

History Heroism Commander Gocah in the Kingdom of Aru

Sutan Raja Hendi Firmansyah^{1*}, Laila Rohani²

^{1,2}History of Islamic Civilization, Faculty of Social Sciences, Universitas Islam Negeri Sumatera Utara, Indonesia

*correspondence email: sutan0602202016@uinsu.ac.id

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan sejarah heroik Panglima Gocah dan Kerajaan Aru. Metode yang digunakan adalah metode historis. Hasil penelitian menunjukkan bahwa Kerajaan Aru adalah kerajaan tertua di Sumatera Utara, yang ada di pantai timur Provinsi Sumatera Utara sekarang sejak abad ke 13-16 Masehi. Orang-orang Karo mengatakan bahwa Aru adalah Haru yang berasal dari kata Karo. Dengan demikian, marga Kembaren membentuk komunitas Aru, yang merupakan komunitas Karo. Marga Kembaren diduga berasal dari Pagaruyung di Tanah Minangkabau, ada desas-desus bahwa Kerajaan Aru dan Kerajaan Pasai (Aceh) sering berselisih. Aru menyerang Pasai pada awal abad ke-16 dan membantai sejumlah besar penduduk setempat. Namun, Pasai membalas serangan itu. Aceh mampu menembus benteng Kerajaan Aru dengan serangkaian serangan. Aceh telah mengirim ekspedisi militer yang kuat ke Kerajaan Deli pada beberapa kesempatan untuk mempertahankan kekuasaan. Pada akhirnya, Aceh menunjuk komandannya sebagai Walikota Negara dalam upaya untuk meningkatkan pengaruh politiknya dan menjaga Deli dari meningkatnya pemberontakan. Seri Paduka Gocah adalah pahlawan yang menjadi komandan ini, ia pelopor dalam sejarah Kesultanan Deli.

Kata kunci: sejarah, panglima gocah, kerajaan aru, kepahlawanan.

Abstract

The purpose of this study is to find out the history of the commander Gocah of the Aru kingdom. The method used is the historical method. The research results show that the Aru Kingdom is the oldest kingdom in North Sumatra, which has existed on the east coast of North Sumatra Province now since the 13th-16th century AD. The Karo people say that Aru is Aru which comes from the said Karo. This research method uses qualitative techniques with a descriptive approaches to describe the heroic history of Panglima Gocah and the Kingdom of Aru. The results showed that the Clan twins formed the Aru community, which is the Karo community. The Kembaren clan is thought to have originated from Pagaruyung in Minangkabau Land, there are rumors that the Kingdom of Aru and the Kingdom of Pasai (Aceh) often clashed. The Aru attacked Pasai in the early 16th century and massacred a large number of the local population. However, Pasai retaliated against the attack. Aceh was able to penetrate the fortress of the Kingdom of Aru with a series of attacks. Aceh had sent powerful military expeditions to the kingdom of Deli on several occasions to maintain power. In the end, Aceh appointed its commander as Major of the State in an attempt to increase its politics influence and keep Deli from escalating rebellions. It was Seri Paduka Gocah Pahlawan who became this commander, he was a pioneer in the history of the Deli Sultanate.

Keywords: history, commander gocah, aru kingdom, heroism.

INTRODUCTION

Kingdom Aru, too known as Aru. Name this kingdom appeared in the Javanese textbook Pararaton (1336), which is famous for the Palapa Oath. As the

governor of Amangkubumi, he, Gajah Mada, refused to stop fasting. He stated that he would only stop fasting when he had conquered the Archipelago, which

would include various areas (Rafiqi et al., 2021).

However, Armando (1994) describes the sultanate as the most upright and largest sultanate in Sumatra province, with a port frequently visited by foreign ships. The Aru royal navy, which at that time was able to regulate ship traffic through the Malacca Strait, was also highlighted by Tomé Pires in his report.

Sulatus' perspective, Aru is a sultanate that is on par with Melaka and Pasai in terms of splendor. China City and Rantang City has been the site of archaeological remains related to the Aru Kingdom. The Haru Kingdom is described in Malay writings as well as the Malay History and Hikayat Raja-Raja Pasai. It is modeled after this Islamic culture in the following ways. Fansur was initially converted to Islam by a group led by Nakhoda Ismail and Fakir Muhammad (now Barus). Lamiri was later converted to Islam.

