

**MALAY OR ACEHNESE SOVEREIGNTY DURING THE
REIGN OF SULTAN ALAUDDIN MANSUR SHAH (1577 - 1585):
WESTERN IMPERIALIST BASTION IN THE EAST**

***KEDAULATAN MELAYU/ACEH ERA SULTAN ALAUDDIN MANSUR SYAH
(1577 - 1585): BENTENG PENCEGAH IMPERIALIS BARAT DI TIMUR***

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Abstract

The 16th century had shown that Western powers so vigorously expanded their influence in the East. Their main goal is to spread the mission of Christianization and reap wealth within the Malay world. Aceh is considered the main rival in the East because of its power as the strongest country in the Malay world and its position as a major center of trade routes. The reign of the 8th Sultan of Aceh, Sultan Alauddin Mansur Shah is regarded as a critical period for the Muslims in the East because at that time the Portuguese and the Spanish conspired to conquer the Muslim countries. The situation is causing Sultan Alauddin Mansur Shah to take steps to defend Islam and the sovereignty of the states in the Malay world. This study uses the qualitative method. The archival approach was chosen to examine the documents relevant to the scope discussed. In order for the study to be more structured, the aspect of historiography based on the sequence of events becomes a consideration. To ensure the accuracy of events within the reign of Sultan Alauddin Mansur Shah, the cross-reference technique of information is done. This technique is very important and relevant given that no thorough research has ever been conducted for the reign of Sultan Alauddin Mansur Shah with respect to the scope of the study. The result of the study indicates that Sultan Alauddin Mansur Shah emphasized the understanding of monotheism-Sufism among the community to develop the spirit of jihad against Western colonialists. Apart from that, he also implemented the constitution based on Islamic law. In order for the sovereignty of states in the Malay reserved, he has built good relations with other states of Pahang and Brunei in particular that each has a great influence within Malaya and Borneo.

Keywords: Sultan Alauddin Mansur Shah, Sovereignty, Tauhid-Sufi, Portuguese-Spanish, Christianization

Abstrak

Abad ke-16 memperlihatkan kekuatan Barat memperluas pengaruh mereka di Timur. Tujuan utama mereka adalah menyebarkan misi Kristenisasi dan menuai kekayaan di dunia Melayu. Aceh dianggap sebagai saingan utama di Timur karena kekuatannya sebagai negara terkuat di dunia Melayusetelah jatuhnya Malaka ke Portugis dan karena posisinya sebagai pusat utama jalur perdagangan. Masa pemerintahan Sultan ke-8, Sultan Alauddin Mansur Shah dianggap sebagai masa kritis bagi umat Islam di Timur karena pada saat itu Portugis dan Spanyol bersekongkol untuk menaklukkan negeri-negeri Islam. Situasi tersebut menyebabkan Sultan Alauddin Mansur Shah mengambil langkah untuk membela Islam dan kedaulatan negara-negara di dunia Melayu. Penelitian ini menggunakan metode kualitatif. Pendekatan kearsipan dipilih untuk mengkaji dokumen-dokumen yang relevan dengan ruang lingkup yang dibahas. Agar kajian lebih terstruktur, aspek historiografi berdasarkan urutan peristiwa menjadi pertimbangan. Untuk memastikan keakuratan peristiwa dengan masa pemerintahan Sultan Alauddin Mansur Shah, maka dilakukan teknik referensi silang informasi. Teknik ini sangat penting dan relevan untuk digunakan, mengingat belum pernah dilakukan penelitian yang menyeluruh pada masa pemerintahan Sultan Alauddin Mansur Shah sehubungan dengan ruang lingkup penelitian. Hasil penelitian menemukan bahwa Sultan Alauddin Mansur Shah menekankan pada pemahaman tauhid-sufi di kalangan masyarakat untuk mengembangkan semangat jihad melawan penjajah Barat. Selain itu, ia juga menerapkan konstitusi berdasarkan hukum Islam. Agar kedaulatan negara-negara di Melayu dilindungi, ia telah membangun hubungan baik dengan negara-negara lain di Pahang dan Brunei khususnya yang masing-masing memiliki pengaruh besar di Malaya dan Kalimantan.

