

**POLITICAL BEHAVIOUR OF SULTAN HASANUDDIN
AND SULTAN NUKU:
Islamic Political Perspective**

Irwan Abbas

*Department of Social Sciences Education, Faculty of Teacher Training and Education,
Khairun University, Indonesia
Jl. Raya Gambesi, Kec. Ternate Selatan, Kota Ternate, Maluku Utara
email: irwanabbas@gmail.com*

Darmawijaya

*Department of History, Faculty of Humanities, Khairun University, Indonesia
Jl. Raya Gambesi, Kec. Ternate Selatan, Kota Ternate, Maluku Utara
email: wijayadarma20@yahoo.co.id*

Ajat Sudrajat

*Department Basic Education Faculty of Teacher Training and
Education Open University, Indonesia.
Jl. Pondok Cabe Pamulang
email: ajats@ecampus.ut.ac.id*

Article received August 26th, 2023; Article revised May 03th, 2023; Article approved May 30th, 2023

Abstract

This study aims to elucidate the political conduct of Sultan Hasanuddin and Sultan Nuku. Sultan Hasanuddin was a legitimate political leader who fought with Dutch forces during the mid-17th century. Sultan Nuku, an opposition leader, lacked significant legitimacy and subsequently engaged in conflict with Dutch forces during the late 18th century. The study employs a critical historical method that utilizes an Islamic political concept approach. This method aims to generate a critical historical explanation that promotes a shift from problematic political conduct that conflicts with human values to developmental political conduct based on human values. This study utilizes the Islamic political concept to conclude that Sultan Hasanuddin's political behaviour is noncompliant with the desired Islamic political behaviour, thus, problematic. Islam instructs political leaders to cultivate constructive political conduct when establishing domestic authority. To secure robust support and loyalty for political decisions, an Islamic leader must cultivate three key political behaviours: safeguarding, guiding, and motivating the populace. Sultan Hasanuddin was not responsible. Sultan Hasanuddin's internal political oppression was a vulnerability during the mid-17th century war against the Dutch in South Sulawesi. The study concludes that Sultan Nuku's political conduct aligns with Islamic political norms and is deemed favourable. Sultan Nuku effectively employed political strategies to govern and inspire his subjects. Historical evidence suggests that Islamic political behaviour aided Sultan Nuku in establishing a strong internal force to resist the Dutch. Sultan Nuku's effective political conduct was instrumental in his triumph over the Dutch in the late 18th century in North Maluku.

Keywords: *the Dutch colonial, Islamic perspective, political Behaviour*

INTRODUCTION

The Qur'an uses the term ad-Din to refer to religion. Ad-Din is distinct from the concept of religion as a set of beliefs. Ad-Din aligns with the modern concept of ideology. Ad-Dinul Islam is distinct from ideologies attributed

to Muhammad bin Abdillah as its originator. Islam is a divine ideology intended to guide humanity in managing life on Earth. Ad-Dinul Islam is a universal sacred ideology that can serve as an analytical tool for historical researchers to comprehend past historical realities. Ad-

Dinul Islam is advantageous as a historical analysis tool because it promotes neutrality among historians in comprehending history as a reality. Ad-Dinul Islam guides for historians to produce critical and constructive research outcomes. This research can aid individuals in the present to utilize historical findings as a foundation for constructive and critical change, ultimately leading to a better historical reality in the future. Ad-dinul Islam can serve as an analytical tool to comprehend the internal historical reality of Muslims and the broader human history. Ad-Dinul Islam is a useful analytical tool for comprehending the internal historical reality of Muslims and explaining the fluctuations in their history. Ad-Dinul Islam, as an analytical framework, can facilitate critical and constructive self-evaluation among Muslims, leading to an improved historical reality for the Muslim community.

Islam has served as a resistance ideology in Indonesian history, providing indigenous Indonesians a persistent spirit of resistance against Dutch colonial politics in the Indonesian Archipelago. Historical sources indicate that this was the case between the 16th and 19th centuries. Islam has served as a resistance ideology for natives against Dutch presence for 300 years. This article focuses on the war between Sultan Hasanuddin and Sultan Nuku against the Dutch in Indonesia, which was part of the larger conflict between Muslims and the Dutch in the region. (Darmawijaya, 2006) (Darmawijaya, 2014).

Historical sources indicate that Islam as a political concept effectively guided Umar bin Abdul Aziz in his leadership role, efficiently establishing an ideal state within a brief period of two and a half years. Umar bin Abdul Aziz effectively implemented political

strategies that resulted in the well-being and advancement of his citizens fairly and compassionately (Ash Shallabi, Jakarta, 2010). Historical sources indicate that Islam guided Harun Ar Rasyid to become a science-loving political leader. Harun Ar Rashid established Baghdad as the hub of Islamic civilization with the aid of Islam (As Sirjani, 2009). Allah has revealed that Islam is a comprehensive religion to guide humanity towards a fulfilling life on Earth. It is evident through the Qur'an, hadith, and historical records. Suppose human rationality does not align with Islamic principles. In that case, it may lead to problematic behaviours that can result in disasters and losses for those who do not adhere to Islamic guidelines for managing life on Earth.

Literature Review

This study aims to elucidate the political conduct of Sultan Hasanuddin, who held the position of Sultan of Makassar from 1653 to 1669, and Sultan Nuku, who served as Sultan of Tidore from 1799 to 1805. Behaviour refers to an individual's actions. Values drive behaviour, which is observable and used to assess one's character. The leadership model and style are strongly associated with the leader's behavioural norms. It may influence the conduct of individuals under his leadership. The Handbook of Leadership states that leadership behaviour involves the interaction among group or association members. Leaders are individuals who can exert greater influence on others than others can exert on them, making them agents of change. This study researches books such as Leonard Y. Andaya's "Warisan Arung Palakka: Sejarah Sulawesi Selatan." In the 17th century, the personal backgrounds of Arung Palakkad and Speelman were elucidated. Abd. Razak Daeng Patunru's

book, *Sejarah Gowa*, chronicles the Kingdom of Gowa, the largest kingdom in the eastern part of the archipelago. The book "Massiara Daeng Rapi: Unveiling the History and Culture of South Sulawesi" covers the Sawerigading and Tomanurung eras and the Empire of the Kingdom of Gowa.