Indeed, the Aru Kingdom had a lot of authority in the region. It stretches from the Rokan River, in modern Riau, to the Tamiang River, in Aceh. This clearly extends along the coast of East Sumatra. Due to its location bordering the Strait of Malacca, this kingdom had a significant impact on Southeast Asian trade and maritime activities. The sea trade route that was quite active from the early AD until the 19th century was the Melaka Strait.

On what is now the east coast of North Sumatra, there was previously the Kingdom of Aru, also known as Aru. The name of this kingdom appears in Javanese manuscripts in the book Pararaton (1336) (known as the Palapa Oath). The Aru Kingdom is described in Malay script such as historical Malay and the Hikayat Raja Pasai. It is modeled after this Islamic culture in the following ways. Fansur was initially converted to Islam by a group led by Nakhoda Ismail and Fakir Muhammad (now Barus) (Rafiqi et al., 2021).

Due to its favorable geographical location, North Sumatra has historically been a busy port, a stopover for Arab Muslim traders, and a trading center. It is clear from Arabic literature that Arab trading ships began visiting Southeast Asia as early as the 7th century AD (Supriatna, 2022).

The Islamization of much of the Sumerian kingdom is said to have occurred around the middle of the thirteenth century. The historical explanation is that during his journey to Pasai in 1292, Marco Polo, a famous Venetian sailor, met Malikussaleh. Further historical evidence that supports this scenario is the 1297 tombstone of Sultan Malikussaleh, which is still located in Pasai. Those who identify as Karo claim that Aru is Haru, derived from the name Karo. As a result, the Kembaren clan founded the Aru society, which is the Karo civilization (Lubis et al., 2023).

The Kembaren clan reportedly came from Pagaruyung in Tanah Minang in Pustaka Twin (1927). Aru attack Pasai on beginning century 16th and massacred a large number of local residents. However, Pasai responded to the onslaught. Aceh broke through the Aru Kingdom's fortress with a series of attacks. Aceh undertook a strong military expedition after being strong to control the Deli kingdom. In the end, Aceh appointed its commander as State Guard to strengthen its political authority and prevent Deli from rising in rebellion. Seri Paduka Gocah Hero is the name of this leader. He was the first person in the history of the Deli Sultanate (Damanik, 2019).

The Haru Kingdom fought against Majapahit once in the early years of expansion. This kingdom was conquered by the Hindu-style Majapahit Kingdom around 1350. On the island of Sumatra, there were the kingdoms of Panai, Kampe and Haru, according to the *Negarakertagama* chronicle written by Mpu Prapanca in strophe 13:1. Luckman Sinar (1991: 4) states that Haru (Deli) was involved in battle with the Malacca Sultanate in a number of chance (Supriatna, 2022).

The Deli Kingdom is an Islamic kingdom in Indonesia that existed from the first 17th century until the mid-20th century, when it joined the Republic of Indonesia, despite the fact that Aceh was able to defeat the Aru Kingdom in 1539. On the orders of Sultan Iskandar Muda, the

Sultanate of Aceh Darussalam, with Tuanku Panglima Gocah Pahlawan as the first Sultan, transformed the Kingdom of Aru into the Sultanate of Deli. This position is closely related to the formation of the Deli Sultanate. After becoming a sultanate, the Deli Sultanate continued regional development, adding layers of native population and advancing civilization.

The explanation given above shows that the author really wanted to carry out a more in-depth study. Writer planned to conduct research called "The Heroic History of Panglima Gocah in the Aru Kingdom" to find out (1) History entry Islam in Kingdom Aru. (2) Early Gocah Pahlawan founded the Aru Ke Deli sultanate. (3) And the origins of the Gocah hero in the Deli Sultanate.

METHOD

Historical research is a research process with special characteristics that are different from other social-humanistic research. The object of historical study is social phenomena that occurred in the past which has a time gap, but contemporary history is very far from the time of its inhabitants. As a result, the interconnection between researchers and research objects cannot occur directly, but must occur through media known as historical sources. In this regard, a proper understanding of historical research procedures is necessary (Sugiyono, 2019).