Kata kunci: *Sultan Alauddin Mansur Shah, Kedaulatan, Tauhid-Sufi, Portugis-Spanyol, Kristenisasi*

INTRODUCTION

16th century was arguably the most important period which saw a clash between the Malay Sultanate and the Western imperialist powers of Europe. The earliest European powers to seek opportunities to colonize countries in the East were the Portuguese and Spain. The main factor that caused them to come to the East was because of their failure to control North Africa and the Arabian Peninsula. Through the Treaty of Tordesillas and the Treaty of Zaragoza signed in the late 15th century, the Portuguese and Spanish planned a systematic conquest. The aim was to avoid the scramble for the territory under each other and to strengthen the cooperation of conquest in the East. As a result of these treaties and alliances, the

Portuguese planned the conquest of Melaka while the Spanish sought to take control of Manila (Ali, 2005: 184).

The Western plan to colonize these countries in the East had to do with awareness of the conquest of Constantinople by the Ottoman Empire which was considered an insult to the European nation as a whole. In other words, the awareness of the revival has been translated in the form of a mission to take revenge on the Muslims. As for controlling trade routes and finding new sources, it is just rhetoric or an excuse to colonize countries in the East. In fact, their main goal is to dominate the Muslim countries and their people in the East.

This statement is considered reasonable based on the order of Pope Romanus Pontifex dated 8 January 1455 which prompted the King of Portugal to continue the Crusade mission. The Pope ordered Prince Henry as King of Portugal to attack, capture and subdue Arab-Muslims, non-Muslims, and non-religious people who were hostile to Jesus; to confiscate their property and their territories; to make them eternal as my servants; and to transfer their property to the King of Portugal and his descendants (Ahmat, 2006: 115). Similarly, Queen Isabella (1471-1504) bequeathed to her country, Spain could convert the people of the Indian Islands and Terra Firma to Christianity, and could send bishops, missionaries, and Christian scholars to the place to educate, teach and train them; in order to be organized according to their teachings (Ahmat, 2006: 126).

After capturing Goa located in India in 1510, it turned out that the Portuguese fulfilled the revenge mission by killing more than 6,000 Muslims while the Hindus were released. Its leader, Alfonso D Albuquerque when about to attack Melaka, stated that the real goal of capturing the city was actually their efforts to drive out the Muslims and prevent the influence of the Muhammadans from growing. Both of these goals are considered a good service to be offered to God them (Ahmat, 2006: 120). The Spanish army was mandated by their King, King Philip when invading the Philippines to make the Moro people who are the indigenous people of the Philippines, slaves, and their lands could be confiscated (Ahmat, 2006: 129). They warned the leaders of Sulu and Mindanao not to spread

the doctrine of Muhammad but only to allow the spread of Christianity (Ahmat, 2006: 129).

After the fall of the Malacca Sultanate and the instability of the Islamic Mughal empire in India after a mixed affair with the Portuguese, the Malay sultanate of Aceh is regarded as the Islamic strongest government in the east of the 16th century. Just like Malacca and Mughal, Aceh has a very close relationship with the Ottoman empire in Turkey because each adhered to Sunni intact. For that reason, Aceh has always been considered a representative of the Ottoman Empire on the east side. Also considered a center for the dissemination of religious knowledge, Aceh is also known for its intellectual movement that extends to the international level, where many students from Asia came to Aceh to gain knowledge (Baba, 1993: 164).

Perhaps to compensate for the Western imperialist powers, which are seen more operations aiming to spread Christianity, so many scholars, especially the Arabs have come to Aceh during the reign of Sultan Alauddin Mansur Shah, who is the ruler of the 8th in the Sultanate of Aceh. Some of the scholars have become teachers, while others became missionaries with the aim to develop the teaching of Islam in Aceh province or territory that has reached a very wide area and large at that time (Baba, 1993: 164).

The reign of Sultan Alauddin Mansur Shah, who was the 8th Sultan of Aceh, is less discussed or less made the study perhaps on several factors. First, the strength of his rule was often overshadowed by previous figures such as Sultan Alauddin Ri'ayat Shah Al-Qahhar who ruled from 1537 to 1571. Second, his relatively short reign lasted only about 8 years. Third, the position of Sultan Alauddin Mansur Shah who is often considered a foreigner in the palace because he is from Perak.

