



**Authority of Sultan Makmun al Rasyid Perkasa Alamsyah in Building
Islamic Institutions in the Deli Sultanate**

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Abstract

This research delves into the examination of the authority exercised by Sultan Ma'mun Al-Rasyid Perkasa Alamsyah in the establishment of Islamic institutions within the historical context of the Deli Sultanate spanning from 1817 to 1924. Employing a qualitative descriptive approach rooted in the study of history and civilization, this study sheds light on the notable achievements of Sultan Ma'mun Al-Rasyid in the realm of Islamic institutional development. Notable outcomes of this research include the enduring legacy of the Great Mosque of Al-Mashu'n and various other mosques that continue to thrive today. Furthermore, it highlights the Sultan's commitment to the implementation of Sharia policies within his domain, alongside his unwavering support for the clergy and mufti, thereby underscoring the pivotal role played by his authority in nurturing Islamic institutions during this period. This study illuminates the significant contributions of Sultan Ma'mun Al-Rasyid in shaping the religious and cultural landscape of the Deli Sultanate and underscores the lasting impact of his reign on Islamic institutions in the region.

Keywords: Authority, Islamic Institutions, Ma'mun Al-Rasyid, The Sultanate of Deli.

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Introduction

Islam is the only religion of civilization. This itself has been recognized by Saumel P. Huntington in his book *The Clash of Civilization*. As a religion that has civilization, Islam has been recorded in world history making a major contribution to the functioning of the concept of governance for the world. Islamic law has become the main source of law for the majority of the Indonesian population¹. Hundreds of years have played a good role in science, technology (in its time), and government, Islam is so well established in managing every Caliph who led in his time to be able to form a great civilization. The concept of civilization must be affiliated with goodness and obedience to Allah SWT. A caliph is required to be able to be fair and of course be able to build and spread Islam for a better civilization.

A caliph or leader² in Islam is really required to be fair and always prioritize the development of Islam above anything else. Because the concept of rahmatan lil alamin in Islam is the only thing that can make this world peaceful and peaceful. Because the concept of rahmatan lil alamin in Islam is the only thing that can make this world peaceful and peaceful because the meaning of rahmatan lil alamin is to stipulate that Islam is a religion and a syari'at that full of affection, love, brotherhood and peace³.

Civilization is in direct contact with history. In its history, Islam was able to develop throughout the world in various ways. Islam also developed in the plains of Asia, especially Southeast Asia or what is called the Archipelago, so that various Islamic kingdoms were established in this Archipelago. During the 13th century Islam entered Sumatra, especially in East Sumatra, several Malay Islamic kingdoms were established, one of

¹ Ainun Najib, "Dialektika Politik Hukum Islam Dalam Pembangunan Sistem Hukum Nasional," *Hukmy: Jurnal Hukum* 1, no. 1 (April 30, 2021): 109–31, <https://doi.org/10.35316/hukmy.2021.v1i1.109-131>.

² "Pengembangan Profesionalisme Guru Madrasah Dengan Penguatan Konsep Khalifah," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 4, no. 1 (January 2020): 46–47; *Konsep Khilafah Dalam Pandangan Taqiyuddin An-Nabhani Dan Abdurrahman Wahid* (Lampung, 2020).

³ Muhammad Khairan Arif, "Islam Rahmatan Lil Alamin From Social And Cultural Perspective," *Al-Risalah* 12, no. 2 (June 11, 2021): 169–86, <https://doi.org/10.34005/alrisalah.v12i2.1376>.

which was the Deli Kingdom which still exists today.

The Sultanate of Deli was founded by Raja Bergharar Panatian in 1632. The sultanate was originally part of the Aru Kingdom, but later separated and became an independent entity under the rule of successive sultans. The Sultanate of Deli grew rapidly in the 19th century, especially after the signing of the Treaty of Sumatra with the Netherlands in 1871 which granted autonomy to the sultanate in return for payment of tribute and recognition of Dutch sovereignty. When the Sultanate of Deli was founded, its people were dominated by Malays. The main activities of the community at that time included trade, agriculture, plantations, and crafts. The social system of society is based on a class structure consisting of aristocrats, merchants, farmers and commoners. The Islamic religion plays a central role in people's daily lives, and many aspects of life follow Islamic norms and values.

The establishment of Islamic institutions in the Sultanate of Deli played an important role in building and maintaining Islamic identity and Malay culture. Some of these institutions include mosques, madrasas, and science councils. The mosques in this area are not only places of worship, but also centers of religious education, social activities, and centers for spreading knowledge. Madrasas in the Sultanate of Deli have an important role in religious and scientific education. They provide formal education for the community, help strengthen understanding of the Islamic religion, and also develop literacy. Meanwhile, science assemblies are discussion and learning forums that help deepen understanding of religion and discuss social and political issues within the framework of Islamic teachings. The interesting thing about the development of Islam in the Malay Islamic empire is that the Sultan was able to develop Islam at the time when Dutch colonialism colonized Indonesian lands. Sultan Makmun Al-Rashid Mighty Alamsyah was one of the Sultans in the Malay kingdom who had a great influence on the development of Islam in Medan⁴.