Additionally, it provides information on Latenritatta Arung Palakka. Marasabessy's book, titled "Sultan Nuku: Perjuangan Mempertahankan Kedaulatan Kerajaan Tidore 1780-1805," discusses the efforts made by Sultan Nuku to defend the sovereignty of the Tidore Kingdom from 1780 to 1805. The book examines Sultan Nuku's response to the incursion of North Maluku by aggressors. Muridan Widjojo's work, "Pemberontakan Nuku: Persekutuan Lintas Budaya di Maluku Papua Sekitar 1780-1810," explores the cross-cultural alliance during the Nuku rebellion in the Maluku Papua region from 1780-1810. This dissertation examines the enduring struggle of Sultan Nuku. The Unhas Historian book, authored by Edward L. Poelinggomang and Suriadi Mappangara, pertains to the history of South Sulawesi, Volume 1. Additionally, Suriadi Mappangara has written a book on the philosophy of Arung Palakka. The two books elucidate the dynamics and fluctuations of power struggles among the kingdoms in South Sulawesi.

Conceptual Framework

What is the approach of Islamic Political Behaviour as utilized in this study? Islamic Political Behaviour refers to political conduct that adheres to Islamic teachings derived from the Qur'an and Hadith. Islam provides guidance for political leaders to establish a sound political system and foster positive outcomes among their constituents. Allah said in Chapter Ali Imran verse 159.

"It is out of Allah's mercy that you 'O Prophet' have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask Allah's forgiveness for them, and consult with them in 'conducting' matters. Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him." (Ali Imran: 159).

The verse suggests that the fundamental principle of Islamic leadership involves safeguarding, guiding, and inspiring followers. By adhering to this principle, a leader can effectively establish internal cohesion. Internal solidarity is crucial for effective leadership. If a leader behaves in a neglectful, rude, or oppressive manner towards those under their leadership, their leadership practice is likely to fail.

The Surah Ali Imran verse 159 provides a factual example of how the Messenger of Allah implemented the concept of leadership. Rasulullah and his companions engaged in manual labour, such as lifting stones and digging ditches, to fortify their defences and prevent enemy infiltration. Rasulullah exerted himself in manual labour, including lifting stones and digging ditches, resulting in dust accumulation on his entire abdomen.

This study employs Surah Ali Imran 159 as a foundational concept to examine the leadership behaviours of Sultan Hasanuddin and Sultan Nuku. The Quran is considered to be the authentic word of Allah. By adhering to the fundamental principles of leadership as prescribed by Allah, a leader can establish a robust relationship with their followers. Failure to adhere to Surah Ali Imran's verse 159 can result in leadership challenges. Leadership may lead to conflicts and disputes that can undermine their effectiveness.

The Messenger of Allah successfully applies the leadership pattern outlined in surah Ali Imran 159. Historical evidence

confirms the Prophet's successful leadership. Islamic and non-Islamic historians acknowledge the success of Rasulullah's leadership.

RESEARCH METHOD

The study employed the Constructive Critical Historical Method. This method involves four stages of implementation: identifying and gathering sources and then organizing and categorizing them. The sources served as a basis for analysis, where the information is critically interpreted through Islamic politics. It enabled a historical explanation of the political conduct of Sultan Hasanuddin and Sultan Nuku.

Regarding its implementation: Research the leadership styles and strategies of Sultan Hasanuddin and Sultan Nuku. Critically and constructively analyzing the leadership of Sultan Hasanuddin and Sultan Nuku. What were the key leadership qualities and strategies employed by Sultan Hasanuddin and Sultan Nuku? How did their leadership impact the political and social landscape of their respective regions? Can we draw any comparisons or contrasts between their leadership styles? What were their main challenges as leaders, and how did they overcome them? How did their leadership contribute to their historical and cultural legacy? This study aims to analyze the leadership of Sultan Hasanuddin and Sultan Nuku using critical historical knowledge. The goal is to provide a constructive historical explanation of leadership that can be applied in the present and future. The study also makes critical and constructive explanations of the leadership behaviour of these two leaders to encourage the development of constructive leadership behaviour in the present and future (Darmawijaya, 2022: 55-58 and 610-612).

DISCUSSION

Political Behaviour of Sultan Hasanuddin Based on Historical Sources

The Makassar War (1666-1669) was one of the biggest wars faced by the Dutch in Indonesia before they succeeded in becoming the new rulers of Indonesia. The Makassar War was a war between the Makassar Sultanate and the Dutch. Sultan Hasanuddin was the leader of the Makassar Sultanate in the Makassar War (1666-1669).

The departure of Arung Palakka from the ranks of Sultan Hasanuddin before the outbreak of the Makassar War was a factor in the defeat suffered by Sultan Hasanuddin during the conflict that lasted from 1666 to 1669. The case of Arung Palakka leaving Sultan Hasanuddin's ranks is very important to observe academically. Good academic observation of this case will make a very valuable contribution to creating healthy and sustainable regional development political concepts and actions in South Sulawesi after COVID-19.

This observation stems from concern over the defeat of the Sultanate of Gowa in the Makassar War (1666-1669). This study observes that Sultan Hasanuddin had enormous power to fight with the Dutch. In this case, Sultan Hasanuddin failed to manage Arung Palakka and the people of Bone as one of the great powers possessed by the Sultanate of Gowa.

In fact, the Bone people and the Makassar people have similarities in terms of culture and religion. Arung Palakka himself was well educated by Karaeng Pattilangoang. Sultan Hasanuddin's failure to manage this commonality caused Sultan Hasanuddin to lose Arung Palakka and the people of Bone as one of the main sources of strength for the Sultanate of Makassar in the Makassar War. The loss of Arung

Palakka and the people of Bone has become one of the scientific reasons for Sultan Hasanuddin's defeat in the Makassar War (1666-1669).

