

THE HARU KINGDOM IN SUMATRA CROSSES THE AGES

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Abstract

Through this paper, the authors examine the history of the existence of the Haru Kingdom on the east coast of northern Sumatra. This paper sketches the approach of history, using literary methods, source criticism, qualitative, and analytical descriptive. The theory used is change and continuity. This Haru Kingdom existed around the 13th to 16th centuries. Its territory covers the east coast of North Sumatra (now). This type of kingdom is Islam, but with a society that still shares animism. From those centuries we find historical records of the upheavals and wars in this kingdom. In addition, Aceh and Riau also include its influence in this Haru Kingdom.

Keywords: Haru Kingdom, history Islam, animism, influence.

Introduction

The sultanates in East Sumatra or now called the east coast of North Sumatra, are the sultanate which is the result of the historical continuity of the Haru Kingdom that existed in the 13th century. This Haru Kingdom has a sociohistorical relationship with various kingdoms in the archipelago, such as Lamri (Lamuri), Melaka, Samudera, Majapahit, Pagarrayung, Jambi, and others.

The Deli Sultanate is also the result of the political continuity of the Haru Kingdom. The Malay sultanate is Islamic and has a cultural relationship with the ethnicities in it, especially Karo. As is well known, the Deli Malay society is also open to accept other ethnic groups to become Malay. They have the concept of ethnic fusion in three social categories, called: (1) *Melayu asli* (indigenous Malay), who are in the principles descendant derived from Malay clans or faction; (2) *Melayu semenda*, another ethnic Malay family that is socially mating with ethnic Malay and settled in Malay area and then using Malay culture; and (3) *Melayu seresam*, this is a someone that migrated and settled in the Malay cultural area, then entered as a Malay and practiced Malay culture.

In fact, within Deli Sultanate, the community consists of Malay, Karo, Simalungun, Aceh, Jawa, Mandailing-Angkola, and others. Among these tribes, initially self-destructive, and seen as a Malay. But after 1946, when the political power of the Malay sultanate was degraded, some of these tribes again searched for the second identity, from which tribe it originated. There is also a common polarization, they use duality. This has become a distinct exotic within the context of Malay identity in the region of North Sumatra.

Such concepts and applications are at least traceable to history from the time of the Haru Kingdom which emerged as a respected political force in the 13th century. This kingdom is enough to provide cultural identity to the Malay Sultanate in East Sumatra. Of course to the ideas and practices of the sultanate, including the Deli Sultanate. Thus it is important to know from the historical dimension of the existence and the sociopolitical type of the Haru Kingdom.

The existence of the Haru Kingdom

The kingdom of Aru or Haru is a kingdom that once stood on the east coast of North Sumatra now. The name of this kingdom has been mentioned in the book of Pararaton (1336) in the Javanese text (known as the Palapa Oath) which reads as follows.

*Sira Gajah Mada pepatih
amungkubumi tan ayun amukti palapa,
sira Gajah Mada: Lamun huwus kalah
Nusantara ingsun amukti palapa,*

*lamun kalah ring Gurun, ring Seram,
Tañjungpura, ring Haru, ring Pahang,
Dompu, ring Bali, Sunda, Palembang,
Tumasik, samana ingsun amukti
palapa* (Mangkudimedja 1979:23).

When translated into Indonesian and English has the following meanings.

*[Beliau, Gajah Mada sebagai patih
Amangkubumi tidak ingin melepaskan
puasa, Gajah Mada berkata bahwa*

bila telah mengalahkan (menguasai) Nusantara, saya (baru akan) melepaskan puasa, bila telah mengalahkan Gurun, Seram, Tanjung Pura, Haru, Pahang, Dompu, Bali, Sunda, Palembang, Tumasik, demikianlah saya (baru akan) melepaskan puasa.]

[Gajah Mada as a patriarch of Amangkubumi does not want to let go of fasting, Gajah Mada said that if I have defeated the Nusantara, I will release the fast when defeating Desert, Seram, Tanjung Pura, Haru, Pahang, Dompu, Bali, Sunda, Palembang, Tumasik, so I (will be) to break the fast].

On the contrary it is not recorded anymore in *Kakawin Nagarakretagama* (1365) as a subordinate country as written in poems 13 paragraphs 1 and 2 (www.historynote.wordpress.com). On the other hand, in *Suma Oriental* (Armando Corteso, 1944) it is mentioned that this kingdom is a powerful kingdom as the Largest Ruler on the island of Sumatra which has a vast territory and has a harbor crowded by foreign ships. In his report, Tomé Pires also describes the magnificence of the Royal Aru ship fleets capable of controlling the traffic of ships passing through the Straits of Melaka at that time.