⁴ F Luthfiah, "Pola Pengembangan Islam Datuk Mad Yudha (Datuk Sri Diraja) Dalam Mengembangkan Islam Di Kerajaan Lima Laras Kab. Batu Bara," *Jurnal Theosofi Dan Peradaban Islam* 3, no. 2 (2021): 263.

History illustrates that the brilliance of Sultan Makmun Al-Rashid in developing Islam in the city of Medan was the construction of the Raya al-Mashun Mosque in his time which became one of the icons of the city of Medan today besides the magnificent palace he also built, namely the Maimun Palace. Sultan Makmun Alrasyid Perkasa Alamsyah developed the area the Deli sultanate by building the Maimun Palace in 1888. The Maimun palace building has an eclectic architectural style, exhibits a mixture of various influences on the constituent elements the building. Malay traditional influence is seen in the elements of the mobile verandah, which is characteristic of tropical architecture. Moorish architectural influences are visible in the arches on the walls⁵.

As Sultan, of course Makmun Al-Rashid had a strong influence in strengthening the foundations of Islam for the Malay community in Medan. In daily life, the sultan not only functions as head of government, but also as head of Islamic religious affairs and at the same time as head of Malay customs. To carry out his duties, the sultan was assisted by treasurers, syahbandar (trade) and the other aides. Sultan Ma'mun Al-Rashid Perkasa faced obstacles in building Islamic institutions under Dutch colonial influence. Although constrained by resources, he managed to strengthen the Islamic religion and local identity. The establishment of madrasas and religious institutions increased education and literacy in the region. His efforts also helped consolidate his rule and left a cultural legacy that can still be felt today.

There are many things that must be highlighted from the sultan, but the interesting thing is how the role of the sultan in managing institutions in his Sultanate. How did he place the clergy, ministers, arrange holidays, which was inseparable from the Islamic institutional system, such as mosques, administration, and their relationship with the Dutch government at that time for the development of Islam in his empire . Although Sultan Makmun Al-Rasyid is described as only focusing on the fields of economy

⁵ R Sitorus, I Fitri, and S Indira, "Istana Maimun: Sebuah Monumen Kejayaan Industri Perkebunan Di Tanah Deli," *Pusaka Industri Perkebunan Indonesia*, 2020.

and politics, as the sultan of Malay Islam at that time, of course he played a role in developing Islam. Because a glorious Islamic society can not be separated from the influence of its leaders.

Max Weber argued that authority is legitimate power. Max Weber also argued about legal-rational authority, traditional authority, and charismatic authority⁶. Authority is not offensive or divisive⁷ Authority or in general terms referred to as authority or legalized power, is meant a right that has been established in the social order to establish policies, make decisions on important issues and to resolve conflicts.

According to Henry Pratt Fairchild, as quoted from the book *Leaders and Leadership* by Kartini Kartono⁸, states that a leader in a broad sense is someone who leads by initiating social behavior by managing, directing, organizing or controlling the efforts/efforts of others through prestige, power or position. Meanwhile, leadership according to Ordway Tead⁹ emphasized that leadership is an activity of influencing people to work together in order to achieve the goals they want. And Stogdill¹⁰ argues that leadership is a process or act of influencing the activities of an organized group in its efforts to set goals and at the same time achieve these goals.

Delight in excessive formality. Demand high and rigid discipline from subordinates. Difficult to accept criticism from his subordinates. Enjoys ceremonies for various circumstances, paternalistic Leadership Style¹¹. The characteristics of the paternalistic style are: Considering his subordinates as immature human beings. Be too protective (overly protective). Rarely gives

⁶ Mojtaba Mahdavi, *Charismatic Authority in a Hybrid State* (Britania Raya: Taylor and francis group, 2020).

⁷ David Watts, "By What Authority?," *The Battle Creek Bulletin* 10, no. 14 (2020).

⁸ A Sundari, A Rozi, and A Syaikhudin, *Kepemimpinan* (Lamongan: Academia Publication, 2022).

⁹ Nina Wahyuning Tyas and Abu Talkah, "Analisis Kepemimpinan Dan Disiplin Terhadap Kinerja Pegawai Di Kecamatan Tembelang," *Otonomi* 22, no. 1 (April 28, 2022): 172, <https://doi.org/10.32503/otonomi.v22i1.2437>.

¹⁰ Sodiah Setiawan, "Kepemimpinan Kepala Sekolah," *Aktualita: Jurnal Penelitian Sosial Keagamaan* 11, no. 1 (2021): 36.

¹¹ Meltem Saygili, Özlem Özer, and Pınar Öke Karakaya, "Paternalistic Leadership, Ethical Climate and Performance in Health Staff," *Hospital Topics* 98, no. 1 (January 2, 2020): 26–35, <https://doi.org/10.1080/00185868.2020.1726848>.

opportunity to subordinates to take initiative and make decisions. Rarely gives his subordinates the opportunity to develop their fantasy creativity. Often inquisitive.