In February 1660, Sultan Hasanuddin asked Tobala to mobilize the Bone people to strengthen the defence of Makassar, which would face the Dutch Company. Tobala managed to mobilize 1000 Bone people (Andaya, 2006: 61; Darmawijaya, 2006, pp. 139-141). Sultan Hasanuddin also mobilized forces from other Bugis areas. However, they are different in status from Bone. Some of them have the status of allies, and some as subordinates. In the middle of 1660, the Dutch Company sent an expedition to test the strength of Makassar. The Dutch Company succeeded in controlling the Port of Pa'nakukang. In response to this defeat, Sultan Hasanuddin heavily blamed Karaeng Sumanna, the Makassar official responsible for overseeing the Bone troops under the leadership of Tobala Arung Tanette. Sultan Hasanuddin replaced Karaeng Sumanna with Karaeng Karunrung. Sultan Hasanuddin took this decision hoping the Makassar Sultanate would not be humiliated again by the Dutch Company (Andaya, 2006:62).

Karaeng Karunrung was indeed very serious about mobilizing the Bone people. Karaeng Karunrung immediately ordered Tobala Arung Tanette to bring the Bone people to Makassar to assist in defence of Makassar. On the orders of Karaeng Karunrung, Tobala Arung Tanette brought 10,000 Bone people to Makassar. The Bone people, numbering about 10,000, regardless of age, young or old, were all dragged along the undulating terrain and high mountains towards Makassar. Arriving in Makassar, they were divided into groups and worked in shifts based on their respective groups. They were tasked with digging trenches along the defensive

line on the Makassar harbour coast, from the southernmost fort of Barombong to the northernmost fort of Ujung Tanah. The trench was for the defence of Gowa from Dutch attacks if the Dutch landed their soldiers on the ground of the Kingdom of Gowa.

It should be noted that at that time, there were several forts in the Makassar Kingdom, including the fort of Pa'nakukang, a fort located between Sombaopu and Barombong Forts. Meanwhile, between the Fort of Sombaopu and the Fort of Ujung Pandang (Fort Rotterdam), there is the Fort of Mariso. Between the fort of Ujung Pandang and the fort of Tallo is the fort of Ujung Tanah (Mangemba, 1972:40-41). While in Makassar, the rights of the Bone people as the Makassar Sultanate often violated workers, and the suffering of the Bone people increased when the supervisors who supervised them were rude to those working. As a result, many Bone people fell ill and fled because they could no longer endure their suffering as trench workers. In response to this problem, Karaeng Karunrung employed the Bone nobles and his people to achieve the desired target. Arung Palakka was one of the Bone aristocrats sent to supervise the people working on the trench. One day, Arung Palakka witnessed with his own eyes and headed how cruel the foreman was to the Bone people who were working. The foreman caught and beat the Bone man before Arung Palakka (Andaya, 2006: 66; Poelinggomang & Mappangara, 2004:113).

Arung Palakka could not bear to see the suffering experienced by the Bone people working, so Arung Palakka tried to influence and convince Tobala Arung Tanette and other Bone nobles to run away from the job. The work of digging the ditch that separated the Panakkukang fort from

mainland Gowa was carried out by the Bone people. Because the work was too hard for the people of Bone, their displeasure was so great that they immediately stopped working and all intended to run away (Patunru, 1993:38).

At first, Arung Palakka did not feel like a prisoner of war because he was looked after by Mangkubumi from the Kingdom of Gowa, named Karang Patingalloang and studied constitutional science with other Gowa nobles, including Sultan Hasanuddin. However, when he witnessed the suffering of the people of Bone and Soppeng, who were employed as volunteers to dig trenches around Somba Opu Fort, it was not only the people of the two kingdoms who were forced to work, but the nobles of the two kingdoms also worked on the ditch construction, including Arung Palakka. It is an insult; to employ nobles and kings like ordinary people is a *siri'* for the Bugis. Because nobles and kings are considered direct descendants of Tomanurung, they cannot be treated like that under any circumstances. This treatment is *siri'* and the death price of the Bugis people; if the king has been treated like that, then the people must come forward to defend him (Hafid, 2017, pp. 28-29).

It should be noted that Latenritatta To Erung, later known as Arupalakka, was the eldest son of the daughter of the king of Bone XI La Tenriawe. During the time of Sultan Alauddin in power in Gowa, La Tenritatta's father took part in the war against Sultan Alauddin; when the Islamization war broke out in the Bugis land, it was told (Bugis folklore) that La Tenritatta's grandmother and father were put to death by the king of Gowa by pounding them on the ground. Mortar. Because of this, La Tenritatta increasingly harboured a grudge against the Gowa people (Ima Kesuma, 2004, p. 70).

According to a historian from Unhas, Mappangara, the initial idea to escape from the Kingdom of Gowa stems from Tobala's idea. For three years as a *kadhi* and 14 years as a *jnnang*, Tobala carried a very heavy burden. Every time Tobala saw the workers working under very strict supervision and was accompanied by whippings, his mind seemed to be stuck every time regret came over him. Guilt haunts him. Arise in Tobala's mind to end it all. He was trying to develop a strategy to bring this work back to Bone, so he invited him and discussed it with Arung Palakka. The idea of escape was carried out when Gowa was holding preparations for a harvest party in Tallo (Mappangara, 2016, pp. 77-81).

