



## The Urgency of Knowledge of The History of The Langkat Sultancy Social Revolution for The Youth of Langkat

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Received : June 7, 2022

Accepted : July 23, 2022

Published : July 31, 2022

Citation: Fuadi, A., Sabariah, H., Sufawi, M. (2022). The Urgency of Knowledge of The History of The Langkat Sultancy Social Revolution for The Youth of Langkat. *Ilomata International Journal of Social Science*, 3(3), 360-366.

<https://doi.org/10.52728/ijss.v3i3.508>

**ABSTRACT:** History in the form of material during the Langkat Sultanate with an important instrument in tracing an event and as tangible evidence of the history that occurred. Sultanate of Langkat which was established on 12 Rabiul Awal in 1320 H. Coinciding with June 13, 1902 AD The research technique that the author did was through a historical approach with research methods in the form of heuristics (data collection), criticism (external and internal), interpretation, architectural analysis (morphology, stylistics, technology, environment, cultural acculturation) and historiography (historical writing). The data collection technique that the author uses is through interviews, literature studies and direct observation to the location of the research object. Based on the research that the author did, it was found that the Langkat Sultanate Revolution for young people was more characterized by modernity as evidenced by the more attractive style of Malay dress. Various architectural arts of the Langkat Sultanate and have officially become cultural heritage objects in 2010 with the mosque identity number 01.5.02.05.11.00000.

**Keywords:** Revolution; Langkat Sultanate; Young adult



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## INTRODUCTION

Along with the expansion process carried out by Muslims to all corners of the world, so that the symbols of the Islamic religion began to spread more widely from mainland Europe to mainland Asia, not behind Southeast Asia (Hill, 1963; Rasyidin, 2016). Southeast Asia, especially the Indo-Malay race, are seven of the cultural areas and traces of the Islamic past which consist of areas of Arab culture, Persian Islam, Turkish Islam, African Islam, Indian Subcontinent Islam, Indo-Malay Islam, and lastly is the region. traces of Islam's past in the Western Hemisphere (Burhanudin, 2018; Feener et al., 2021).

Southeast Asia is a very strategic place, this is because this region is a link between the western and eastern worlds (Burhanudin, 2017, 2018). In ancient times, Southeast Asia was a transit point for ancient shipping and trade routes whose glory was famous in the past. In the map of shipping and trade routes, the Southeast Asian region is included in the Silk Road (Ancient Trade Route) in which many traders from China, Arabia, India and even Europe are involved, which makes Southeast Asia very crowded by merchant ships that just stop by. or trade with the

indigenous people in the area. Because of this very strategic location, many large ports (ports) have appeared in this area, such as Bandar Abbas, Malacca, Aceh and so on ([Rafie et al., 2017](#)).

The province of North Sumatra with its various stories and histories in the districts/cities there invites many groups, especially scholars and historical observers to study it. This is an attempt to gather valuable information and lessons for future generations. Information about historical kingdoms in North Sumatra Province is one of the cultural heritages that contains various and abundant inspirations so that its existence needs to be maintained, preserved, and utilized by various groups. Langkat Regency as one of the regencies in North Sumatra has a royal history with a very strong Islamic style<sup>1</sup>, namely the Langkat Sultanate. This sultanate was known to the wider community as a prominent and famous Malay kingdom at that time. Langkat Sultanate ([Arifin, 2009, 2012](#)).

The East Sumatra region has historically attracted many historians in the archipelago and abroad from various scientific aspects, such as history, anthropology, sociology, linguistics, archeology, and philology ([Raswief, 2015](#); [Ratna et al., 2019](#)). Therefore, studying and revealing the dynamics of Islamic socio-religious life during the Langkat Sultanate can bring a very interesting color to the Langkat area itself and the general public. Cultural treasures and historical heritage are used as lessons and a historic foundation for the people of Langkat Regency in particular and for other communities in general in order to build culture and national character based on religious values (read: Islam) in the future ([Dahlan, 2017](#); [Ramadhan, 2019](#)).

Historically, Fachruddin Ray, a historian of Langkat, explained that the name Langkat comes from the name of a tree that resembles a langsat tree. The Langkat tree has fruit that is larger than the langsat fruit but smaller than the duku fruit. It tastes bitter and tart. This tree was once often found on the banks of the Langkat River, namely in the lower reaches of the Batang Serangan River which flows through the city of Tanjung Pura. The name is attached to the term of the Langkat Sultanate ([Abdurrahman, 2018](#); [Azra, 2006](#); [Novianti et al., 2022](#)).