In *Sulalatus Salatin* Haru is referred to as a kingdom of equal magnitude with Melaka and Pasai. Archaeological relics associated with the Haru Kingdom have been found in Kota China and Kota Rintang (http://id.wikipedia.org/wiki/Kerajaan_Aru). In Malay sources such as Malay History and Saga Raja Pasai, Haru who has this Islamic civilization as follows. The entourage of Ismail's skipper and Fakir Muhammad early Islamized Fansur (Barus now). Further Islami Lamiri (Lamuri and Ramni). After that to Haru. Eventually they converted the Raja Samudera Pasai named Red Meru, and traded the name of this king to be Sultan Malikussaleh (Luckman Sinar, 1991: 4). It is estimated that the events of some of the kingdoms in Sumatra, occurred in the middle of the 13th century. The reason historically, Marco Polo, a famous Venetian

voyager in history, met with Malikussaleh in 1292 when he visited Pasai. Another historical fact that reinforces this situation is the tomb of Sultan Malikussaleh in 1297, which is still found in Pasai.

The Karonese people say that Aru is Haru from Karo. Therefore, Aru society is a Karo society founded by klen Kembaren. In Pembaka Kembaren (1927), the term called Kembaren comes from Pagaruyung in Tanah Minangkabau. This Karo man, according to *Inside Sumatera Magazine* (November 2008), does not want to be likened to the current Karo clan, called Karo-Karo (not original). Karo-Karo people, such as Tarigan, Sembiring, Perangin-angin, Sitepu, and Ginting, just descended to the Deli at the beginning of the 17th century.¹

A number of other historical sources also mention that the Kingdom of Aru is a very large Malay kingdom in his day. Daniel Perret in the book *Colonialism and Ethnicity* (2010), which refers to Djajadiningrat in the book *Atjehsch-Nederlandsch Woordenboek* (1934), says that in Aceh, the word *haro* or *karu* means a turbulent and violent atmosphere in a region. Thus, this term indicates that Haru is a politically and socially volatile region.

By region, the power of Aru Kingdom is quite wide. It stretches from the Tamiang River, present Aceh, to the Rokan River, Riau today. Clearly, it covers along the coast of East Sumatra. Its position overlooking the Strait of Melaka makes this kingdom play an important role in

¹Ethnic Karo is culturally divided into two parts namely *Karo Gugung* (Karo Mountains) and *Karo Jahe* (Karo Coastal). The Karo Gugung people settled in Bukit Barisan and its surrounding areas which are now located in Karo District, while Karo Jahe is mostly located in Langkat Regency, in the coastal area of East Sumatera Utara. The Karo Gugung ethnic group is considered to have little acculturation with outside cultures, compared to Karo Jahe which has more adaptation and acculturation with East Sumatra's Malay culture, in Langkat part of them is called Mekarlang (Melayu Karo Langkat). Today, in the context of Unitary State of the Republic of Indonesia (NKRI) many ethnic Karo migrate to various regions in the archipelago, such as in Medan, Pekanbaru, Batam, Jakarta, Bandung, and others. That unites these Karo people is both cultural and religious. Among the Indonesian officials who are ethnic Karo is quite famous is Tihfatul Sembiring, M.S. Kaban, and others.

maritime commerce and activities in Southeast Asia. Melaka Strait is a very active marine trade route in such a long period, starting from the early centuries AD to the 19th century.

The Situation of the 13th and 14th Century

Islam entered the kingdom of Haru at least in the 13th century. Probably Haru first converted to Islam compared to Pasai, as Sulalatus Salatin mentioned and confirmed by Tome Pires. While the inhabitants are not all Muslims, as in the Afonso d'Albuquerque notes (*Commentarios*, 1511, Chapter XVIII) it is stated that the rulers of small kingdoms in northern Sumatra and the Sultan of Melaka used to have cannibals as executioners of a land called Haru. Also in the note of Mendes Pinto (1539), the existence of the Aru community on the north-eastern coast of Sumatra and visiting its Muslim king, some twenty years earlier, Duarte Barbosa had already recorded the kingdom of Aru which was then occupied by pagan cannibalists (Armando Cortesão, 1944). But there is no statement of cannibalism in the Chinese sources of the day (Perret, 2010). There are indications that Haru's indigenous people belonged to the Karo tribe, such as the names of the Haru authorities in Sulalatus Salatin containing Karo names and merga.