Tobala and Arung Palakka succeeded in influencing and convincing them. After agreeing to run away, they waited for the right time to escape. The long-awaited day has come, namely the post-harvest holiday. On that day, the Makassar people celebrated the harvest day, which was held in the Tallo area. The forepersons and Makassar people, in general, were busy with the crowd held in Tallo. Under these conditions, the Bone people, under the leadership of Arung Palakka and Tobala Arung Tanette, managed to leave Makassar and move on to Bone. It took them four days to reach Bone. They travelled for four days. They were full of exhaustion. After arriving in Bone, with the approval of all parties, a large-scale rebellion plan was drawn up against the Makassar Sultanate about the inhumane treatment of the Makassar Sultanate of the Bone people who were working day and night digging trenches in order to strengthen the Makassar Sultanate's defence against Dutch Company. The rebellion of the Bone people was led directly by Arung Palakka and Tobala Arung Tanette. Arung Palakka

and Tobala Arung Tanette prepared around 11,000 Bugis Bone and Soppeng to fight against the Makassar Sultanate, which had treated the Bone people inhumanely (Andaya, 2006: 66) (Poelinggomang & Mappangara, 2004, p. 113).

After learning of this movement, Sultan Hasanuddin sent troops under the leadership of Karaeng Sumanna to crush it. At first, Arung Palakka and Tobala Arung Tanette managed to stem the Makassar troops under the leadership of Karaeng Sumanna. After the Makassar troops received assistance from Wajo, Arung Palakka and Tobala Arung Tanette suffered defeat. Whitewater Palakka and Tobala Whitewater Tanette made a backward move. Makassar and Wajo troops continued to pursue, and there was another open battle in the North Bone area on October 11, 1660. In this battle, Tobala died at the hands of the Makassar and Wajo troops, while Arung Palakka managed to escape and take refuge in the Maccini mountains. Makassar and Wajo troops continued their pursuit of Arung Palakka, but they lost track. Feeling unsafe hiding in the Bone area because he was always the target of the Makassar troops, Arung Palakka tried to get out of the Bone area. On December 25, 1660, Arung Palakka, accompanied by Arung Bila, Datu Petojjo, and Arung Appanang, along with about 400 followers, made it to Palette Beach. Arung Palakka vowed to continue fighting on this beach to free Bone and Soppeng from Makassar rule. After taking the oath, Arung Palakka sailed with his followers to the Buton region. The Sultan of Buton welcomed the arrival of Arung Palakka and his followers and was willing to give them protection. After hiding in Buton, Arung Palakka partnered with the Dutch Company to free the Bone and Soppeng people from the leadership of Sultan Hasanuddin. History records that after

Arung Palakka allied with the Dutch Company, Makassar as a maritime power was successfully subdued by the Dutch Company in the Makassar War, which took place from 1666-1669 (Andaya, 2006, p. 75) (Poelinggomang & Mappangara, 2004, p. 114).

Analysis of Sultan Hasanuddin's Political Behaviour on the Bone People Based on Islamic Concepts.

Digging trenches was one of the defensive measures for the Sultanate of Makassar in the Makassar War (1666-1669). Sultan Hasanuddin's failure to implement Islamic political behavior was one of the scientific reasons that caused the people of Bone to find it difficult to dig trenches. Supposedly, the heavy feelings experienced by the Bone people can be overcome by Sultan Hasanuddin by managing cultural and religious similarities, then followed by motivation and a good example from Sultan Hasanuddin as a leader. As a comprehensive and authentic religion, Islam has established clear and steadfast principles for a leader. In the event of non-compliance with established guidelines, the leadership may suffer negative consequences, as experienced by Sultan Hasanuddin and the Bone community during his tenure.

Sultan Hasanuddin should have avoided this problem by managing cultural and religious similarities, followed by good directions and examples, in accordance with the concept of Islamic political behavior. If the concept of Islamic political behavior can be managed and developed properly, Sultan Hasanuddin will still receive strong support from the people of Bone. Sultan Hasanuddin will have greater power in the Makassar War (1666-1669). This condition will cause Sultan Hasanuddin to fight with the Dutch

with solid internal powers for a longer time.

This phenomenon is scientific evidence that Islam is a religion that serves as a comprehensive and uncomplicated framework for leading one's life. Non-adherence to the prescribed tenets of Islam may result in complications, irrespective of one's religious affiliation as a Muslim. What is the reason for Islam's comprehensive nature instead of a fragmented one? It is imperative to provide adequate recognition of Islam as a religious belief. It is imperative to comprehend, cultivate, and implement Islam accurately and comprehensively across diverse domains of existence to enable the Islamic faith to effectively facilitate human attainment of felicity, prosperity, and advancement. Sultan Hasanuddin must comprehend this concept.

The concept of one culture and one religion can be used by Sultan Hasanuddin in placing the Dutch as a common enemy. Sultan Hasanuddin's failure to deal with this problem in a healthy and friendly manner caused him to lose a source of strength in dealing with the Dutch. According to Mattulada, Sultan Hasanuddin was initially aware of this problem, but his actions did not receive strong support from Karaeng Karunrung. This condition caused the ability of Sultan Hasanuddin to become weak. This weakness was not overcome by Sultan Hasanuddin so it greatly affected the strength of Sultan Hasanudin in war with the Dutch from 1666-1669. (Mattulada, 1982, p. 68).

This analytical study provides a very important contribution to local political leaders in South Sulawesi in dealing with important political moments. Solving internal problems and conflicts in a healthy and friendly manner greatly assisted local

political leaders in South Sulawesi in maintaining and building solidity. Strong internal solidity built from cultural and religious similarities greatly contributed to developing a healthy and sustainable regional development concept for South Sulawesi.

Sultan Nuku's Political Behaviour Based on Historical Sources

Sultan Nuku is the offspring of Sultan Jamaluddin, who holds the position of Sultan in Tidore. Sultan Nuku engaged in a conflict with the Dutch East India Company due to the latter's imposition of its authority, despite being a guest in a foreign land. Sultan Jamaluddin would likely resist the unilateral desire of the Dutch Company to act as the sole host. The Dutch Company effectively overcame the opposition posed by Sultan Jamaluddin. In 1782, Sultan Jamaluddin was apprehended and subsequently banished to Ceylon, presently known as Sri Lanka. Sultan Jamaluddin passed away while living in a state of exile. Following the successful exile of Sultan Jamaluddin, the Dutch authorities proceeded to appoint Kaicil Gaijira as the new Sultan of Tidore. Sultan Jamaluddin's maternal or paternal uncle is identified as Kail Gaijira. Upon his appointment as the Sultan of Tidore by the Dutch, Kaicil Gaijira was advanced in age and lacked the customary eligibility criteria for assuming the role of the Sultan.