In Islam, there is no division of leadership types as in conventional leadership. However, Islam determines the character of a leader according to the teachings of the Qur'an and hadith. Leadership in Islam ¹² as an informal form of leadership is a leader who is appointed not based on official appointments. Due to the diversity of the ummah on this earth, Islam divides the attitude of leadership as follows including: First, attitudes towards Islamic groups . Second, the attitude of fellow Muslims. Third, attitude as the leader of the nation.

A leader in Islam can be called a caliph, imamate, umara' or sultan. Citing Imam Al-Ghazali's view, that Al-Ghazali supports the motto which states that the head of state or sultan is the shadow of Allah on His earth¹³. Therefore, the people are obliged to follow and obey it, not to oppose it. The word caliph, in the Qur'an has been mentioned 127 times¹⁴. The word caliph and other forms used in the Qur'an have several meanings and purposes. First, humans are one of God's creatures. He was given the task by God to prosper God's earth. In this prosperity, humans are asked to carry out God's laws. However, in carrying out this task, humans often cause damage and bloodshed. Second, all human beings who are made by God as rulers of the earth are given the ability to process them and carry out laws according to the limits set by God. Third, people who have power, both in a political and other sense as a form of grace from God must be used to mobilize all natural resources for human welfare. Fourt , Allah, as the only God, has made human beings, from one generation of people to the next generation of

¹² M Al-Hafizd et al., "Kategori Kepemimpinan Dalam Islam," *Jurnal Edukasi NonFormal* 1, no. 1 (2020): 171–89.

¹³ T Rambe and S Mayasari, "Pemikiran Politik Sunni Sebagai Alat Legitimasi Kekuasaan," *Medan Agama* 11, no. 1 (2020).

¹⁴ Nikmatul Musayadah, Devy Habibi Muhammad, and Ari Susandi, "Konsep Khalifatullah Terhadap Pengembangan Kepemimpinan Pendidikan Islam Persfektif M. Quraish Shihab Dan Al-Gazali," *Edumaspul: Jurnal Pendidikan* 5, no. 2 (October 3, 2021): 489–97, <https://doi.org/10.33487/edumaspul.v5i2.2134>.

people, alternately to test which of these people is the best in works and deeds in the management of His earth. Fifth, the believers will be given power by Allah if they are truly obedient and do many good deeds.

Institutions have 3 meanings, namely institutions (norms or rules), institutions (places or containers) and associations (associations or organizations). So that the Institution is a container or place that contains a collection of people who have rules or norms to achieve the same goal. Then for a more specific discussion about Islamic institutions, that the notion of Islamic institutions is a system of norms based on Islamic teachings, which are deliberately held to meet the very diverse needs of Muslims following the times. These needs include family needs, educational needs, legal needs, economic, political, social and cultural needs.

The function of the Islamic institution must of course be supervised by a leader in Islam. Institutions in Islam can be classified as educational, judicial or legal, economic, political and other institutions. A caliph or sultan is responsible for supervising or playing a role in reviving these institutions as important elements for his Islamic-based government.

History of the Sultanate of Deli

East Coast of North Sumatra in the 15th and 16th centuries there were three major Islamic sultanates, namely¹⁵ : Langkat, Deli and Serdang which were in the area of the former Aru Kingdom in the previous period. This sultanate was an important Islamic kingdom in Sumatra. In the 16th and 17th centuries, Aru became a bone of contention between Aceh and Johor. The Kingdom of Aru was in Deli Tua, founded in the 16th century. After 1612, this kingdom was better known as the Deli Kingdom. Then Serdang broke away from the Sultanate of Deli in 1720.

In these Malay sultanates, Islam became the main guideline and philosophy. Books such as *Bustanussalatin* and *Sulalatussalatin* became the main guidelines for the government of the Islamic sultanates from the 13th

¹⁵ A Fernando, A Pratama, and O Mukhlisin, "Peranan Pantun Dalam Pendidikan Islam Pada Masyarakat Desa Klambir V," *Kitabah: Jurnal Pendidikan Sosial Humaniora* 1, no. 1 (2023): 55.

century to the early 20th century. Various state books and laws were produced by the Islamic sultanates in the archipelago. Likewise, great literary works were produced at this time.

Then show up dark ages in Malay culture, namely with the arrival of colonizers, especially from Europe to initially control the spice trade, then land, agriculture, and finally accompanied by colonization through the power of sea and land armies. Eventually, one by one, the Islamic kingdoms in the archipelago became an arena for power struggles among these colonialists. The Deli Kingdom existed from the first half of the 17th century¹⁶, until the middle of the century 20th, when joining the Republic of Indonesia. Now it still exists as a sultanate, but only to the extent that the Sultan is a customary holder. Over a long period of time, the Kingdom of Deli experienced its ups and downs. Twice, Deli was under the conquest of Aceh. The territory of the Deli Kingdom included the present-day city of Medan, Langkat, Suka Rompin, and several other small states around the eastern coast of the island of Sumatra.

