinite appreciation to Malahayati for her extraordinary courage. After that incident, Sultan Alauddin Mansur Shah entrusted Malahayati to continue to lead the naval of Aceh.²⁵

Sultan Alauddin Mansur Shah also met with opposition from internal enemies. This group was not satisfied with him because they wanted to raise the lineage of Sultan Ali Mughayat to become Sultan. The movement to overthrow Sultan Alauddin Mansur Shah was led by Raja Buyung who came from Inderapura. Raja Buyong trying to get support from Malahayati but she rejected because according to him, Sultan Alauddin Mansur Shah has managed to prosper Aceh and other states that are under the auspices of Aceh. Sultan Alauddin Mansur Shah was finally killed before Malahayati could report to him about the group's plans. Malahayati was placed under house arrest

for three years, but she managed to escape and reunited with his forces in Jambu Air. Along with other navies Aceh, Aceh peace was restored. The new Sultan was crowned in 1589 with the title of Sultan Alaudin Riayat Shah Sayyid Al-Mukammil. He was actually the father-in-law of Sultan Alaudin Mansur Shah. He then appointed Malahayati to be a full Admiral in accordance with her experience and qualifications.²⁶

Malahayati helped a lot in government affairs because Sultan Alaudin at that time was already 100 years old. Because she has a communication skills, and good language then she is often given the confidence to negotiate with strangers. She once held talks with Dutch and British forces. Negotiations with the Dutch occurred on 23 August 1601. In these negotiations, Aceh has been a success. This is because the Dutch agreed to pay compensation, because they seized the trade ships that are owned by the province. Negotiations between Aceh and the British occurred after the British landed on June 6, 1602. Malahayati again given the mandate to negotiate with the British representative,

²⁵ Pewara, A. (1991). *Malahayati Singa Betina dari Aceh*. Surabaya: Karya Anda. pp. 12-14

²⁶ Pewara, A. (1991). *Malahayati Singa Betina dari Aceh*. Surabaya: Karya Anda. pp. 19-20

Sir James Lancaster. As a result, the two countries exchanged gifts.²⁷

After Sultan Alauddin Riayat Shah Sayyid Al-Mukammil inflicted by those who want to seize power, Aceh are always unstable. Portuguese then took the opportunity to invade Aceh between 1606 to 1607. Malahayati residing in dilapidated conditions at the time, leaped to the defense of her country from the Portuguese. The colonial forces finally driven out of Aceh. Simultaneously, the new Sultan was crowned with the title of Sultan Iskandar Muda Mahkota Alam.²⁸

Malahayati buried in the hillside of Bukit Kota Dalam, which is located in Desa Nelayan Krueng Raya, about 34 km from Banda Aceh. Adjacent to his tomb is the tomb of his assistant, Laksamana Muda Pocut Meurah Inseun.²⁹



²⁷ Rafai, N. Z. (1985). *Malahayati : laksamana laut wanita Aceh*. Jakarta: Dinas Sejarah TNI-AL. pp. 8-10

²⁸ Pewara, A. (1991). *Malahayati Singa Betina dari Aceh*. Surabaya: Karya Anda. pp. 31-34

²⁹ Salam, S. (1995). *Malahayati Srikandi dari Aceh*. Jakarta: Gema Salam. pp. 35

Image 1: Memorial in conjunction with the Inauguration of Port Malahayati by President Soeharto on April 4, 1977 in Krueng Raya³⁰

3.3 Melaka Historical Interlude And Relationship With Sultan Alaudin Mansur Shah

The heroic talent, courage, and open-mindedness that existed within the large family of Sultan Alaudin Mansur Shah most likely flowed in his body so that he had a subtle view of women's abilities. His lineage, which reached Tun Fatimah binti Tun Mutahir, Bendahara Seri Maharaja of the Kingdom of Melaka, probably greatly influenced his thinking to consider the talent of a woman until he chose Malahayati as his assistant on the battlefield. This is because Tun Fatimah was a very wise woman and had the ability to fight as recorded in history. Tun Fatimah had a daughter named Tun Terang, the result of a marriage with Tun Ali, who was the son of Seri Nara Di-Raja Tun Tahir, who at that time held the position of Penghulu Bendahari.³¹ Tun Terang later married Raja Muzaffar, who later became the first Sultan of Perak with the title of Sultan Muzaffar Shah in 1528. Raja Muzaffar was the son of Sultan Mahmud Shah, the last ruler of the

³⁰ Salam, S. (1995). *Malahayati Srikandi dari Aceh*. Jakarta: Gema Salam. pp. 42

³¹ Mukmin, M. J. (2013). *Tun Fatimah Serikandi Melayu*. Melaka: Institut Kajian Sejarah dan Patriotisme Malaysia (IKSEP). pp. 4

kingdom of Melaka (ruled 1488-1511). Sultan Alaudin Mansur Shah is a descendant of Sultan Muzaffar Shah, the first ruler of Perak.