Auxiliary science is always used in historical science activities. Philosophy, bibliography, anthropology, language, geography, chronology, diplomacy, sigilography and heraldry, palaeography, archaeology, epigraphy, numismatics, and genealogy are some of the additional sciences often used by historical scientists. A peek into history as a science is provided by this. In historical science, techniques (or theories) are also explored. The two most important pillars of historical science are theory and technique. The terms theory, theory development, research, scope of study, etc. have special meanings in methodology. Methodology according to Machlup is the study of the principles that lead to make firm decisions about accepting or rejecting ideas as part of the advancement of knowledge in general or in the discipline they study specifically, students are exposed to various domains of knowledge, especially various branches or disciplines that higher (often referred to as science). Within the framework of intellectual processes in the scientific community, methodology includes specific guidelines for developing concepts, building models, developing hypotheses, and testing theories.

Tactics, strategies, and procedures used to collect and examine data For give explanation And response For The research topic under consideration is validated by the research methodology.

Descriptive strategies are used in this research methodology. Sugiyano (2016: 9) states that qualitative descriptive techniques are a research approach based on the philosophy of postpositivism, which is used to investigate the inherent state of an object (as opposed to through experimentation), where the researcher plays an important role in data processing, validity, and inductive research findings. and qualitative. Place more emphasis on meaning rather than generalizations. Qualitative descriptive research aims to provide more detailed descriptions, explanations, and responses to the topic under investigation by examining as many individuals, groups, or events as possible. People are research instruments in qualitative research, and written results in the form of words or phrases that accurately reflect the situation as it actually exists (Sugiyono, 2023).

According to Danim's (2002) methodology, constructivism which argues that reality has multiple, interacting formats is incorporated into qualitative research. Another way to describe it is as an attempt to modify social experience as defined by research findings. Thus, qualitative research believes that evidence is active and can be discovered via warning sent to individuals through the social environment or interaction. Location and time of research Not far from Medan City, in Deli Tua District, Kab. Deli Serdang, this research was

conducted. The researchers chose this site because the settlement has artifacts related to the Gocah Hero, including his grave, which is valuable historical evidence among the Palace's artifacts. It is not surprising that scholars are interested in conducting studies on villages because they have historical relevance as well. January 2024 is the research time period.

People who are still descendants of the Aru Kingdom and residents of nearby villages who are known remain Kingdom Aru is subject study which referred to by the researcher. This. Between topic study which selected for the project this is:

1. Progenitor Tengku Adi which is figure Malay who looks after Commander Gocah's grave
2. Public local which know History Palace Kingdom Aru
3. Suyatno, figure public, know history Palace Kingdom Aru

Data primary and data secondary is two component research that used as data source:

1. Data Primary

Interview with concrete sources give data primary, that is Datuk Tengku Adi, a Malay figure who was in charge of overseeing the grave of Panglima Gocah.

2. Data Secondary

Secondary refers to information gathered from sources other than research actual, like book, publication scientific, notes personal official, archive, or

document official which related with topic which researched.

Instrument study which used in this research. These research tools are used to obtain the best results, allowing researchers to actualize their work and pursue younger research endeavors. The following are the tools used in this research to collect data:

1. Storage notes

Documentation serves as a means of collecting information for use in studies, such as records of artifacts from the palace, records of its remains, or other records relating to the palace, making the research conducted appear more authentic.

2. Instrument Documentation

A voice recorder is a tool used by researchers to obtain research data. Researchers can conduct interview research through sources more easily using voice recordings, allowing them to infer stories from research sources more simply.

3. Tool write

In research, writing tools are used to write or describe the results of data information obtained from sources related to research. In this research, to obtain data sources, researchers collected a number of techniques, whereas techniques collection data in this research are:

a. Observation

Direct observation is the method used in this research to obtain data. The opportunity to conduct research to obtain

information that can solve problems related to the subject matter being researched. Direct observation of research items was carried out.

b. Interview

Interviews are data collection carried out by holding direct questions and answers to people who can provide information about history palace Kingdom Aru. Source person Which The resource person was Datuk Tengku Adi, who was a Malay figure who guarded the grave of Panglima Gocah. The interviews conducted and submitted to informants aimed to obtain and obtain scientific information about the Gocah Heroes' Cemetery and the history of the Aru Kingdom.

c. Documentation

The process of collecting data in the form of images, archives, letters, book diaries, books, and other materials that support known studies as documentation (Sugiyono, 2019).