Nevertheless, the period of his reign was considered very critical to the Muslims because at that time Western powers such as the Portuguese and Spain were fiercely expanding their influence in the East. On that basis, this study seeks to examine the approach taken by Sultan Alauddin Mansur Shah in an effort to prevent Western powers from further expanding their power in the East. Western

plans, especially the Portuguese to dominate the East are also discussed in this study to see the relationship and relevance of the efforts to strengthen Islam carried out by Sultan Alauddin Mansur Shah.

This development if examined in depth is very interesting to study scientifically. This is based on two main factors; first, the Western strategy to control the Malay territories and archipelagos in the East, and second, the role of Aceh in restricting Western influence from expanding their control whether in terms of religion, economy, and expansion of power.

METHODOLOGY

This study uses a qualitative method by choosing an archival approach to examine the documents relevant to the scope discussed. In order for the study to be more structured, aspects of historiography based on the sequence of events are taken into account. The purpose is to facilitate analysis of the approach taken by Sultan Alauddin Mansur Shah and the efforts made by the Western Imperialists to achieve their goals.

The things that are emphasized in this study are the important events that occurred in the years that are related to the reign of Sultan Alauddin Mansur Shah. To ensure the accuracy of events during the reign of Sultan Alauddin Mansur Shah, then the cross-reference technique of information is done. This technique is very important and relevant to use, given that no thorough research has ever been done on the reign of Sultan Alauddin Mansur Shah with respect to the scope of this study (Wilson and Matsui, 1998). In terms of analysis, cross-referencing techniques facilitate the interpretation of contextual effects that occur over a pre-determined time period. This is because the assumptions that emerge from cross-referencing techniques can elicit fresh new information to be applied in the form of analysis (Matsui, 2000).

DISCUSSION

The Threat of Christianization

The Portuguese began to think of ways to expand their power after landing in India. Goa, which was invaded by the Portuguese, has become a political, economic, cultural, and religious hub for the Portuguese community in India. In other words, Goa has not only been made the center of westernization and Christianization, but also the whole local culture has been destroyed while the locals have been forced to accept the rules set by the Portuguese. It should also be noted that no less than 300 Hindu temples were destroyed in the looting operations carried out by the Portuguese. With this, it can be said that the Portuguese only accepted Christianity as the laying of the foundation stone wherever they controlled (Souza, 1994: 87).

In 1540, an institution to teach Christianity began to be built. However, the most important school built in Goa was St Paul's College which was founded in 1548. The hard-working figure involved in the early development of the college was St Francis Xavier. The main goal of the college was to produce more cadres or trainees assigned to spread Christianity in the East. Students are exposed to the subjects of language, literature, philosophy, theology, and morals (Wicki, 1948: Vol II, 10-15, 140).

Another college was built in Malabar for the same purpose in 1549. Yet the achievements of the college are said to have never succeeded in surpassing the colleges in Goa. The Portuguese worked hard to open up new areas in Madure, which was another part of the Malabar province but were unsuccessful due to opposition from the locals (Wicki, 1948: Vol I, 289-291).

Although Melaka was conquered by the Portuguese in 1511, no such college in Goa or Malabar was built. This is because there is fierce opposition from local residents that hinder efforts to expand Portuguese Christianisation's mission in Malaya. But the Portuguese continued their mission of Christianization by entering the cluster of islands in the Malay world. To promote these activities, the Portuguese government in Goa gave subsidies to the missionaries who carry out the work of Christianisation in the Malay world. During the years 1562 to 1606, at least

64 Dominican priests traveled back and forth to the islands. They were contracted for 4 years to live on the islands. They are only allowed to return to Melaka or Goa after the contract expires (SJ, 2008: 75-79).

Recognizing that the Malays react against the Christianisation mission, church leaders in Malacca have requested assistance from the Dominican leaders in Lisbon, Portugal to send more monks. In 1585, several monks were sent to the East and entered remote areas. They use translators and sometimes use sign language or drawings to communicate with locals. They are trained not to be afraid to enter villages and live for months in remote areas. Their objective is to baptize people and invite locals to church (SJ, 2008: 76).