The family of Bendahara Seri Maharaja was sentenced to death for being slandered by those who disputed with them. Tun Fatimah, who survived the sentence, later married Sultan Mahmud Shah. As a wise person, Tun Fatimah did not sweat her body just like that but defended the death of her family members until all the traitors involved, were caught one by one and punished justly.³²

Tun Fatimah as the Queen had investigated the incident herself and she found that Nina Sura Dewana, Raja Mandaliar and Si Kitul were involved in the murder of her family. From the results of the investigation, Tun Fatimah found that the three traitors had given bribes to the palace officials, subsequently involved in a conspiracy to remove the Treasurer from his post.³³

Tun Mutahir during his life as Treasurer was very wise to establish diplomatic relations with various foreign countries. Narrated at that time, trade

markets were scattered from the city of Melaka to Batu Pahat. The prosperity of Melaka at that time allowed a person to walk from Bandar Melaka to Jugra which is located in the state of Selangor without bringing supplies, because anywhere he could stop to rest or get food.³⁴

The absence of Bendahara Seri Maharaja caused the politics of the Melaka government to be unstable. The Portuguese took advantage of this shortcoming, by attacking Melaka for the first time on 25 July 1511. At that time, Tun Fatimah went down to fight against the Portuguese in Melaka, Pagoh and Muar.³⁵

Tun Fatimah has the ingenuity to plan the future government. Although Sultan Mahmud Shah had several children with his wives in previous marriages, his son with Tun Fatimah was reigned as his successor, with the title of Sultan Alaudin Riayat Shah II.³⁶ In fact, it was Tun Fatimah who arranged the marriage of her daughter, Tun Terang with Raja Muzaffar,

³² Noor, A. J. (1964). *Tun Fatimah Serikandi Melayu*. Singapura: Pustaka Nasional. pp. 29

³³ Mail, A. A., Tinkong, R., & Suif, N. S. (2018). The Issue of Justice and Injustice in Malacca Sultanate (1400-1511 A.D). *Susurgalur Jurnal Kajian Sejarah dan Pendidikan Sejarah*, 3 (1), 1-47. pp. 33

³⁴ Adil, B. (1957). *Tun Fatimah*. Singapura: Geliga Limited. pp. 1-2

³⁵ Mukmin, M. J. (2013). *Tun Fatimah Serikandi Melayu*. Melaka: Institut Kajian Sejarah dan Patriotisme Malaysia (IKSEP). Pp. 10-11

³⁶ Kheng, C. B. (1993). Power Behind the Throne: the Role of Queens and Court Ladies in Malay History. *Journal of the Malaysian Branch of the Royal Asiatic Society*, 66 (1(264)). pp. 4

who became the Queen of Perak soon after.³⁷ (Winstedt & Wilkinson, 1974:9).

4. CONCLUSION

The Temiang kingdom which was under the auspices of Perlak in the 14th century was once ruled by a princess. At that time, Puteri Lindung Bulan had helped her father, Raja Muda Sedia rule the state from 1353 to 1398.³⁸ These events show that the government long before the existence of Aceh, advance practice the emancipation of women.

But in the context of the era of the kingdom of Aceh; it is no exaggeration to say that Sultan Alaudin Mansur Shah was the originator of the women's emancipation policy. The selection of Malahayati as naval commander showed that he was open and chose candidates based on merit, not on gender. Apart from that, he also never discriminated between the sexes in matters of education and administration of the country.

The fact is that not many studies have been written about Sultan Alaudin Mansur Shah and his relationship with Malahayati because the average writing about Malahayati is more focused on the reign of Sultan Alaudin Riayat Shah

Sayyid Al-Mukammil. Thus, this paper can serve as the best platform to open up more space studies, on the contribution and role of Sultan Alaudin Mansur Shah of Aceh progress in the 16th century at one time.

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³⁷ Winstedt, R. O., & Wilkinson, R. J. (1974). *A History of Perak*. Kuala Lumpur: The Malaysian Branch of the Royal Asiatic Society. pp. 9

³⁸ Salam, S. (1995). *Malahayati Srikandi dari Aceh*. Jakarta: Gema Salam. pp. 19-20

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