RESULTS AND DISCUSSION

A. The entry of Islam into the Aru Kingdom

At least in the thirteenth century, Islam entered Harun's kingdom. Compared to Pasai, there is a possibility that Haru is the first person to accept Islam, as recorded by Sulalatus Salatin and verified by Tome Pires. Even so, not all residents converted to Islam; according to the report of Afonso d'Albuquerque (Commentarios,

1511, Chapter XVIII), the Sultan of Melaka and the kings of small kingdoms in Sumatra The North previously used cannibals from a nation known as the Haru as executioners. Additionally, the story of Mendes Pinto (1539) mention that the Aru people lived on the northeastern coast of Sumatra and visited their Muslim rulers. Some 20 years earlier, Duarte Barbosa had written about the kingdom of Aru, which was controlled by cannibals (1944 see Armando Cortesão. However, Chinese texts from the period do not mention cannibalism (Perret, 2010). Names of Haru officials in Sulalatus Salatin, which contains the name and surname Karo, is among the signs that indicate the native Haru are descendants of the Karo tribe described above as having existed since the Middle Ages century third mercy (Wahid et al., 2019).

One of the most important kingdoms in the archipelago in the fifteenth century was the Haru Kingdom. This kingdom is comparable to Samudera Pasai and the Melaka Sultanate. This is in accordance with the explanation of the Malay History in Chapter 13 that every correspondence from Pasai and Raja Haru must be acknowledged in Melaka with an official formal ceremony. Using all the resources available to the Malacca Sultanate was what was necessary. In these three kingdoms, each king addressed the other as "adinda." Perret stated that Aru is a nation comparable to the Kingdom of Melaka on period the reign of Sultan

Mansyur Shah, who ruled from 1456 to 1477, in terms of trading locations. There are additional reports of visits between Aru and China in the early 15th century. The Aru Kingdom served as a political and trade platform for other countries due to its favorable location. Before Melaka, the Haru Kingdom was known as Islamic in history. Nevertheless, the Melaka Sultanate dominated the spread of Islam throughout the archipelago. To make enemy attacks more difficult, the Haru Kingdom moved its capital inland in the fifteenth century (Ichsan et al., 2023).

Pires (1892: 28-77), a globally renowned Portuguese chronicler give explanation following about existence Kingdom Haru. The largest kingdom on the island of Sumatra is called Haru. Despite their relative numbers, the people's wealth came from their trade. The country is home to ships renowned for their devastating power and fast speed when traveling (Asse Ajis, 2020).

Raja Haru is a Muslim from the countryside. This land is difficult to visit because of the many swampy rivers. This is the king's domain. Haru has been at war with Melaka since the formation of the Melaka Kingdom and has looted many of Melaka's citizens. Haru's men suddenly ambush a community and steal valuables. Not to be forgotten are the Melaka residents and fishermen, who are always wary of Haru's attacks due to their long-standing enmity. War is appreciated by the

Haru people. Much rice, meat, fish, fruit, and wine were produced in Haru, along with camphor, gold, benzoin, rattan, wax, honey, slaves, and a number of excellent merchants. Through Pasai, Fedir, Fansur, and Minangkabau, the Haru Kingdom was able to obtain the history of its merchandise from the Deli Sultanate and the civilization of its people. Previously there was a slave market in Haru known as Arqat (now Rantauprapat). In the mid-13th century, the Hikayat Raja-Raja Pasai and Malay History stated that Nakhoda Ismail and Fakir Muhammad converted the kingdom to Islam. They also reportedly converted Merah Silu, King of Samudera Pasai, to Islam.

Chinese records describe similarities between Melaka, Samudera, and Javanese customs with those of Haru, including marriage, funeral ceremonies, language, and woodwork. Residents farm vegetables and fish off the coast to earn a living. However, because the country's terrain is not suitable for growing rice, the majority of the population instead farms coconuts, bananas, and searches for forest goods such as frankincense. They also raise goats, ducks and chickens. Some of the residents also have milk. They took poisoned arrows with them into the forest so they could defend themselves. Both sexes cover part of their bodies with material, leaving the upper part bare. The harvest is exchanged for goods merchandise from outside traders,

including pottery, silk clothing, jewelry, etc (Suryana & Munira, 2022).

Area Haru own trade relations with China and India, as demonstrated by archaeological remains found in China City. However, according to Ma Huan, Haru was not a significant commercial center in the fifteenth century, unlike Pasai or Malacca. This kingdom seems to be unable to compete with Melaka and Pasai for the attention of traders who previously often visited China City. At that time, the rulers of Haruan focused on piracy (Fitriani et al., 2022).