The Sultanate of Deli has an official name, namely the Kingdom of Al-Mu'tashim Billah Deli¹⁷. Since its inception, it has become a thriving and advanced trade center in the Malacca Straits region. Because of its fame as a Malay political force, the area of East Sumatra itself is called the Deli region, which includes all Malay areas and native ethnicities in this region. The term Deli includes cultural and social meanings.

Sultan Makmun Al-Rasyid Paku Alamsyah was born on Monday 13 Zulkaidah 1271, coinciding with 1853 AD. Sultan Makmun Al-Rashid was crowned at a young age, he ruled the kingdom from 1873 to 1924 AD. He moved the center of the kingdom to Medan City and founded the Maimun Palace on August 26, 1888 which was inaugurated on May 18, 1891 AD.

¹⁶ Abdul Nasution et al., "Kontribusi Sultan Ma'moen Al-Rasyid Perkasa Alamsyah Dalam Mengembangkan Ajaran Agama Islam Di Sumatera Utara," *Jurnal Inspirasi Pendidikan (ALFIHRIS)* 1, no. 1 (2023): 113.

¹⁷ F Syauqii, N Yasmin, and J Naldo, "Kontestasi Politik Antara Kesultanan Deli Dan Serdang Di Sumatera Timur, 1800-1865," *Warisan: Journal of History and Cultural Heritage* 2, no. 3 (2021): 90.

Apart from the Maimun Palace, during his reign he also founded the Al-Mashun Grand Mosque which was founded in 1907 and inaugurated on Friday, September 10, 1909. Sultan Makmun Al-Rasyid Paku Alamsyah was one of the sultans of the Malay Kingdom who had a major influence on the development of Islam in Medan¹⁸.

Methods

The research methodology is descriptive qualitative with an approach to historical and civilizational studies¹⁹, literature and argumentative studies cited from the results of interviews and documentation studies. The secondary data sources²⁰ in this study are in the form of books and texts that corroborate the results of this study. Analysis technique that will be used is historical analysis technique.

From the explanation above, the researcher here will explain the data analysis used, namely: first the researcher has chosen the topic to be studied, after that the researcher will collect the sources that have been obtained, both oral sources, written sources, object sources and others, then the researcher will carry out source verification, which is to criticize the source, and also test the validity of the source. Then after that the researcher will make an interpretation or interpretation, because historical research cannot be separated from interpretation to draw conclusions from the data that has been obtained. Then the final stage of this research is the writing of research results that have been tested for validity and interpretation has also been carried out, this is where the results of this research will be concluded.

Results and Discussion

The initial analysis of this study needs to be known so that there are no misunderstandings in the context of subsequent research results. The

¹⁸ Abdul Nasution et al., "Peran Sultan Mahmud Al-Rasyid Perkasa Alamsyah pada Kesultanan Deli: Tahun 1858-1873," *YASIN: Jurnal Pendidikan Dan Sosial Budaya* 3, no. 1 (2023): 31.

¹⁹ M Ramdhan, *Metode Penelitian* (Surabaya: Cipta Media Nusantara, 2021).

²⁰ N Sutrisni, "Dampak Pandemi Covid-19 Terhadap Bisnis Penjualan Berbasis Online Di Bali," *Jurnal Ilmiah Akuntansi Dan Bisnis* 5, no. 2 (2020): 104.

initial analysis of this study will explain the reasons why researchers only take manuscript studies in research, before the researchers themselves will carry out the analysis, direct arguments from historians who are at the Maimun Palace are needed, namely the location that should be the object of research for the researchers themselves. This is the opinion of historians when the researchers conducted the initial *grand tour* for this study.

Interview with Mr. Mohar. There were arguments from royal relatives that the administration of Sultan Makmun was damaged due to the social revolution because they (the family) were divided, and there was a palace that was burned down on Jalan Puri, and also the archives of the Sultan of Deli (Makmun Al-Rasyid) were lost. because it was a political period, the situation at that time was really chaotic. Records on the history of the Sultan of Deli are in the Netherlands at the Museum in Leiden. This happened because at that time the Dutch still controlled Indonesia and they brought important data about the Kingdom of Deli at that time.

Profile of Sultan Makmun Al-Rasyid Perkasa Alamsyah in Malay Data Sources

The profile of Sultan Makmun Al-Rasyid Perkasa Alamsyah²¹ has indeed been explained before, but it would be more authentic if the profile of the Sultan was explained with valid data from Malay data sources themselves. This is a little profile of Sultan Makmun Al-Rasyid Perkasa Alamsyah taken from Malay data.

During the coronation ceremony (Sultan Makmun Al-Rasyid Perkasa Alamsyah) there was a bit of a misunderstanding. Schadee writes, that the Sultan of Siak wanted Mamun Al-Rashid's addition, as was customary in the past, when he had to ask permission from the Sultan of Siak. It is from the hands of the Sultan of Siak that he will receive a royal stamp. However, Resident Netscher denied this on the grounds that the situation had changed (even though the legal basis for the Dutch controlling areas in East Sumatra was because these areas were said to be Siak conquest

²¹ Abdul Nasution et al., "Peran Kesultanan Deli Dalam pengembangan Islam Di Medan," *YASIN: Jurnal Pendidikan Dan Sosial Budaya* 3, no. 1 (2023): 58.

areas). So the presence of Sultan Siak in the enumeration was mostly just a witness. The Dutch Resident and the Sultan of Deli worshiped the Sultan of Siak who was present there only to pay homage to the Sultan who had a higher rank.