Perhaps because of the opposition that was so loud from the Malays, the Portuguese went on a trip to Japan. The Portuguese arrived in Japan in 1543 when they successfully landed at Tanegashima. A college also named St Paul's College was built at Funai (Oita) in 1581 by Alessandro Valignano. Subjects taught include Natural Science, Cosmology, Language, Scholastic Philosophy, Western Philosophy, Music, and Literature. Students are instructed to master the Japanese Language, and Japanese Ethics and Culture with the aim of facilitating them to develop teaching in Japan. They were also taught Christian Apologetics to refute the arguments of Buddhist teachings (Janeira, 1988: 128-129).

The Portuguese's efforts to spread Christianity in Japan met with strong opposition from the Japanese government. For example, in 1614, Shogun Tokugawa Ieyasu ordered Christians to leave Japan, close the church and not allow Christian teachings to be practiced. Its peak was in 1639 when Japan ended trade relations with Portugal (Boxer, 1989: 140).

Valignano also played an important role in drafting the curriculum at St Paul's College built in Macao in 1592. In addition to the existing curriculum, he introduced pedagogical practices as contained in the *Ratio Studiorum* which is the basic text, widely used at the University of Coimbra, Portugal (Santos, 1994: 16). Compared to Japan, the mission of Christianization of the Portuguese in Macao seemed easier. This is because 20 years before the college was built, a Christian school was built by Francisco Peres who had successfully imparted the basic

knowledge of Christianity until a church and residence for pastors was built soon after. St Paul's College in Macao is also a place of learning for Japanese students who have difficulty studying in Japan due to unstable conditions (Teixera, 1993: 7).

St Paul's College in Goa and Macao became training centers for Christianization missions covering the Asian and East African regions (Chang, 1999). St Paul's College in Goa is considered to be the main headquarters for trainees to undergo adaptation training to the socio-community environment in the East. Any trainee sent for a Christianization mission in the East should spend time in Goa to undergo training that includes knowledge of the intricacies of the traditions and culture of the local community (Janeira, 1988: 160). St. Paul's College in Macao is specifically for missionaries who want to spread the teachings in China because they will learn the Chinese language and culture at the college (Malatesta, 1994).

Macao also became integral to the cooperation between the Portuguese and the Spanish who were already based in Manila around 1580-1581 (Boyajian, 1993). Spain successfully set foot into the Philippines on May 8, 1565, when the Spanish navy led by Miguel Lopez de Legazpi anchored in Cebu (Diaz-Trechuelo, 2003: 49). Spanish forces led by Martín de Goiti and Juan de Salcedo then fought the Muslims in Manila Bay in 1570 for the first time. Legazpi then came with the help of 27 fleets of ships with the support of the Visayans thus causing the Muslims to retreat on 3 June 1571 (Francia, 2010: 59).

Compared to the Portuguese who uses the remnants of the Malacca Sultanate to rebuild the city of Malacca, Spain instead build a new city in Manila (Pinto, 2008). The Brunei royal family which has kinship ties with the Manila and Sulu royal families is not happy with the tragedy that took place in Manila. This was because the Spaniards regarded the people of Borneo as their main enemies in the rivalry of the spread of religion and trade. Furthermore, the Spaniards regarded the Muslim Bornean, as their main target for revenge because they had vowed to eradicate the religion deemed to be the cause of their downfall (Majul, 1988: 116).

Spain regards Brunei as a great power with influence over the Philippines. For that reason, the Spanish Governor-General in the Philippines named Francisco

de Sande wrote a letter to Sultan Saiful Rijal to allow them to spread Catholic Christianity to the Filipinos and asked Sultan Saiful Rijal to prevent Muslim missionaries from coming to the Philippines for the purpose of preaching. A battle then erupted between Brunei and Spain in 1578 leading to the defeat of Brunei. Spain became increasingly courageous and sought to subdue the Sultan of Sulu, and the Sultans of Buayan and Maguindanao. In 1579, Sande issued an order for mosques in Borneo to be burned while community leaders were forced to convert to Christianity. In their more sadistic efforts, many manuscripts of Arabic writing, the tombs of Sultans, and missionaries were destroyed, even worse when the Spanish soldiers dug the tombs in the hope of finding valuables (Majul, 1988: 117-120).