Nonetheless, Kaicil Gaijira was appointed by the Dutch due to their perception that he was a manageable individual. Due to their advanced age, Kaicil Gaijira's tenure as ruler was limited to a few months. The demise of Kaicil Gaijira in April 1780 led to the selection of Patra Alam, the offspring of Kaicil Gaijira, by the Dutch as the successor to the throne of Tidore. The appointment of Kaicil Gaijira and Patra Alam as the Sultan of

Tidore was perceived as a slight towards Nuku; as per traditional norms, Nuku was considered the most deserving candidate to ascend to the throne of Tidore following the apprehension of Sultan Jamaluddin. Based on that premise, Nuku conflicted with the Dutch (Amal, 2007, p. 179). According to Hidayat et al. (2006: 366). According to the records of M. Saleh Putuhena, Sultan Gaizira was the ruler of Tidore in 1780. Following the demise of Sultan Gaizira, the Dutch authorities designated Patra Alam as the successor to the throne of Tidore. Even though Kaicil Nuku and his brother Kamaluddin possessed a stronger claim to the sultanate (Marasabessy, 2002, pp. 57-58) (Widjojo, 2013, p. 80).

Sultan Nuku's leadership style facilitated a cross-cultural movement within the Back of Halmahera island. Following the successful outcome at Gorong Beach. The increasing significance of Sultan Nuku's role in governing Soa-Sio, the capital of the Tidore Sultanate, is noteworthy, given the unilateral control exerted by the Dutch Company over the region. In 1794, Nuku's influence increased significantly due to his acquisition of the new power bestowed upon him by Kaicil Zainal Abidin, his younger brother hailing from Ceylon, Sri Lanka. Kaicil Zainal Abidin successfully repatriated to Maluku after embarking on a British vessel. Upon his arrival in Maluku, Kaicil Zainal Abidin collaborated with Kaicil Abdul Gafar and Kaicil Sifa to assist Sultan Nuku in gaining control over the Tidore Sultanate Palace located in Soa-Sio Tidore. Upon gaining the perceived ability to exert control over the Tidore Sultanate Palace in Soa-Sio Tidore, Sultan Nuku initiated an Open War against the Dutch Company, which had supported Sultan Kamaluddin's reign.

Prior to his assault on Tidore, Nuku endeavoured to engage in political lobbying aimed at enlightening his younger brother, Sultan Kamaluddin, regarding the Dutch's deceptive tactics, as exemplified by Patra Alam's experience. Sultan Nuku authored the present political counsel in Gebe and subsequently dispatched it to Sultan Kamaluddin on the 29th of August in 1795. The correspondence invited Sultan Kamaluddin to collaborate to remove the Dutch presence from the region of Maluku. Nuku requested that Sultan Kamaluddin disclose the strategies of Ternate, which is based in the Netherlands. Nuku expounded that he had collaborated with the British to oust the Dutch from Maluku. Nuku invited his sibling, Sultan Kamaluddin, to co-rule the Tidore Sultanate. Sultan Kamaluddin responded to Nuku's correspondence with a letter that provided counsel to Sultan Nuku. In his response, Sultan Kamaluddin provided counsel to Sultan Nuku, advising him against engaging in disruptive behaviour, such as rioting in the Tidore region, which could cause undue hardship to the British and the populace. Nuku should rejoin Waru, expecting the Dutch to grant him absolution for his transgressions eventually. Upon analyzing Sultan Kamaluddin's response, Nuku's conviction grew stronger that the Sultan had fallen prey to Dutch deceit, resulting in his disregard for the well-being of his people and the autonomy of Tidore as a sovereign sultanate (Marasabessy, 2002, p. 78).

Before executing the assault, Nuku engaged in a political advocacy endeavour by dispatching a missive aimed at his junior sibling, Sultan Kamaluddin. In his correspondence, Nuku implored his younger sibling, Sultan Kamaluddin, to refrain from engaging in civil strife, as it would not yield any advantages for either party involved. The potential advantages

would solely accrue to the Dutch. A civil war would result in the unnecessary shedding of human blood. Based on that premise, Nuku requested his junior sibling, Sultan Kamaluddin, to earnestly consider severing ties with Dutch hegemony. Nuku endeavoured to dissuade his younger sibling, Sultan Kamaluddin, from complying with the Dutch authorities, as he had arranged for a British vessel to be stationed in Maba to liberate Tidore and Ternate from Dutch control. Sultan Kamaluddin ceased perusing the correspondence from his sibling, Nuku. The epistle was expeditiously delivered to the Dutch authorities in Ternate. The Dutch leadership in Ternate accorded due gravity to Nuku's correspondence. Upon receiving the news, the Dutch expeditiously made arrangements to fortify their defences in Ternate and requested the assistance of Sultan Kamaluddin in safeguarding Tidore. The Dutch government dispatched military personnel to Tidore to assist Sultan Kamaluddin. Conversely, the populace increasingly receives reports of the emancipation of Tidore and Ternate from Dutch control, which was spearheaded by Nuku, as per Marasabessy (2002: 80).