From the explanation above, it is strongly suspected that at that time, because Sultan Makmun Al-Rasyid Perkasa Alamsyah was still young, the leadership was represented by Raja Muda Sulaiman and T. Sulong Laut. And at the time of his coronation, the Sultan, the Kingdom of Siak²² who felt he had the power, Sultan Siak wanted his coronation to return according to the previous custom, that is, he had to ask permission from the Sultan of Siak and the royal seal would only be given through the Sultan of Siak. But the Dutch representative (Resident Netscher) disagreed and argued that things had changed. So the royal stamping and sealing was given by the Dutch. So after Sultan Makmun was declared king, the Sultan began to play his role to lead the city of Medan at that time, which at that time Indonesia was still colonized by the Dutch. And the Sultan was more known to be happy to cooperate with the Dutch in managing his leadership than moving alone in leading the Malay people of Medan city at that time.

Leadership of Sultan Makmun Al-Rashid Perkasa Alamsyah

Highlighting the leadership of Sultan Makmun Al-Rasyid Perkasa Alamsyah was inseparable from his authority as government leader at that time for the Malay community. Seeing the condition of Medan City which was still controlled by the Dutch at that time, the Sultan had to also adopt leadership patterns that required him to cooperate very closely in his era. The pattern of cooperation in the Sultan's administration with the Netherlands can be described as follows:

Judging from historical facts, Sultan Makmun was closer to the Dutch government, which at that time controlled various systems in this country. But there are things that need to be highlighted, with this closeness the Sultan was able to build the Great Al-Mahsun Mosque, establish the City

²² M Wahyuni, B Agustono, and Warjio, "Siak Masa Revolusi (1945-1949)," *Yupa: Historical Studies Journal* 4, no. 1 (2020): 41.

of Maksun, establish the Maimun Palace, also establish Gemeente, which is a place of density and others. Therefore, it is necessary to study what kind of leadership was carried out by the Sultan so that he was able to win the heart of the Netherlands at that time to smooth out all his interests.

Sultan Al-Rasyid Perkasa Alamsyah as King in Malay or Medan lands did very good leadership for development in the city of Medan. There is another form of the Sultan's policy regarding determining plantation rights for the community. The Sultan's policy will be spelled out through the Sultan's Grant, which was written by the Sultan himself.

Grant Sultan²³ is a letter written directly by the Sultan to provide regulations regarding plantations or land. The media used by the Sultan is paper, and this paper becomes the Sultan's policy in writing which is agreed upon by the community. It can be studied that there is a pattern of communication²⁴ that occurs from the writings of the Sultan, because this is the direct writing and policy of the sultan, this communication uses mass media which is called mass communication²⁵. The Sultan's grant can be seen by people dealing with land in the Sultan's power and it is his policy that the people must do it.

Regarding the Sultan's leadership²⁶, it is clear that the Sultan was very wise in writing down the Sultan's grant for land (plantation) issues. This leadership is in the field of development for the community. For the benefit of the people who will manage a land, legality is regulated legally by the Sultan so that there is no confusion in regulating land issues. One of the biggest Islamic heritages built by the Sultan is the Al-Mashun Grand Mosque²⁷ which is still standing strong and has become one of the icons in

²³ Arda Narusi, "Kajian Yuridis Kewajiban Perpajakan Terhadap Peralihan Hak Atas Tanah Berdasarkan Hibah Di Kabupaten Klaten" (2021).

²⁴ Chatia Hastasari, Benni Setiawan, and Suranto Aw, "Students' Communication Patterns of Islamic Boarding Schools: The Case of Students in Muallimin Muhammadiyah Yogyakarta," *Heliyon* 8, no. 1 (January 2022): 2, <https://doi.org/10.1016/j.heliyon.2022.e08824>.

²⁵ Mark Deuze, "The Role Of Media And Mass Communication Theory In The Global Pandemic," *Journal: Communication Today*, no. 2 (2020).

²⁶ Nasution et al., "Peran Sultan Mahmud Al-Rasyid Perkasa Alamsyah pada Kesultanan Deli: Tahun 1858-1873."

²⁷ N Izza, "Kombinasi Ragam Budaya Pada Elemen Pembentuk Ruang Masjid Raya

the city of Medan to this day.

At the discretion of the Sultan, a Gemeente was established to run all the administration of the city of Medan. With this Sultan's policy, since then the city administration of Medan has been governed by this system called Gemeente²⁸. Gemeente is also called a place of density for government. And even wiser, the Sultan gave up hundreds of meters of his land to be handed over to this Gemeente to be controlled and that is until now.