Looking for Gold

In addition to the mission of Christianization, it is undeniable that the motivation of the Europeans in carrying out expansion in the East was in fact to find gold. Portuguese in the 16th century, for example, have indeed been studied carefully and know that the Malay is very rich in gold. They believe that the treasure of Solomon is stored in the Malay world. The belief was also shared by the Dutch so willing to explore Padang, which is located in West Sumatra just to dig for gold. Skilled labor was taken from Germany while labor was by using slaves imported from Nias, Madagascar, Malabar, and Timor (Leeuwen, 2014: 37).

The richness of gold in Malay may be obtained from the Chinese and Hindu manuscripts. Sumatra, for example, is known in Sanskrit as Suvarnavipa which means Golden Island. Among the locations identified in the Sumatra is Aceh, Padang, Jambi, Pekanbaru and Lampung. Aceh has been listed as one of the richest states with gold based on the records of the famous English sailor William Dampier (1651 - 1715), who is keen to make an investigation about it. In 1689, he made a study of the wealth of gold found in Aceh. However, as a foreigner, he did not get much information because according to him, the gold area was a restricted area for non-Muslims. He however noted the position of the place which is located between the mountains with a very challenging and dangerous journey (Leeuwen, 2014: 36).

Not surprisingly, the Aceh government uses gold as a medium of official currency exchange as the source can be found easily in the state.

Similarly, Malaya is also said to be very rich in gold mines. In the old days, Malaya was known as Aurea Chersonesus which means Golden Peninsular (Sibon, Jamil, Umor, and Hassan, 2013: 54). Gold prospecting is the key factor in the arrival of the Europeans to Malaya, apparently with the intention of hiding the purpose of the so-called spice trade. As a result, gold is regarded as God's gift has sparked endless wars between Europeans and the indigenous in the Malay; because of the obsession of the Europeans with the value of the mineral which is often associated with the property of the Prophet Solomon (Leeuwen, 2014: 37) (Madjid, 2012: 2).

After defeating Brunei in 1578, the Governor-General of Spain in the Philippines, Francisco de Sande ordered Captain Esteban Rodriguez de Figueroa went to Sulu and Mindanao to force the leaders of the Malay Muslims within it as a subject to the Spanish government. War then broke out and the Sultan of Sulu was forced to pay tribute to Spain. The following year, Sande had instructed Captain Gabriel de Rivera to go to Sulu and Mindanao to obtain data on land yields. One of the things that get the most attention is the number of gold mines in the area. Thus it can be concluded that the arrival of the Spaniards to the Philippines has the same mission as other Western colonial namely by trying to spread Christianity and looted the gold found in the Malay (Majul, 1988: 119-120).

Strengthening Islam

Aceh is considered the largest Islamic power of the 16th century in the East, after the fall of Malacca. Thus, Aceh became the focus of the Muslims of India and the Holy Land to strengthen the trend of Islam there. This situation makes many foreign scholars come to Aceh. As a result, many schools were built at that time. These circumstances make Aceh the main stronghold for Muslims who can maintain the influence of Islam in the region in accordance with the position at the crossroads of trade routes Islam (Schrieke, 1957: 248-249).

The reign of Sultan Alauddin Mansur Shah, which is the 8th of Aceh can be regarded as a very challenging period. This is because, at that time, the Western colonialists such as Portugal and Spain are actively spreading the mission of Christianization and plundering of natural resources in the Malay world. While other Western nations such as the Netherlands and the United Kingdom are eyeing to intrude into the Malay world. Arguably the objectives of the European colonizers who came to the Malay world had the same goal, namely to settle a grudge against European nations falling to the Muslims of the Ottoman Empire and seeking riches in the Malay attributed to Solomon's property. For that reason, the understanding of monotheism-Sufism became the main agenda in the strengthening of religion at that time.

Such understanding instills a high and active discipline in the battlefield of life. The values of understanding are then cultivated in society so that they always have a high level of awareness to be able to defend the religion in any situation. This monotheistic-Sufi combination produces strong belief and soul development. At the same time, the combination of monotheism-Sufism can also enhance intuitive knowledge in the form of clues, which can guide human beings in life (Sahib, 2020).