Haru follows Malay tradition, and his officials at Sulalatus Salatin greet each other with Malay titles such as Raja Pahlawan and Sri Indera. However, this embrace of Malay traditions may not be complete, and native non-Malay elements (Karo and Simalungun) are still present. Regarding the ruler of Aru, it is impossible to divorce the institution position Raja Berempat, which, as Peret (2010) notes, predates the impact of Aceh. One of the rulers of Urung on this beach is Urung Sunggal.

B. War to Defend Existence

The Haru Kingdom fought against Majapahit once in the early years of expansion. This kingdom was conquered by the Majapahit Kingdom Hindu around 1350. On the island of Sumatra, there were the kingdoms of Panai, Kampe, and Haru, according to the *Negarakertagama*

chronicle written by Mpu Prapanca in strophe 13:1.

Luckman Sinar (1991: 4) stated that Haru (Deli) had been involved in battles with the Malacca Sultanate on several occasions. Apart from that, Haru formed a political alliance with the Riau-Johor Sultanate in the mid-16th century to thwart the Aceh Sultanate's rise to fame with Melaka across the Malacca Strait. Although Aceh succeeded in overthrowing the Haru Kingdom in 1539, this area consistently rebelled against the Aceh Sultanate.

There were also rumors of regular battles between the Aru Kingdom and the Pasai Kingdom (Aceh). Aru attacked Pasai in the early 16th century and massacred a large number of the local population. However, Pasai responded to the attack with retaliation. Aceh broke through the Aru Kingdom's fortress with a series of attacks. After this event, the Haru Kingdom experienced a phase of political disintegration and was attacked and conquered by the Aceh Darussalam Kingdom, which ruled Deli Lama, its capital, in 1539 AD. This is when the fairy tale "The Green Princess" first appeared. After fall Kingdom Haru, kingdoms Malay Islam was founded in the early 1700s AD along the banks of important Sumatran rivers, including Temiang, Langkat, Deli, Serdang, Batu Bara, and Asahan.

The Ghuri Kingdom took the former name of the Haru Kingdom towards the

end of the 16th century. After that, the Deli Kingdom was founded in the 17th century. Aceh undertook strong military expeditions after being strong for took control of the Deli kingdom. Deli struggled to let go from the Sultanate of Aceh twice, in 1619 and 1642, under the leadership of Sultan Iskandar Muda. In the end, Aceh appointed its commander as State Guard to strengthen its political authority and prevent Deli from rising in rebellion. It was Seri Paduka Gocah Pahlawan who became this commander. He was the first person in the history of the Deli Sultanate, and he later separated into Serdang (Kurniawan, 2018).

His name was Admiral Horda Bintan, although historical sources state that the hero Lord Seri Gocah was really Admiral Malem Dagang, who led the Aceh Navy against the Portuguese in 1629. In 1617, he also oversaw the conquest of the Pahang Kingdom on the Malay Peninsula, thereafter took control of the Malay Peninsula, the island of Sumatra, and the states of Kedah and Nias in 1620 and 1624 respectively. Admiral Beaulieu also approached him with present. People brought by Sultanate Aceh to work as forced laborers in Aceh as a result of several wars to secede from Aceh. Due to its low population, this willayah serves as a haven and base for maritime pirates (Damanik, 2019).

Haru was one of the major powers in the Straits of Malacca in the sixteenth

century, along with Pasai, Portugal, which took over Malacca in 1511, and the former Sultanate of Malacca, which moved its capital to Bintan. Because of his close relationship with the Portuguese, Haru was able to attack Pasai in 1526 and massacre hundreds of its soldiers. Haru and Bintan's ties were stronger than ever, and Sultan Mahmud Shah married his daughter to Haru's ruler, Sultan Husain. After the expulsion of Portuguese Sultan Mahmud Shah from Bintan in 1526, Haru became one of the most influential states bordering the Strait of Malacca.

However, Aceh's rise to fame ended Haru's hopes of success. Two invasions of Aceh in 1539, which coincided with the death of Acehnese soldier Raja Haru Sultan Ali Boncar, are recorded in Portuguese archives. Later, his wife, Ratu Haru, went to Johor, which succeeded the Sultanates of Melaka and Bintan, and asked for help from Portugal in Melaka. At Haru in 1540, the Acehnese fleet was destroyed by the Johor navy (Herviyunita et al., 2021).

Haru was recaptured by Aceh in 1564. According to Acehnese lore and European sources, Haru was able to achieve independence once again with Johor's help. However, this kingdom were truly pawns in Aceh and Johor's quest for dominance in the late 16th century. The only period important independence Haru is on period government Sultan (Damanik, 2019).