In 1916 there was a Sultan's policy regarding population in the city of Medan. The policy is: There is a change in residence status. If previously Indonesians from outside the area (immigrants) had not been accepted as Swapraja subjects (royal people) if they had not lived at least 8 years in a village or had been married for 5 years in that village with a Swapraja woman and had a house there, now it is enough original conditions are taken they just stayed in the autonomous region. Thus, the number of people the kingdom increased and the provision of Tanah Balapan from tobacco plantations had to be even greater.

From all that has been explained regarding the Sultan's leadership or policies, the researcher can draw conclusions or the results of the analysis with the existing interpretations. Whereas the Sultan's leadership type is *Center of Kingdom* (centered on the kingdom), namely the Sultan only gives a lot of policies and cooperates with Dutch authorities to decide on a policy for the community. In this case there are two views that researchers get in the results of this analysis, that:

The Sultan wanted to advance his people with policies that were for the people, such as policies regarding land and population, also as the Sultan of the Muslim community, the Sultan built the Great Al-Mashun Mosque and financed the clergy in carrying out religious activities in the mosque. This was all done by the Sultan without touching the people directly, the Sultan's policies were *personal* between himself and royal officials. Very few people can vote in the Kingdom of Deli.

Al-Mashun Medan" (Repositori Institusi Universitas Sumatera Utara, 2021).

²⁸ M Ichsan, "Modernisasi Orang Melayu Di Kota Medan, 1891-1946," *JASMERAH: Journal of Education and Historical Studies* 2, no. 1 (2020): 39.

That on the negative side of the Sultan, too much to follow any policies that have been made by the Netherlands and the Sultan is too close to the Netherlands. Indeed, at that time the Dutch dominated the royal system, not only the Kingdom of Deli, but all the kingdoms that existed in Indonesia at that time. However, Sultan Makmun was indeed known to be very close to the Dutch, even though with that closeness it was easier for the Sultan to carry out all of his policies. Including the ease with which the Sultan built the Al-Mashun Grand Mosque, which turned out to be an architect from Europe. Even so, this attitude still subjected the Sultan to the politics of turning one against the other by the Dutch against the Sultan and the Datuks until the outbreak of the Sunggal War ²⁹.

Therefore, in the leadership of Sultan Makmun, he has made many successes, both those that are still visible today or in the form of policies that cannot be seen anymore. These successes must be seen whether they show a policy to develop Muslims or not.

Success Sultan Makmun Al-Rasyid Perkasa Alamsyah in building Islamic institutions in the Kingdom of Deli

The story of the city of Medan is inseparable from the two icons in the city of Medan, namely the Al-Mashun Grand Mosque and also the Maimun Palace which is located on Jalan Brigjend Katamso today. And these two icons are inseparable from one figure who has contributed greatly in building these two *iconic buildings*, namely Sultan Makmun Al-Rasyid Perkasa Alamsyah. Those are just two forms of the Sultan's success in building Islamic civilization in the city of Medan. From what has actually been described what were the successes of the Sultan during his leadership, the researcher will explain.

²⁹ Syaiful Anwar, "Deli Dan Sumatera Timur Dalam Pusaran Politik Kawasan Kolonial Belanda," *MUKADIMAH: Jurnal Pendidikan, Sejarah, Dan Ilmu-Ilmu Sosial* 6, no. 2 (October 20, 2022): 472–73, <https://doi.org/10.30743/mkd.v6i2.6075>.

Development of Islamic Institutions

Palace of Maimun (1891)

Maimun Palace³⁰ has an area of 2,772 m² and 30 rooms. Maimun Palace consists of 2 floors and has 3 parts, namely the main building, the left wing building and the right wing building. The palace building faces north and on the front side there is the Al-Mashun Mosque building or better known as the Great Mosque of Medan. Maimun Palace is a tourist destination not only because of its old age, but also its unique interior design, combining elements of Malay cultural heritage, with Islamic, Spanish, Indian and Italian styles. This palace became the center of the Sultan's kingdom, and became the place where the Sultan managed his government.

Al-Mashun Great Mosque (1906)

One of the mosques that has become the *icon* of Medan City is the Raya Al-Mashun Mosque³¹. Sultan Makmun Al-Rasyid Perkasa Alamsyah as the leader of the Sultanate of Deli started building the Al-Mashun Grand Mosque on August 21, 1906 (1 Rajab 1324 H). The entire development was completed on September 10, 1909 (25 Sha'ban 1329 H) and it was used as well, which was marked by the implementation of the first Friday prayer at this mosque. The entire construction cost 1 million guilders. At first the mosque was designed by the Dutch architect Van Erp who also designed the Maimun palace, but later the process was carried out by JA Tingdeman.

The Sultan deliberately built this royal mosque in a grand way, because according to his principle it is more important than the splendor of his own palace, the Maimun Palace. The funding for the construction of this mosque was borne by the Sultan himself, but it is said that Tjong A Fie, a Medan city figure of Chinese ethnicity who was a contemporary of Sultan Makmun Al-Rasyid, contributed to funding the construction of this mosque.