This combination of monotheism-Sufism in fact revolves around the theory and practice of the four things that are the basis of life, namely the *syariat* (law), *tariqat* (sect), *haqiqat* (reality), and *ma'rifat* (enlightenment). *Syariat* is the rules derived from the Qur'an and Hadith. *Syariat* as a whole, commands men and women to do good and forbids them to do evil. The most important basis in the *syariat* is the recognition of the oneness of Allah SWT and the Prophet SAW as His Messenger. *Tariqat*, on the other hand, is a routine of *syariat* journey until it finally receives a gift from Allah SWT in the form of *kasyaf* (hijab opener) which allows one to see the divine secrets.

Haqiqat is a true belief in God after all his heart has seen the Absolute Reality of the Divine. His view of the divine reality makes one's self stronger, calmer, and confident that everything from nature including nature itself will return to God because everything belongs to God. Ma'rifat, on the other hand, is the result

of a fact that refers to the introduction of oneself to God. When a person has attained enlightenment then he or she will see that all beings that are before him or her, are creations and belong to God. Thus, one will always feel that he or she is very close to God (Sangidu, 2008: 48-53).

The understanding of monotheism-Sufism is spread widely as contained in the books written by Aceh's great scholars such as Hamzah Fansuri and Shamsuddin Al-Sumatra. That understanding, not only makes the people of Aceh and Malay stand strong against religion but at the same time protects them from being deceived and swayed by the agenda of Western theology and philosophy brought by European colonizers.

The understanding of monotheism-Sufism at that time was not merely rhetorical but translated into tradition and daily life as can be seen in sculpture, dress, and architecture; which is the identity and core benefits of Malay Muslims. Thus, the whole of life is always associated and connected with God as the True Owner (Mohamed, 1980: 54-61) (Arif, 2015) (Bukhari, Rahman, and Riyani, 2020).

Understanding of monotheism-Sufism always has a place in Acehnese society at that time because of its relevance to the development of skills and self-esteem that is 'very timely' with the mission of setting up against the Western powers. The philosophy envisaged by Aceh's great scholars at the time, in fact heavily influenced by the thinking of the famous Andalusian scholars such as Ibn Arabi (1165 - 1240), known for its doctrine of the Perfect Man. This philosophy finds a place because of its ability to develop one's potential.

According to him, human beings who do not reach the level of perfection are animals whose birth form only resembles human beings because as animals, they do not have the right to occupy the office of caliph. This is because a perfect human being is a special human being who has a Divine (divine) form. The Perfect Man has the outward aspect of man which refers to the attributes of beings and the inner aspect of man which refers to the attributes of God. Thus, human beings who do not attain perfection in the world in fact do not attain the rank of human beings because they are likened to intelligent animals that do not attain the divine form.

This human relationship with other human beings is like a corpse because it has no strength (Noer, 1995: 134-135).

It is possible books written by scholars of Aceh have spread to the other Malay states during the reign of Sultan Alauddin Mansur Shah with the aim of strengthening understanding of monotheism-Sufism and inspiring the struggle against the invaders. For example, *Al-Muntahi* written by Hamzah Fansuri is in the custody of the Banten government, Sultan Abu Mafakir Mahmud Abdul Kadir who ruled from 1596 to 1651. His lineage is purely pious and very interested in the field of monotheism-Sufism. The book written by Hamzah Fansuri was probably brought in during the reign of his grandfather Maulana Yusuf who ruled from 1570 to 1580 or during the reign of his father, Maulana Muhammad who ruled from 1580 to 1596 (Maftuh, 2015: 87-92).

Enforcement of Islamic Law

Aceh, in the reign of Sultan Alauddin Mansur Shah, has a close relationship with the Sultanate of Pahang and Brunei. Just like the Sultanate of Johor, the Sultanate of Pahang also comes from the Sultanate of Melaka. So Sultan Alauddin Mansur in fact has a family relationship with the two kingdoms as he is also from the Sultanate of Melaka. While the Sultanate of Brunei is a very influential government in the Borneo Islands. The relationship between the three kingdoms became even closer when the daughter of Sultan Muhammad Hasan (1582-1598) from Brunei married Raja Ahmad who was the son of Sultan Abdul Kadir Pahang.