Iskandar Muda of Aceh, who ascended the throne in 1607. It was said in Iskandar Muda's 1613 letter to Best that the King of Aru had been arrested and that some weapons and 70 elephants had been sent by sea to fight in Aru.

The exact location of the Haru Kingdom's core was a topic of discussion. Some believe Haru was centered around the mouth of the Panai River, while Winstedt placed it in the Deli area which was later founded. According to Groeneveldt, the Aru Kingdom was located in Gilles state close to Belawan and the mouth of the Padang Lawas River. On the other hand, others claim that the Aru Kingdom was located at the mouth of the Wampu River (also known as Teluk Haru in Langkat). In addition, there is strong evidence, according to Luckman Sinar (1991: 11-12), that the capital of the Haru Kingdom was located in Old Deli (Anisma et al., 2023).

C. Gocah's Role as a Hero in Establishing the Sultanate of Aru Ke Deli

The term Haro is the root of the word Karo. Haru According to some records, the term Karo comes from Karau, Harau. Haru or Aru. The term "Haru," also known as "Aru," comes from the Old Karo language and means "worried feeling doubtful because of fear." This language is still used today in the Karo and Pakpak languages. The Detro Malay immigrants, also known as the Young Malays, were said

to have gone inland to the hilly areas of Bukit Barisan, but the Proto Malays, also known as the Old Malays, who lived in the lowlands along the coast of East Sumatra, feared and denied this (Brahma Putro, 1995: 40). After a protracted life, the name of the Haru Kingdom, or Aru, was replaced by the name of the Deli Sultanate in the early 1600s. In 1669, the Haru area became independent from Aceh and became the Sultanate of Deli. Until now, the majority of historians, both inside and outside Malay ethnic group, agree that Sri Paduka Gocah Pahlawan is founder of the sultanate. Until 1723, when the Serdang Sultanate was founded after the dissolution of Deli due to political disputes which resulted in a shift in power in 1720 (Rini salsa bella hardi, Syaifuddin, 2021).

Within the framework of the government of the Republic of Indonesia, Medan City, Deli Serdang Regency, and Serdang Bedagai Regency are the two sultanates in question. Of course, sultanate domains and administrative areas were different from each other.

From the first half of the 17th century AD until its accession to the Unitary State of the Republic of Indonesia in the mid-20th century, the kingdom of Deli existed. As long as the Sultan served as a conventional regent, this country was still recognized as a sultanate. The Deli Kingdom experienced several ups and downs during this long period of time. Deli experienced two invasions by the Acehese

monarchy. Deli was obtained from Siak Sri Indrapura when the Siak Kingdom grew stronger in Bengkalis, and then became a colonialist territory. The administrative headquarters of the Deli Sultanate is currently located in Medan City, while the regional cultural domain is located in the Deli Serdang Regency and Medan City. Regency Serdang Different and Regency Deli Serdang is part of the cultural area of the Serdang Sultanate. From ancient times until now, these two Malay sultanates have been linked by kinship and culture. History of the Deli Sultanate and Dutch civilization. Deli finally became part of the Unitary State of the Republic of Indonesia (Rahman, 2021).

The modern cities of Medan, Langkat, Suka Piring, Buluh Cina, and several other small states along the east coast of Sumatra were part of the Deli Kingdom's domain. East Sumatra included the Deli area during the Dutch colonial era. However, Deli was included in Sumatra Province after Indonesian independence, and this province later developed into North Sumatra Province.

The Sultan has the highest authority. Tengku Maha Suri Raja, also known as Tengku Permaisuri, is the title of the Sultan's consort; Tengku Mahkota is the title of the crown prince. Only the title of tengku is held by other sons and daughters. Based on a patrilineal line through the fifth generation, my successors after me also have tail titles.

The Sultan is the deputy chief of Malaysian customs in day-to-day operations besides became head of state and Islamic religious affairs. The treasury, harbormaster (trade), and other assistants help the king or sultan carry out their duties (Sitorus* et al., 2023).