On the 10th of April in 1797, the Nuku military assembled a group of 150 kora-kora and 600 soldiers intending to liberate Soa-Sio, the capital of the Tidore Sultanate, from Dutch influence. Nuku directed his military resources towards the islands of Mare and Akelamo, located approximately 12 miles from Soa-Sio in Tidore. Before initiating the liberation movement, Nuku endeavoured to provide a concluding admonition to his junior sibling, Sultan Kamaluddin. Nuku dispatched a messenger by the name of Abdul Jalal. Nuku utilized Abdul Jalal to request that Sultan Kamaluddin relinquish his throne in a dignified manner and

transfer it to Nuku, who is deemed the most deserving heir to the Tidore Sultanate's throne following the apprehension of Sultan Jamaluddin, Nuku's father. Upon Abdul Jalal's departure for Tidore with Nuku's final message, Nuku expeditiously issued directives to all his warlords. The following are Nuku's instructions to his warlord:

1. The Nuku army only fought the Dutch Company and its Ternate allies. The Tidore people were left alone, and neither was the Ternate people who aligned with Nuku;
2. Each troop carries out its duties and reports on the appointed day;
3. Do not kill people who have surrendered, do not burn houses in vain;
4. Loot in the form of weapons, ammunition, and gunpowder must be brought back to headquarters;
5. The captured Dutch Company people should not be killed, but must be brought before Nuku;
6. The liberation of Tidore was determined on Wednesday, 12 April 1797 (Marasabessy, 2002: 82).

By the pre-established strategy, the primary military unit led by Nuku expeditiously advanced towards Tidore to emancipate Soa-Sio, the principal city of the Tidore Sultanate, from the prevailing Dutch hegemony. The left-wing troops monitored the Dutch movements through the encirclement of the Tidore and Maitara islands. On the contrary, the conservative military forces advanced towards Oba to preempt potential assaults from the rear (Marasabessy, 2002, p. 82).

Abdul Jalal, a special envoy of Sultan Nuku, successfully entered Soa-Sio and met with Sultan Kamaluddin a full fifteen hours before the primary troops led

by Nuku in Tidore. Upon receiving Nuku's final message, Abdul Jalal promptly relayed it to Sultan Kamaluddin. However, the Sultan adamantly declined Nuku's entreaty. Sultan Kamaluddin opted to seek refuge in Ternate instead of acquiescing to the requests of his elder sibling, Nuku. On the night of April 11, 1797, Sultan Kamaluddin departed from Soa-Sio, the capital of the Tidore Sultanate, utilizing five kora-kora and accompanied by Dutch special forces. His journey aimed to seek refuge and security from the Dutch as he crossed to Ternate. Upon departing from Soa-Sio, Sultan Kamaluddin ensured to bring a Ceki card, a form of gambling, and his sultanate crown. The duration of his tenure was 14 years, which was widely regarded as an unproductive and insignificant period. Shortly after Sultan Kamaluddin's demise, the primary military force led by Nuku arrived at Soa-Sio. Nuku and his military personnel successfully disembarked onto Soa-Sio amidst a tranquil environment. Nuku and his troops had no evidence of any bloodshed, even if minimal, during the takeover of Soa-Sio, the capital of the Tidore Sultanate. The bobato-bobato and the inhabitants of Tidore warmly welcomed Nuku and his troops. The proceedings transpired in a tranquil manner following the directives and strategies implemented by Nuku. Subsequently, Nuku was appointed as the Sultan of the Tidore Sultanate, encompassing the regions of Papua, Seram, and all the conquered territories, with the honorific title of Paduka Sri Maha Tuan Sultan Said'ul Jihad Muhammad al-Mabus Amiruddin Syah Kaicil Paparangan Jou Barakati, as documented by Amal (2007: 178), Rahman (2006: 1), and Hidayat et al. (2006: 366–367).

Analysis of Sultan Nuku's Political Behaviour on Halmahera People Based on Islamic Concepts.

The aforementioned historical sources indicate that the conduct of Sultan Nuku's leadership adheres to the principles of Islamic Leadership Behaviour. Under Sultan Nuku's leadership, the Halmahera people were effectively safeguarded and guided, resulting in a strong identification with Sultan Nuku's resistance against the Dutch Company. The Halmahera populace was motivated to engage in combat alongside Sultan Nuku to emancipate Soa-Sio, the Tidore Sultanate's capital, from the Dutch Company's unilateral control. Engaging in physical combat can be a challenging and arduous task. Furthermore, the Dutch Company is encountering significant opposition with considerable physical force. The individual has received training in combat techniques across multiple geographic locations.

While the Dutch Company may possess a formidable military force and extensive experience in warfare, Sultan Nuku can foster his resistance through the utilization of Islamic Leadership Behaviour. This approach involves empathizing with the sentiments of those engaged in combat alongside him. Collectively, it is possible to aspire for an improved quality of life. Sultan Nuku employed a language that fostered a sense of unity among the individuals under his governance. Through a gradual and persistent approach, Sultan Nuku's leadership style effectively established a robust movement that eventually confronted the authority of the Dutch Company.

Available historical records show that in 1794, Sultan Nuku was gaining power and preparing to emancipate the Tidore Sultanate from the dominion of the Dutch East India Company. Despite possessing considerable strength, Sultan Nuku remains committed to promoting

unity. A correspondence was dispatched by Sultan Nuku on August 29, 1795, from Gebe in the Halmahera Rear region to his junior sibling, Sultan Kamaluddin. The missive authored by Sultan Nuku endeavours to convey to his sister the significance of effective collaboration in the expulsion of the Dutch East India Company from the region of Maluku. Sultan Nuku remained in constant motion. On April 10, 1797, a contingent of 150 kora-kora and 600 soldiers, known as the Nuku troops, were prepared to launch an operation aimed at liberating Soa-Sio, the capital of the Tidore Sultanate, from the Dutch Company's sphere of influence. Before initiating the liberation movement, Sultan Nuku endeavoured to guide his younger sibling, Sultan Kamaluddin, to collaborate to expel the Dutch East India Company from the Maluku area. Sultan Nuku provided comprehensive instructions to his troops to liberate Soa-Sio from the control of the Dutch Company while guiding his younger brother, who held the position of power. The comprehensive guidelines are presented below:

1. The Nuku army only fought the Dutch Company and its ally Ternate. The Tidore people are not bothered, nor are the Ternate people who are in line with Nuku;
2. Each troop carries out its duties and reports on a predetermined day;
3. Do not kill those who have surrendered, do not burn houses in vain;
4. The booty in the form of weapons, ammunition, and gunpowder must be brought back to the headquarters;
5. The captives of the Dutch Company should not be killed but should be brought before Nuku;
6. Tidore's release is set for Wednesday, April 12, 1797 (Marasabessy, 2002: 82).