According to McKinnon and Luckman Sinar (1974) in this period until the invasion of Srivijaya in 1275, the Chinese City, located between the Deli River and the Chinese Buluh River, was the commercial city of the Haru Kingdom. During the South Sung Dynasty in Mainland China, between the 13th and 15th centuries. The Chinese ships directly trade with the conquered countries of Sriwijaya, as well as historical evidence with the excavation of artifacts in the City of China.

From historical sources in China has also been found about the existence of the Haru Kingdom. A history writer Fei Sin stated that in 1436, Haru, which lies in front of Pulau Sembilan, is strategically located with a good wind to navigate by a sailing ship. This area of Melaka can be reached by shipping for three days and three nights. Haru has crops of copra, banana, and various forest products. These merchandise is exchanged for silk, ceramics, beads, and others carried by foreign merchants. Fei Sin's

explanation is corroborated by the Ming Dynasty Chronicle, which states that during the reign of Emperor Yung Lo, the king of Haru Kingdom named Sultan Husin sent his mission of political cooperation to China (see Luckman Sinar, 1991: 5).

Although the existence of the Aru Kingdom in detail has not been fully revealed, Luckman Sinar in *Sari Sejarah Serdang* (The General History of Serdang Sultanate) (first edition, 1971) notes that the name Aru first appeared in 1282 in the Chinese record during Kublai Khan's reign. According to Perret, Aru's name reappeared in 1413 in a Chinese record with the name A-lu as an incense generator. In 1436, another Chinese source again mentioned that A-lu had rice, camphor, spices, and Chinese traders already trading in gold, silver and iron, ceramic and copper objects at Tan-Chiang (Tamiang).

From the historical evidence according to Luckman Sinar (1991: 6) it is appropriate if the city of China or Labuhan Deli is expected to be the city of the Kingdom until the end of the 13th century. But then the city was destroyed, possibly because of Majapahit Majapahit raid in 1350, or also the eruption of Mount Sibayak to destroy this city, and dump it with volcanic ash

The Situation of the 15th Century

In 1412 China's Islamic Laksmana led a political mission to the archipelago including Haru, he was Mahmud Cheng Ho. According to him the successor of Sultan Husin was his son Tuanku Alamsyah, who later sent his mission to China in the years 1419, 1421, and 1423. In 1431 Cheng Ho returned to visit Haru to bring offerings to the Chinese Emperor. But after that there is no longer any mission from the Chinese Empire to the Kingdom of Haru.

The occurrence of assault and occupation of the Kingdom of Haru by the Majapahit Kingdom is also found in the oral tradition of the Deli Malay society. In Hulu Sungai Ular, there are villages with Javanese flora. In addition, the name Timbun Bone also according to folklore shows the location of bulging bones of Majapahit troops poisoned by Malay girls in the region (Luckman Sinar, 1991: 6).

In the fifteenth century the Haru Kingdom was one of the greatest kingdoms in the archipelago. This kingdom can be synonymous with the Sultanate of Melaka and Samudera Pasai. This is consistent with that described in Malay History in Chapter 13, that all letters coming from King Haru and Pasai are to be accepted in Melaka with full state ceremonies. It means using all the greatness of the Sultanate of Melaka. Each of the kings in the three kingdoms called *adinda* (little brother) each other to him

Perret mentions that in terms of trading places, Aru is a country equivalent to the Kingdom of Melaka under the leadership of the Sultan Mansyur Shah who ruled from 1456 until 1477. In the early 15th century, Aru and China also called ever visited each other. Its strategic position makes the Aru Kingdom to become a political stage of trade for other countries.

In the 15th century the Ming Dynasty mentioned that Su-lu-tang Husin, the ruler of Haru, sent tribute to China in 1411. A year later Haru was visited by Admiral Cheng Ho's fleet. In 1431 Cheng Ho again sent a gift to King Haru, but at that time Haru no longer paid tribute to China. At this time Haru became the rival of the Melaka Sultanate as a maritime force in the Straits of Melaka. The second conflict of the kingdom was

described by both Tomé Pires in the *Suma Oriental* and in *Sejarah Melayu* (Malay History).

In the mid-15th century Haru planned to conquer Pasai in the North of Melaka in the South, and took over the ancient Sriwijaya position that dominated the Straits of Melaka. But Melaka is protected by the Chinese Empire. Finally the conquest was foundered. In history it is recorded that the Haru Kingdom was earlier Islam than Melaka. But the development of Islam throughout the archipelago is dominated by the Sultanate of Melaka. In the fifteenth century the capital of the Haru Kingdom was moved to the interior to further complicate enemy attacks.