³⁰ N Nursyamsi, "Structural Analysis of Maimun Palace Against Earthquake," *International Journal of Advanced Research in Engineering Innovation* 4, no. 1 (2022): 57–65.

³¹ H Hasibuan, "The 2D Geometry Concepts at Al-Mashun Great Mosque: An Ethnomathematics Exploration," *Edumatika: Jurnal Riset Pendidikan Matematika* 5, no. 1 (2022): 46–58.

Mosque is the center of religious activities carried out by the Kingdom of Deli. Al-Mashun Grand Mosque is a picture of the glory of the Sultan of Deli during the time of Sultan Makmun Al-Rasyid Perkasa Alamsyah. This mosque is still standing strong in the city of Medan and has become one of the *icons* of the city of Medan.

Al-Osmani Mosque in Labuhan Deli

Before moving his center of power to Medan, the Sultan also paid attention to other mosques. In 1870, Sultan Makmun Al-Rasyid Perkasa Alamsyah carried out a large-scale restoration of the Al Osmani Mosque building in Labuhan Deli, as a form of his love for the mosque left by his father³². All of this was done for the sake of Malay Muslims at that time. Since the Sultan carried out a major restoration of the mosque, this mosque has become more beautiful and to this day the restoration can be seen. This mosque is the most beautiful mosque in Labuhan Deli, and until now this mosque still has a very large congregation.

Crooked Alley Old Mosque

Then there is one of the mosques that was also a concern of Sultan Makmun Al-Rasyid Perkasa Alamsyah, namely the Old Gang Bengkok Mosque³³. Previously it was explained that there was a Chinese merchant who was very close to Sultan Makmun, namely Tjong A Fie. The communication that existed between the Sultan and Tjong A Fie was very good, this is where it will be related to the construction of the Old Gang Bengkok Mosque.

The Old Gang Bengkok Mosque was estimated to have been established in 1874, built on waqf land from Haji Muhammad Ali, better known as Datuk Kesawan and all construction costs were borne by Tjong A

³² S Maritza et al., "Sejarah Dan Perkembangan Masjid Al-Osmani Medan Labuhan," *Kompetensi* 14, no. 2 (2021): 131–38.

³³ A Nasution et al., "Masjid Bengkok: Kajian Sejarah Sosial Dan Kontribusi Terhadap Masyarakat Di Kota Medan," *Maktabatun; Jurnal Perpustakaan Dan Informasi* 2, no. 1 (2022).

Fie (1860-1921 AD), a Chinese merchant from mainland China who later migrated to the city of Medan in the early 19th century. It is said that this was done by Tjong A Fie³⁴ as a form of respect for Malay Muslims. The mosque was built with a strong touch of Chinese and Malay cultural acculturation in a unique mosque form which is the second oldest mosque in the city of Medan. Built 20 years after the Al-Osmani Mosque (1854 AD) in Labuhan Deli and Al-Mashun Great Mosque.

The interpersonal relationship that existed between Tjong A Fie and the Sultan³⁵ made a policy that benefited the Muslims at that time. Tjong A Fie paid great attention to Malay Muslims at that time, so he played a role in the construction of the Old Gang Bengkok Mosque and the Al-Mashun Grand Mosque. Interpersonal communication patterns occur between the two of them.

The Role of the Sultan in Islamic Institutions and Governance

The role of the Sultan towards Ulama or Mufti

Sultan Makmun also paid great attention to the ulema or mufti³⁶ because in fact the Deli Kingdom wanted to provide policies regarding religion, then it was the muftis who provided the policies. The famous mufti during the time of Sultan Makmun Al-Rasyid Perkasa Alamsyah was Syekh Hasan Ma'shum, a major scholar during the time of Sultan Makmun. He was appointed by Sultan Makmun Al-Rasyid Perkasa Alamsyah as mufti of the Kingdom of Deli after returning from Mecca (the year of his inauguration was not found by researchers).

Also establishing the city of Maksum certainly requires good communication between the Sultan and the people and the Dutch who held the government at that time. Then, the Sultan's communication with the

³⁴ F Guci, "Kontribusi Tjong A Fie Terhadap Perkembangan Politik Dan Ekonomi Di Kota Medan" (Repository UIN Sumatera Utara, 2021).

³⁵ Pin Pin, *Peranan Keluarga Tjong Yong Hian Terhadap Pembangunan Indonesia* (Malang: Literasi Nusantara, 2020).

³⁶ Radinal Mukhtar Harahap, "Hukum Islam Masa Kesultanan Deli;," *Jurisprudensi: Jurnal Ilmu Syariah, Perundang-Undangan, Dan Ekonomi Islam* 12, no. 1 (July 11, 2020): 5–6, <https://doi.org/10.32505/jurisprudensi.v12i1.1535>.

ulema or mufti, such as the appointment of Syekh Hasan Ma'shum as the grand imam of the Al-Mashun Grand Mosque, of course there is good communication carried out by the Sultan. His concern can also be seen in his policy of carrying out a large-scale restoration of the Al-Osmani mosque which is located in Labuhan Deli, before he moved his center of power to Medan. Then the form of the Sultan's attention to the development of Islam is to respect the clergy or mufti.