The comprehensive directive issued by Sultan Nuku highlights the significant role played by Islamic Leadership Behaviour in the liberation of Soa-Sio, the capital of the Tidore Sultanate, as perceived by the Sultan. According to historical sources, the directives of Sultan Nuku were executed peacefully as per the plan. Following the successful liberation of Soa-Sio, the capital of the Sultanate of Tidore, peacefully, Sultan Nuku proceeded to bestow the honorary title of Paduka Sri Maha Tuan Sultan Said'ul Jihad Muhammad al-Mabus Amiruddin Syah Kaicil Paparangan Jou Barakati, Sultan Tidore, Papua, Seram, and all conquered areas upon the rightful Sultan of the entire territory of the Sultanate of Tidore. This information is supported by sources such as Amal (2007: 178), Rahman (2006: 1), and Hidayat et al. (2006: 366-367).

Following the successful liberation of Soa-Sio, the capital of the Tidore Sultanate, Sultan Nuku consolidated his forces to mount a campaign aimed at freeing the Maluku region from the influence of the Dutch East India Company. According to historical sources, Sultan Nuku expanded his influence into Papua through effective leadership. The accomplishment of Sultan Nuku stands out as a remarkable feat in the annals of the Archipelago's history. According to historical sources on the Archipelago, it has been observed that the natives did not offer any resistance against the Dutch Company, except for Sultan Nuku, who stood up against the Dutch threat. It was under their leadership that the country reached its golden age. Sultan Nuku's ability to consistently exhibit Islamic Leadership Behaviour as his leadership style enables him to accomplish all the objectives mentioned earlier.

Sultan Nuku became ill while returning from a customary visit to his

acquaintances. Upon reaching Soa Sio Tidore, it was observed that the ailment afflicting Sultan Nuku did not indicate amelioration. On Thursday, November 14, 1805, which corresponded to 21 Syahban 1220 Hijriyah, Sultan Nuku passed away at the age of 67 years. The interment of Sultan Nuku was conducted in a sultanate ceremony at Soa Sio Tidore. Following the demise of Sultan Nuku, the North Maluku region gradually succumbed to colonial influence once more, as documented by Hidayat et al. (2006: 367), Amal (2007: 179-180), and Marasabessy (2002: 113).

CLOSING

This study provides evidence to support the notion that Islam is not a subjective and irrational belief system but rather a scientific framework for understanding life. Suppose individuals adopt Islam as a framework for their cognitive and behavioural processes. In that case, they may become proactive agents of history, as demonstrated by Caliph Umar bin Abdul Aziz, who effectively established the Ideal State within a brief period of two and a half years.

This study provides specific evidence regarding the cases of Sultan Hasanuddin and Sultan Nuku. Despite being a Muslim, Sultan Hasanuddin did not implement Islamic Leadership Behaviour in his leadership approach, which resulted in challenges with the Bone community during his reign. Sultan Hasanuddin's inability to effectively resolve the issue ultimately emerged as a primary factor in his defeat in the Makassar War from 1666 to 1669.

Sultan Nuku also did so. Despite not having inherited the throne like Sultan Hasanuddin, Sultan Nuku's ability to exhibit Islamic Leadership Behaviour among his followers proved a significant

asset in mobilizing cross-cultural forces in the Back Halmahera during the war against the Company. As such, Islamic Leadership Behaviour emerged as the primary capital for Sultan Nuku in this endeavour. Dutch. The historical record demonstrates that the Islamic Leadership Behaviour implemented by Sultan Nuku proved effective in facilitating the liberation of Soa-Sio, the capital of the Tidore Sultanate, in the year 1799. The effective implementation of Islamic Leadership Behaviour played a pivotal role in attaining the Tidore Sultanate's golden age under Sultan Nuku's leadership. During the reign of Sultan Nuku, the Tidore Sultanate expanded its territorial boundaries to include the region of Papua. The conduct of Islamic leadership played a pivotal role in facilitating Sultan Nuku's ascent as one of the prominent leaders of the archipelago who effectively safeguarded and advanced the leadership domain, thereby ushering in a period of prosperity despite the looming threat posed by the Dutch Company. Sultan Nuku led the Tidore Sultanate during its prosperous era until his demise due to illness in Soa-Sio, the capital city of the sultanate, in the year 1805.

ACKNOWLEDGEMENT

The author would like to thank the editor of the Al Qalam Journal who has agreed to accept this paper so that it can be published. The authors also thank all parties who have helped provide references to strengthen the results of this study. Of course, this article was published with the help of various parties. Finally, I hope this article can be useful for readers, and the writer is ready to accept suggestions and criticism as well as constructive input for improvement in writing the next manuscript. There is no ivory that is not cracked.