Geographically, the Langkat Sultanate is located in East Sumatra. This sultanate had the most wealth when compared to the sultanate in Deli and the sultanate in Serdang. The wealth of the Langkat Sultanate was very supportive of the development of Islamic religion at that time so that the implementation of Islamic religious education as a means of increasing understanding of Islam and Islamic practice in mosques or other places was very much considered. One manifestation of that attention is the rock from the sultanate for its implementation. Therefore, the Langkat Sultanate became famous as the Malay Kingdom with a strong Islamic pattern. This picture has a significant influence on the development and culture of Islam, especially in the Langkat area ([Lestari, 2017](#); [Nisa, 2018](#); [Yani et al., 2022](#)).

The history of the Sultanate of Langkat in brief since its inception, its heyday until its end, has sultans with the following genealogy: Dewa Sahdan (1500-1580) in Kuta Buluh, Dewa Sakti (1580-1612) and died in the Aceh War, King Abdullah or Marhum Guri (1612-1673), King Kahar (1673-1750) ruled in Kota Dalam Secanggang, Badiulzaman (1750-1814), Kejeruan Tuah Hitam (1814-1823), Raja Ahmad (1824-1870), Sultan Musa (1870-1896) ) in Tanjung Pura, Sultan Abdul Aziz (1896-1926) in Tanjung Pura, Sultan Mahmud (1926-1946) in Binjai ([Basarshah, 2019](#); [Husin, 2017](#); [Windari, 2017](#)).

The identification of the problem focused on the study in question includes at least the following six problem formulations: What is the history of the birth and establishment of the Langkat Sultanate? What were the achievements of the Langkat Sultanate in its heyday? Why and what

were the factors behind the decline of the Langkat Sultanate? How is the development of the Langkat Sultanate in various dimensions? How did the social revolution occur in the Langkat Sultanate? The Sultanate of Langkat is geographically located in the area of East Sumatra. This sultanate had the most wealth when compared to the sultanate in Deli and the sultanate in Serdang. The wealth of the Langkat Sultanate was very supportive of the development of Islamic religion at that time so that the implementation of Islamic religious education as a means of increasing understanding of Islam and Islamic practice in mosques or other places was very much considered. One manifestation of that attention is the rock from the sultanate for its implementation ([Bruinessen, 1996](#); [Fitriani, 2018](#); [Zuhrah, 2016](#)).

Therefore, the Langkat Sultanate became famous as the Malay Kingdom with a strong Islamic pattern. This picture has a significant influence on the development and culture of Islam, especially in the Langkat area. (3) Research Objectives Based on this, this study of the history of the Langkat Sultanate aims to: Knowing the history of the birth and establishment of the Langkat Sultanate; Revealing the achievements of the Langkat Sultanate during its heyday; Knowing the causes and factors of the decline of the Langkat Sultanate; 4) Knowing the development of the Langkat Sultanate in various dimensions; Uncover the events of the social revolution in the Langkat Sultanate.

## **METHOD**

This research is historical research with a social history approach ([Antila, 2013](#); [L'Etang, 2014](#)). The data analysis technique used is historical analysis technique ([Feng et al., 2022](#); [Pocobelli et al., 2022](#)). The procedure followed in this research includes four steps, namely heuristics, source criticism, analysis/interpretation, and historiography ([Kurniawati, 2017](#); [Sayono, 2021](#); [Zuhdi, 2018](#)). Location and Research Subjects of the Sultanate of Langkat and the younger generation of Langkat. Conceptual framework in the application of Islamic law, the Sultanate of Langkat has religious teachers who also serve as advisors to the sultan to be consulted on issues related to Islamic law. In the life system of the Malay community, all of its citizens are bound by the Resam Melayu custom. This custom is largely influenced by Islam. That is, habits that are not in accordance with what is taught or regulated in Islam will gradually be eliminated. So the Resam Melayu custom is the custom and habit of the Malay community that has been Islamized. Here, the role of religious teachers is quite large in internalizing Islamic values to the Langkat community.

Such strong religious dynamics can be seen in the existence of Babussalâm as the center of the activities of the Naqsyabandiyah Order, namely during the reign of Sultan Musa in Tanjung Pura.18 The tarekat center emerged and developed into a religious symbol at that time and even today. The founder of the Naqshbandiyah Order in Langkat was Shaykh Abdul Wahab Rokan. This shaykh was born into a religiously devout family, he recited the Koran in various surau in mainland Riau and went to Mecca to study to continue his studies there for five or six years in the 1860s. Research Procedure Qualitative research researchers also act as a research instrument. In the ongoing process of data collection, researchers are really expected to be able to interact with the object (society) that is the target of research. In the sense of the word, the researcher uses a natural approach and is sensitive to the symptoms that are seen, heard, felt and thought about. The success of research is very dependent on field data, so the determination, accuracy, details, completeness and flexibility of recording the information observed in the field is very important, meaning that inaccurate recording of field data will harm the researchers themselves and will make it difficult for the analysis to draw research conclusions.