Then, at the beginning of the 17th century, there were several waves of Karo migration from Bukit Barisan to Langkat, Deli and Serdang. Simalungun then moved to the Malaysian cultural areas of Batubara and Asahan. The Mandailing and Ang Kola tribes respectively moved to Kualuh, Pinang City, Panai and Bilah. Al-Mu'tasim Billah Deli Kingdom is the official name of the Deli Sultanate. Since its founding, it has been known as a fast and sophisticated trading center for the Straits of Malacca. Furthermore, the Dali Sultanate acted as a center for immigrants from all over the world, including Sumatran and other island tribes, as well as Tamil, Bengali, Chinese, and European immigrants.

Since this region has become the epicenter of world-famous Deli tobacco production, the demographic map of the Deli Sultanate has also expanded. Due to its prosperity, the sultanate had little difficulty creating its culture, which included several Malay sultanates and symbols. Maimun Palace and Al-Mansun Grand Mosque are two of its symbols.

The East Sumatra region, which includes all Malay areas and local ethnicities, is known as the Deli region

because of its prominence as a Malay political power. The word "deli" itself has social and cultural connotations (Herviyunita et al., 2021).

The Sultanate of Deli displays a great symbol that is different, special, and has interesting implications that are worth studying. The meaning derives its significance from the Deli Malay civilization, which is infused with Islamic principles. The elements that form the symbol of the Deli Sultanate includes flora, animals, astronomy, especially stars and stars, royal regalia, and colors, each of which has symbolic value. The symbols used here really represent Malay culture and daily life at court. These symbols also represent the power of the Malay Sultanate, one of the world's leading caliphs, which spread Islamic doctrine in relation to with human redemption both on Earth and in the afterlife. Islam teaches that culture Malay is a gift to nature. During the reign of Sultan Makmun Al-Rasyid Perkasa Alamsyah, the symbol of the Deli Sultanate was designed. The full form is seen below, unfolded (Nasution et al., 2023).

D. Gocah Hero in the Historical Origins of the Deli Sultanate

Tengku Luckman Sinar stated that Tuanku Sri Paduka Gocah Pahlawan, Commander of the Fleet of the Aceh Darussalam Sultanate, was a key player in the formation of the Serdang Sultanate during its embryonic stage (Luckman Sinar 1986:

19). Under the direction of Tuanku Sri Paduka Gocah Pahlawan, commander of the Sultanate's fleet, the Sultanate of Aceh Darussalam, led by Sultan Iskandar Muda, was able to conquer kingdoms on the West and East Coasts of Sumatra, including Johor and Pahang (1617), Kedah (1620), Nias (1624), and others.

Even Admiral Kuda Bintan (Admiral Malem Dagang), the military leader of Aceh Darussalam, fought against the Portuguese in 1629. In 1630, Wali Negeri (representative of the Sultan of Aceh) was appointed by Sultan Iskandar Muda because of his loyalty and contribution to the Sultanate of Aceh Darussalam. East Sumatra, previously part of the Haru Kingdom, was given to him to rule. After its conquest, this area became part of the Aceh Darussalam Sultanate and was named the Deli Sultanate. The Deli Sultanate, led by Tuanku Sri Paduka Gocah Pahlawan, tried to overthrow the remnants of the Haru Kingdom with the help of the Portuguese (Bahar et al., 2022)

In addition, inside it is constantly being Islamized. *Last but not least*, neighboring small kingdoms supported the Deli Sultanate, which continued to operate under the control of the Aceh Darussalam Sultanate. The marriage of his sister, Princess Nan Baluan Beru Surbatti, to Tuanku Sri Paduka Gocah Pahlawan in 1632 brought great joy to Datuk Imam Surbakti, king of the Sunggal Kingdom. Before taking over the throne of Deli, Gocah Pahlawan

commanded the Acehnese army during the attack on Balun Aru, or the kingdom of Aru (Wellfelt & Djonler, 2019).

Gocah Pahlawan was the person who laid the foundation for the Sultanate of Deli, according to the descendants of the Sultan of Deli himself. The title given to Muhammad Hisamud-din Dalik Khan by Sultan Iskandar Muda (Aceh, 1607-1636) was actually called Gocah Pahlawan (Dada Meuraxa, 1973; Moehammad Said, tt: 11-12). From a genealogical perspective, not only the sultan of Serdang but also the Sultanate of Deli are descendants of the same family, namely the descendants of Gocah Pahlawan. Although there is a common belief that Gocah Pahlawan is the Sultan of Deli and Serdang ancestors, Deli origins and even Serdang sources, disagree about the origins of Gocah Pahlawan (Sitorus et al., 2020).