While the nephew of Raja Ahmad named Raja Abdullah (killed in 1614), who was the son of Sultan Abdul Ghafur (killed in 1614) was married to the grandson of Sultan Muzafar Shah Perak, who of course had a close relationship with Sultan Alauddin Mansur Shah who is from Perak. Raja Ahmad is the father-in-law of Sultan Abdullah Ma'ayat Johor. In terms of reign timing, Sultan Hasan Muhammad of Brunei, Sultan Abdul Kadir, and Sultan Alauddin Mansur Shah ruled in the same era (Linehan, 2020: 50).

Perhaps because of the close relationship that the *Hukum Kanun Aceh* (Legal Code of Aceh) underlying constitutional Sultanate of Aceh has been used as

a guide to the Pahang and Brunei to draft a constitution for their country. Sultan Muhammad Hasan of Brunei himself admitted that he had made Hukum Kanun Aceh a guide for drawing up the constitutional principle of Brunei, known as Risalat Al-Marhum fi Adat Al-Marhum (Fakhriati, 2018: 62). In another opinion, the basis of the Brunei constitution is also known as the Brunei Code of Laws or Naskhah Lawas. Sultan Muhammad Hassan then applied the pattern of Aceh administration in his administration, for example by creating the positions of Wazir like in Aceh (Ghani, 2018).

Hukum Kanun in Pahang is said to have been fully used during the reign of Sultan Abdul Ghafur Muhyiddin Shah who ruled from 1592 to 1614. Although this canon law is said to be an extension of the *Hukum Kanun Melaka* but based on the addition of clauses in it it is not impossible that it is also influenced by Hukum Kanun Aceh. As contained in the Hukum Kanun Aceh that said heavy responsibility that must be borne by the Sultan and his nobles, Hukum Kanun Pahang also said the same thing,

Caring for the benefits of the state so that the sultans can take care of all the people and at the same time, the sultan held a magistrate to replace him and not complicate him (Borhan, 2014: 18).

However, it is not impossible, the compilation was done during the time of Sultan Abdul Ghafur's father, Sultan Abdul Kadir Alauddin Shah ibn Almarhum Sultan Zainal Abidin Shah who ruled from 1560 to 1590. The compilation of Hukum Kanun Pahang clearly shows that Islam became the official religion in Pahang and according to Shafi'i fiqh same as practiced in Aceh and Brunei (Suhaini, Karim, A'zmi, Mustafar, and Noh, 2020: 113).

In Aceh constitutional, legal powers held by Kadi Malikul Adil. Customary power was held by Sultan Malikul Adil. The power of kanun is held by the People's Court Council. While the customary power is held by the Sultan. In general, the powers of kings and scholars were not far apart. Thus, Aceh is considered a strong state that upholds the law based on absolute law, but at the same time not punitive. This is because the *syariah* which is based on Islamic laws in fact aims to educate the ummah to follow the principles outlined by the religion for the good of life in

this world and the hereafter. In the constitution, the people are not statues like in the middle of the field. On the other hand, the people are like a sword with nine points. The purpose is for the ruler to be fair when running the government (Kawom, 2009).

Sovereignty

The constitution that exists in a state indicates that the state has legitimate sovereignty, which must be respected by other states or countries. Whether Aceh, Pahang or Brunei, each state is sovereign because each has a constitutional government. Sovereignty is a political and legal concept related to the supreme power in a state. The constitutional principles of a state include a political and legal system shaped by the concept of upheld sovereignty. Sovereignty is also defined as a government that exercises de facto administrative control over a country and it is not subject to other governments in the country (Greenberg, 2012: 2274).

In other words, although Aceh is considered the strongest power at the time, the government must respect the sovereignty of other states including Pahang and Brunei. However, the family relationship that exists between the three states had expressed a strong spirit of cooperation which formed a strong bulwark to prevent these countries invaded by foreign nations, especially European colonialists, who really wanted to invade the states in the Malay world.

Aceh during the reign of Sultan Alauddin Mansur Shah is in the spotlight of the Portuguese people because of its position as the strongest power in Asia. Aceh located on the Sumatra Island is considered to have powers equivalent to England either in terms of wealth or civilization where people speak the language of high civilization (C. R. Boxer, 1969: 424). But more important, as confirmed by the Secretary of the Viceroy of Portuguese in Goa, Jorge de Lamos in a book he wrote in 1585 titled *Cercos de Malacca*, the conquest of Aceh if successful will provide a major victory that could be considered a substitute for the defeat of Christians to Muslims covering the fall of Jerusalem and the rule of the Ottoman Empire (Boxer CR, 1969: 424).