REFERENCES

- Amal, Adnan, 2007. *Kepulauan Rempah-Rempah Perjalanan Sejarah Maluku Utara 1250-1950*, Makassar: Gora Pustaka
- Andaya, Leonard Y. 2006. *Warisan Arung Palakka: Sejarah Sulawesi Selatan Abad ke-17*. Makassar: Innawa
- As Sirjani, Raghieb. 2009. *Sumbangan Peradaban Islam pada Dunia*. Jakarta: Al Kautsar
- Brown, Alison. 2009. *Sejarah Renaisans Eropa*. Bantul: Kreasi Wacana
- Cummings, William. 2015. *Penciptaan Sejarah Makassar di Awal Era Modern*. Yogyakarta: Ombak
- Daeng Patunru, Abd. Razak. 1993. *Sejarah Gowa*. Makassar: Yayasan Kebudayaan Sulawesi Selatan
- Daeng Rapi, A. Massiara. 1988. *Menyingkap Tabir Sejarah dan Budaya di Sulawesi Selatan*. Jakarta: Yayasan Bhinneka Tunggal Ika
- Darmawijaya & Irwan Abbas, 2016. "Perilaku Mulia Sultan Tidore Zainal Abidin Syah dalam Berjuang dan Mempertahankan Keutuhan NKRI dari Strategi Pecah Belah Belanda Setelah Indonesia Merdeka", dalam *Proceeding Developing Education Based on Natonalism Values*. Banjarmasin: FKIP Unlam.
- Darmawijaya, 2006. "Islam dan Kolonialisme di Indonesia", dalam *Jurnal Tekstual* Fakultas Sastra dan Budaya Universitas Khairun Ternate Vol. 3, No.5. Ternate: Fakultas Sastra dan Budaya Universitas Khairun
- Darmawijaya, 2011. "Asal-usul Sekulerisme di Indonesia: Sebuah Analisis Berdasarkan Teori Diffusi Kebudayaan", dalam *Jurnal Pendidikan dan Humaniora* Forum Komunikasi Ilmiah Dosen FKIP Universitas Jember & Lembaga Pusat Pengkajian Pendidikan Sosial dan Ekonomi (LP3SE), Volume 29 No. 1 April . Jember: FKIP
- Darmawijaya, 2014. *Sejarah Perkembangan Islam di Indonesia Sebelum Era Kemerdekaan (Akhir Abad ke-7 s.d. 1945)*, Yogyakarta: Kalika Utama
- Darmawijaya dan Keluarga. 2022. *Panduan TMT (Tindakan Kesehatan Spritual Terpadu) bagi Negara Modern dalam Mengatasi Stres, Depresi, COVID-19 dan Perang Dunia III*. Ternate: LSIPI.
- Hafid, Rosdiana, 2017. "Peperangan Arung Palakka Pasca Perjanjian Bongaya", dalam *Empat Peristiwa Sejarah Penting di Sulawesi Selatan*. Makassar: Kementerian Pendidikan dan Kebudayaan Balai Pelestarian Nilai Budaya Makassar dengan Penerbit Arus Timur
- Hidayat, Komaruddin dkk., 2006. *Menjadi Indonesia, 13 Abad Eksistensi Islam di Bumi Nusantara*. Bandung: Mizan
- Ima Kesuma, Andi. 2004. *Migrasi dan Orang Bugis*. Yogyakarta: Ombak
- Katoppo, E., 1980. *Nuku Sultan Saidul Jihad Muhammad El Mabus Amiruddin Syah Kaicil Paparangan Sultan Tidore Riwayat Perjuangan Kemerdekaan Indonesia di Maluku Utara 1780-1805*. Jakarta: Penerbit Sinar Harapan
- Kotambunan, Hamid. 2004. *Perjuangan Rakyat Maluku Utara Membebaskan Diri dari Kolonilisme*. Jakarta: PT. Gamalama Media
- Lestahulu, Maryam, 1988. *Sejarah Perlawanan Masyarakat Islam terhadap Imperialisme di Daerah Maluku*. Bandung: PT Al Ma'arif
- L. Poelinggomang, Edward dan Suriadi Mappangara. 2004. *Sejarah Sulawesi Selatan Jilid 1*, Makassar: Balitbangda Sulawesi Selatan.
- L. Poelinggomang, Edward. 2016. *Makassar Abad XIX Studi tentang Kebijakan Perdagangan Maritim*. Jakarta: Kepustakaan Populer Gramedia
- Mangemba, H.D. 1972. "Kota Makassar dalam Lintasan Sejarah", *Majalah*

- Universitas Hasanuddin Tahun IV-XIII*. Makassar: Universitas Hasanuddin
- Mappangara, Suriadi. 2006. *Glosarium Sulawesi Selatan dan Barat*. Makassar: Balai Kajian Sejarah dan Nilai Tradisional
- Mappangara, Suriadi. 2016. *Filosofi Arung Palakka*. Makassar: Laboratorium Sejarah dan Budaya Universita Hasanuddin Makassar
- Marasabessy, Bunyamin. 2002. *Sultan Nuku: Perjuangan Mempertahankan Kedaulatan Kerajaan Tidore 1780-1805*. Jakarta: Abdi Karyatama
- Mattulada, 1982. *Menyusuri Jejak Kehadiran Makassar dalam Sejarah*. Ujung Pandang: Bhakti Baru- Berita Utama
- Maxwell, John C. 2016. *The Leadership Handbook*. Jakarta: Menuju Insan Cemerlang
- Muhammad Ash Shallabi, Ali. 2010. *Umar bin Abdul Aziz; Khalifah Pembaharu dari Bani Umayyah*. Jakarta: Al Kautsar
- Nasution, Harun, dkk. 2002. *Ensiklopedi Islam Indonesia*. Jakarta: Djambatan
- Nursheha Dzulhadi, Qosim. 2013. *Membongkar Kedok Liberalisme di Indonesia*. Jakarta: Cakrawala Publishing
- Pelras, Christian. 2006. *Manusia Bugis*. Jakarta: Nalar
- Rahman, Maswin M, 2006. *Mengenal Kesultanan Tidore*. Tidore: Lembaga Kesenian Keraton Limau Duko Kesultanan Tidore
- Sholihan, 2008. *Modernitas, Postmodernitas & Agama*. Semarang: Walisongo Press
- Suminto, Aqib. 1986. *Politik Islam Hindia Belanda*. Jakarta: LP3ES
- Tol, Roger, 1993, *Sinrilikna Kappalak Tallumbatua*. Jakarta: Yayasan Obor Indonesia
- Widjojo, Muridan. 2013. *Pemberontakan Nuku: Persekutuan Lintas Budaya di Maluku Papua Sekitar 1780-1810*. Jakarta: Komunitas Bambu