Gocah Pahlawan's origins are linked to India, according to Deli sources. Gocah Pahlawan, who is the first descendant of the descendants of the Deli Sultanate, is said to have descended from the famous Indian whose name was originally Mohammad Dalik Khan bin Bahatsit Syekh Matyuuddin Hindustan. The name Gocah Pahlawan indicates that he is an Indian Muslim. The ship he was on was stuck in the sea of the kingdom of Pasai-Aceh on its way to the archipelago. On the other hand, according to source Serdang, Gocah Hero Which named Indra Yazid is a descendant of the kings of Siguntang

Mahameru Hill. This is a sacred hill rich in mythology. Yazid then left Pagaruyung after falling out with his father, the king of the state. He boarded an Indian merchant ship and met with misfortune, leaving him trapped in Pasai Aceh. What's interesting about the two versions is how similar the plots are, with Gocah Pahlawan ending up trapped in Pasai Aceh. Field data: I spoke with Tengku Adi, a Malay grave guard at the Gocah Pahlawan cemetery, who claims to be the first Islamic king and one of the oldest in East Sumatra. Hero Gocah (1632 AD) began his career in the 16th century.

Gocah Because this hero's real name includes the family name Khan, he comes from Hindustan. And as a warlord in one of the kingdoms of Aceh, he moved to Nanggroe, Aceh Darussalam, Indonesia. and he married one of the Acehnese women. However, as a warlord, he overthrew the kingdom of Haru (Aru), which originated from the kingdom of the Karo tribe, as it grew into East Sumatra. Apart from choosing the royal empress Aru and succeed seize kingdom, He in a way simultaneously spread Islam throughout the Kingdom and beyond. The tomb still remains on the hill where the Gocah heroes were buried after their deaths, in the ancient Deli part of Deli Serdang Regency (Nik Hasan & Arai, 2024).

According to Pak Tengku Adi, the tomb of the hero Gocah was destroyed. However, due to the excess abilities of Gocah, or Karamah, during his lifetime,

the tomb could not be moved or destroyed. And the tomb remains strong, on a small hill reserved for the burial of Gocah Heroes. Wak Suyatno Gocah claims that the hero spread Islam throughout the Aru kingdom, namely in the former Si Biru area of the ancient Deli district, all the way to Serdang Bedagai Regency. In the Aru kingdom, he also founded a new culture and built Islamic schools, or Islamic boarding schools (Purba & Irwansyah, 2020).

CONCLUSION

The name Deli also replaced the name Haru or Aru in the early 1600s. Then, in 1669, the Haru region became independent from Aceh and became the Deli Sultanate. All historians agree that Seri Paduka Gocah Pahlawan was the founder of the sultanate when it was still known as the Deli Sultanate. Until it appears internal disagreement Dissolution Deli and establishment of the Sultanate Serdang in 1723 was caused by a shift in power in 1720. Currently, Medan City, Deli Serdang Regency, and Serdang Bedagai Regency are two sultanates that form the government of the Unitary State of the Republic of Indonesia. Of course, the sultanate and other regions are different and administrative regions.

Then, at the beginning of the 17th century, there were several waves of Karo migration from Bukit Barisan to Langkat, Deli and Serdang. Simalungun then moved

to the Malaysian cultural areas of Batubara and Asahan. The Mandailing and Angolan tribes have moved to Kualuh, Pinang City, Panai and Bilah. Around the beginning of the 17th century, Urung in the Deli area was rebuilt as one of Urung XII Kuta. The Green Princess Fort, a remnant of the Aru empire, is located in the Namorambe district of North Sumatra in the Deli Serdang area. The fort was damaged when a private developer built a house there. This empire was originally founded in Besitang although it is now located in Deli Lama.

In the seventeenth century, Haru developed into the Langkat Sultanate, a kingdom located north of the Deli Sultanate, apart from the Deli Sultanate. In East Sumatra or North Sumatra Province, Deli, a former sultanate, is now recognized as a symbol of Malay culture and civilization. Over time, the Deli Sultanate became a stronghold and center for the spread of Islam and Malay culture in this region. Even after the Social Revolution in 1946, the sultanate, the people and the government of the Republic of Indonesia collaborated to maintain the sultanate's institutions. Since then, the Malay sultans in this region have become more renowned for their authority as native leaders. Thus, the phrase suggests that the Malay sultans were the heads of culture and civilization, especially considering the destructive

effects of globalization and societal change.

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