This can be seen how the Sultan appointed and paid the mufti Sheikh Hasan Ma'shum as the high priest of the empire. Then in the Al-Mashun Raya Mosque, Malay Muslim services are always held and Islamic studies are also carried out, such as recitations. Then the Sultan also paid attention to the mosque built by the Malays and Tjong A Fie, namely the Old Gang Bangkok Mosque, it was the Sultan who laid the first stone for the mosque. The mosque also still exists today.

Religious Courts During the Sultan's Period.

For Deli Malays who are Muslims, the Sultan is not only the head of government and head of adat, but also the leader of the Islamic religion, Ulil Amri, or his frequent nickname is Kalifatullah³⁷. In matters of the Islamic religion, the Sultan was accompanied by the most prominent scholar in his kingdom, who is often referred to by the name of the royal Kadhi or Mufti. According to Jhon Anderson, if the sultan dies and there is no replacement yet, Tuan Haji Cut and Kadhi will take over all the functions of the kingdom.

At that time there were 5 clerics in Deli namely Kadhi as the head, followed by the Imam, Khalif, Bilal and the head of the mosque. They carry out matters related to religion, marriage, death and others. They live off donations from the community, especially rice donations. There are mosques in every village of Deli. The people of Deli at that time, according to Anderson's report, were religious people.

³⁷ A Sihombing, "Injauan Fiqh Siyasaah Tentang Partisipasi Politik Masyarakat Dalam Pemilihan Walikota Dan Wakil Walikota Medan Tahun 2020 Pada Masa Pandemi Covid-19 (Studi Kasus Kec. Medan Maimun)." (Universitas Islam Negeri Sumatera Utara Medan, 2021).

If someone in the village wants to obtain a decision of a religious nature, he meets the Imam of the mosque there, who gives instructions and if he is not satisfied, this matter is submitted through the Regional Head to the Sultan, who, if deemed necessary, submits it to the Royal Mufti. Here the Mufti was the Sultan's adviser in the field of religion, so a letter was sent to him whose answers were read out in the meeting of the Density. So Kadhi and Mufti only act as advisers to the Sultan and the Density.

Established a Gemeente (Governing Body)

One of the Sultan's successes was establishing Gemeente³⁸ and handing over governance affairs to Gemeente. Gemeente can also be called a place of density or a governing body. As already explained, the Sultan handed over hundreds of thousands of meters of his land to be controlled by that government agency (Gemeente) until now. This is a great service for the Sultan, willing to grant hundreds of meters of land to be handed over to the Gemeente, so that the government system runs well. Previously the Medan area was Swapraja (Kingdom People) then became Kotapraja (City People).

From the explanation above, it can be seen that the success achieved by Sultan Makmun Al-Rashid. Not only that, the Sultan also succeeded in making Medan City a magnificent city with the developments he was carrying out. Also the Sultan managed Maksun City very well and has become a tourist city to this day. In addition, the Sultan's attention to Islam was also very great, as evidenced by the Sultan's previous statement that he preferred to build the Great Al-Mashun Mosque, which was more magnificent than his own palace. Also previously the Sultan allowed the construction of the Old Gang Bengkok Mosque which was initiated by Tjong A Fie.

Regarding the death of the Sultan, Tengku Fachruddin explained how the explanation for the death of the Sultan was. That was the last history of Sultan Makmun Al-Rasyid Perkasa Alamsyah, with his wisdom and

³⁸ Ichsan, "Modernisasi Orang Melayu Di Kota Medan, 1891-1946."

extraordinary concern for Muslims at his funeral, thousands of people came to see the Sultan's funeral. The Sultan died at the age of 72, and succeeded in making the city of Medan a big city and also succeeded in building a large Islamic civilization with the construction of mosques that he did, especially the Great Al-Mashun Mosque which is the icon of Medan City today.

Conclusion

From the various explanations that have been conveyed by the researcher on the research results and also the theories put forward, it is necessary to have an analysis or interpretation of what is explained, which the researcher summarizes in a conclusion. The conclusions from this study are: The Sultan's leadership can be seen here as a wise leader. As the first Malay leader in Medan City, Sultan Makmun Al-Rashid managed to use his influence in building his government. As the Malay Sultan who was represented as the leader of the Muslim community, the Sultan opened himself up to work with the Dutch at that time. His great influence in the Malay Sultanate made him choose to be a sultan who was inclusive of the Dutch colonialists at that time, until he succeeded in building various Islamic institutions in the city of Medan.

The sultan's successes in building Islamic institutions can be seen from his attention to development for the greatness of Malay Muslims, such as the Al-Mashun Grand Mosque, the Maimun Palace, the massive restoration of the Osmani Mosque, then also the establishment of the Old Gang Bengkok Mosque. In addition, he also pays great attention to the mufti because the mufti is the fatwa giver in Islamic matters. Then the establishment of *Gemeente* (Government Agency). And also in terms of Islamic Shari'a the Sultan appoints five clerics to decide cases in religious matters.

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