European nations like Portugal from the beginning does not respect the sovereignty of the Malay states including Aceh; and they used the pretext of trade, to spy on opportunities to invade those states. The main reason they came to the archipelago was for religious missions and wealth, namely to avenge their defeat to the Muslims in previous wars and confiscate wealth, especially gold to be brought back to their country. This was stated by Lamos that the conquest of Aceh will bring destruction to their economy but at the same time will give success to the Spanish-Portuguese alliance (C. R. Boxer, 1969: 424).

On that basis, Aceh through a strategy that was perhaps framed by Sultan Alauddin Mansur Shah was trying to preserve the sovereignty of the Malay states including the island of Borneo to prevent unauthorized access by European colonists, especially Portugal and Spain at the time. With Aceh ally of Pahang, the Malay sovereignty is constantly monitored from invasion by the Portuguese who were based in Malacca at that time. Brunei while keeping the sovereignty and interests of the Malays in Borneo, be cautious in maneuvering Spain established in Manila.

The Real Fortress

The great wall which is the stronghold of Aceh as a protector to the Islamic governments in the Malay Archipelago cannot be seen physically; instead, it symbolically refers to the strength of Islam as a constitution and a way of life in society. This strength is generated through two main factors; first, mastery in the field of science and focus is given to an accurate understanding of the creeds-rules of life-morals; which refers to the three main pillars of human beings namely Iman, Islam, and Ihsan.

Mastery in this field of science is related to the second factor; building close ties with Muslims in the Middle East and the Ottoman Turkish Empire. The mastery of knowledge among the Malays has in fact progressed since the development of the intellectual culture that once flourished in Baghdad and Andalusia. For that reason, it can be seen that the character of intellectual development in the Malay world is very strongly influenced by the two centers of

Islamic culture. The main feature meant is the philosophy of knowledge based on the Islamic view of life in all directions (Yaacob, 2007).

The philosophy of knowledge as employed in the writings of the figures of Baghdad and Andalusia tends to be based on the fact of divinity as the basis of life. Thus, the spiritual dimension is strengthened first, so as to be able to increase awareness of responsibility and trust in life. Indirectly, this spiritual dimension has developed the potential of man as a whole, externally and internally. It is this philosophy that developed the Islamic empire a long time ago to become a great power that is feared around the world.

CONCLUSION

Aceh during the reign of Sultan Alauddin Mansur Shah plays a very important role in balancing the wishes of the Western powers to conquer the Malay world in revenge for their defeat in the Muslim-Christian war in Europe even though the incident had occurred several centuries before that. The true purpose of the coming of the Europeans to the Malay world was not because of the trade; but because of Christianisation's mission and reap the wealth of minerals such as gold, attributed to the Prophet Solomon's property, which is said to be found in the Malay world. To defend Islam and the sovereignty of the states in the Malay, Aceh has built alliances with other states such as Pahang and Brunei. The goal of the arrival of the Europeans and the approach used by the Aceh to address the threat of European nations are shown in the table below.

In conclusion, the efforts undertaken by Sultan Alauddin Mansur Shah in his reign are seen to be very effective as the society has not only gained a strong religious understanding but also has a strong spirit to uphold religious order as the Islamic constitution has been upheld in the rule. Through cooperation with regional states, the same practice has also been practiced in their respective states so as to make the sovereignty of each state protected from enemy threats.

Table 1. Western missions were conducted in the East and the role played by Aceh to fortify the West

Mission	Europe	Aceh
Religion	Strive to spread the mission of Christianization, defending the purity and <i>syiar</i> of Islam by upholding the Islamic constitution and adhering to the understanding of monotheism-Sufism firmly	Defending the purity of Islam by upholding the Islamic constitution and adhering to the understanding of monotheism-Sufism firmly
Religious Propagation Efforts	Bringing in monks and building colleges of study	Scholars from Arabia came to Aceh and build a lot of schools
Power Expansion Efforts	Obscuring the locals for trade purposes but eventually fighting the locals and making them slaves	Establish cooperation and fraternal relations of regional states
Power Consolidation Efforts	Build settlements and cities and confiscate indigenous lands	Uphold national sovereignty based on the Islamic constitution

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