This research process is carried out by collecting data repeatedly to the research location through activities of making notes of data and information that are seen, heard and then analyzed. The data and information collected, grouped and analyzed then found the meaning of behavior in the Langkat Sultanate. Observational data collection methods with observation steps that the researcher will do in this study are; Researchers conducted direct observations of physical and social environmental conditions, and saw their relevance to the Langkat Sultanate; Researchers conducted direct observations on the student learning process, in order to find out the relevant learning ethics in the Langkat Sultanate.

Interviews were conducted by interview steps that will be carried out by researchers is to assign to students and teachers the interviews to be conducted. Prepare the subject matter that will be the subject of discussion. Initiates or opens the interview flow. Carry out interview activities. Confirm the results of the interview and end it. Write down the results of the interview into notes. Identify the results of interviews that have been obtained. Documentation on data collection procedures through documentation techniques is with pictures or photos related to research data and things to support the achievement of the objectives of this research. Techniques Data analysis is in accordance with the main purpose of this study, namely to find out, the revolution of the Langkat Sultanate, the data were analyzed by several techniques. The data collected from the research subjects through the data collection instrument was then reduced. Data reduction means selecting, summarizing and focusing data on important things according to the research objectives. The entire data is searched for themes and patterns and discards data that is not important.

After the data is reduced, then the data is presented. The presentation of the data is done in the form of a short description, or a narrative text. The data presented in this series of analyzes are data related to the research questions and research objectives. This is done so that the data presented is focused on data related to research. The next step, the data that has been presented is then searched for its relationship with the research objectives for further data drawn conclusions. It is hoped that the conclusions obtained are new findings that have never existed before.

## **RESULT AND DISCUSSION**

Each region certainly has its own story and history in its journey. Likewise, the historical heritage, of course, has a diversity according to the characteristics of each region. These historical relics certainly have important meaning as evidence of historical events in the past in the area. Like in Ambarawa, this area has historical stories that have played an important role from time to time. A small town with various historical relics, both during the colonial and classical periods, which can be used as potential sources of student learning. Learning resources are everything that is available around the learning environment that serves to help optimize learning outcomes. Optimization of learning outcomes can be seen not only from learning outcomes, but also from the learning process in the form of student interaction with various learning resources that can provide stimulation to learn and accelerate understanding and mastery of the field of knowledge being studied.

Learning resources will be more meaningful for students and teachers if learning resources are organized through a design that allows someone to use them as a learning resource. In this case, learning resources are very important because it supports students not only reading and imagining, but students can also experience the historical events firsthand. So that students can

digest the material provided more easily. With the existence of historical learning resources, it shows authentic evidence and concrete evidence that history is not just nonsense but really events and physical evidence is still around the student environment.

Historical events around students are expected to help understand the forms of past events and the occurrence of a past event. In addition, students are able to describe a historical event. In teaching local history students will get many examples and experiences from various levels of development in their community, including the current situation. In other words, they more easily grasp the concept of time or development which is the key linking the past, present and future. The advantage of teaching using local history compared to conventional history is the ability to bring students into real situations in their environment. From a sociological perspective, it can be said that this will bring students directly about and appreciate their community environment, of which they are only part of it.

## **CONCLUSION**

The peak of the Langkat Sultanate was under the leadership of Sultan Abdul Aziz at the message of his father, Sultan Musa. Established on 12 Rabiul Awal 1320 H coincided with June 13, 1902 AD. At first, the location of the Azizi Mosque was the place where the Suluk house was founded which was often used as a place for learning the Islamic religion of Sultan Musa, the royal family and the surrounding community. Furthermore, on the message of Sultan Musa to his son (Sultan Abdul Aziz), this mosque was established. Prior to the establishment of this mosque, Sultan Abdul Aziz also asked for direction and guidance from his teacher and spiritual advisor, Sheikh Abdul Wahab Rokan. One of the historical heritage buildings of the Langkat Sultanate, the Azizi mosque from the outside looks like a building in India. Introducing history to young people so that young people are indifferent or even destroy this historical heritage. Maintain historical heritage as well as possible, preserve historical objects so that they are not damaged, either by natural or artificial factors, do not scribble on historical heritage objects, participate in maintaining cleanliness and integrity, must obey the rules and regulations that exist in every historical heritage site, must comply with government regulations and applicable regulations, maintaining cleanliness and beauty, protection of historical relics such as historical sites or objects need to be carried out. The government has carried out maintenance and restoration of historical relics. Apart from the government. The thing that the young people of Langkat do in terms of continuing to preserve the Langkat Sultanate is by holding an annual beduk akhbar performance and other Islamic activities which are held enthusiastically.

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