Pires (1892: 28-77) a Portuguese recognized internationally as a chronicler, explains the existence of the Haru Kingdom as follows. Haru is the largest kingdom on the island of Sumatra. The population is relatively large but not rich because of its trade. This kingdom has vessels of fast-paced sea vessels, and is well known for its destructive power. King Haru is muslim and resides in the interior. The country has many swampy rivers, making it difficult to enter. The king lives in this area. Ever since the Kingdom of Melaka was born, Haru remains at war with Melaka and plunders many of the inhabitants of Melaka. Suddenly the Haru people ambushed a village and took what was valuable. Not to forget the fishermen and Melaka people, always on guard against Haru's attack, because of their long-time hostility. Haru people like to fight. Haru produces lots of rice, meat, fish, fruits and wine, high quality camphor, gold, benzoin, rattan, candles, honey, slaves, and a small number of merchants. Royal Haru acquired merchandise through Pasai, Fedir, Fansur, and Minangkabau. Haru owns a slave market called Arqat (Rantauprapat now).

King Haru and his inhabitants have embraced Islam, as mentioned in Yingyai Shenglan (1416), Ma Huan's work that accompanies Admiral Cheng Ho in his wandering. In Hikayat Pasai Raja and Malay History mentioned that the kingdom was Islamized by the Isdaer and Fakir Muhammad, who also Islamized the Red Silu, Raja Samudera Pasai in the mid-13th century.

Chinese sources mention that customs such as marriage, burial customs, language, carpentry, and Haru's products are similar to Melaka,

Samudera, and Java. The livelihood of the inhabitants is to catch fish on the beach and grow crops. But since the country's soil is not very suitable for rice cultivation, most of the population is planting coconut, banana and looking for forest products such as frankincense. They also raise poultry, ducks, goats. Some residents also have consumed milk. When they go to the forest they bring poisoned arrows for self-protection. Women and men cover some of their bodies with cloth, while the top is open. The produce of the earth is bartered (exchanged) with goods from foreign traders such as ceramics, silk fabrics, beads, and others (Groeneveldt 1960: 94-96).

Archaeological relics in China City (*Kota Cina*) show the Haru region has trade relations with China and India. . But in Ma Huan's notes, unlike Pasai or Malacca, in the 15th century Haru was not a large trading center. Presumably this kingdom is unable to compete with Melaka and Pasai in attracting traders who previously actively visited the City of China. The Kings Haru then turned their attention to piracy.

Haru uses Malay customs, and in Sulalatus Salatin his dignitaries use Malay titles such as King of Heroes and Sri Indera. However, the adoption of Malay customs may not be entirely, and the elements of non-Malay customs (Karo and Simalungun) still exist.

In relation to the ruler of Aru, it can not be separated from the role of the institution of the King of the Fourth, which according to Peret (2010) has existed before the influence of Aceh. King Urung on this coastline includes Urung Sunggal, Urung XII Kuta, Urung Sukapiring and Urung Senembah, each associated with the King Urung in the highlands (Karo), namely Urung Telu Kuru merga Karo-Karo), Urung XII Kuta (*Karo-Karo merga*), Urung Sukapiring (*merga Karo-Karo*) and Urung VII Kuta (*merga Barus*). In the following occasion, the King of the Quarters plays a role in determining the successor candidates of the Sultan in Deli and Serdang, by placing Datuk Sunggal as *Ulun Janji* (Perret 2010).

The Situation of the 16th Century and beyond

a. Wars Maintain Existence

In the early days of its growth, the kingdom of Haru never did the resistance to Majapahit. In 1350 the kingdom of Hindu Majapahit conquered this kingdom. In the *Negarakertagama* chronicle by Mpu Prapanca on 13: 1 strofe is mentioned that on the island of Sumatra there are the kingdoms of Panai, Kampe, and also Haru.

According to Luckman Sinar (1991: 4) Haru (Deli) has repeatedly waged war against the Malacca Sultanate. Subsequently in the mid-16th century Haru made political friendships with the Riau-Johor Sultanate in a context against the penetration of the emerging Aceh Sultanate as a new power beside Melaka around the Straits of Melaka. Although in 1539 the Haru Kingdom could be defeated by Aceh, but still this region repeatedly rebelled against the Sultanate of Aceh.

Aru Kingdom is also said to be in conflict with Pasai Kingdom (Aceh). In the early 16th century, Aru stormed Pasai and massacred many people there. However, the attack was repaid by Pasai. Through repeated attacks, Aceh managed to break through the Kingdom of Aru.

At the end of the 16th century, the name of the Haru Kingdom was replaced by the name of the Ghuri Empire. After that, in the seventeenth century became the Deli Kingdom. In order to master the Deli kingdom, Aceh repeatedly sent a powerful military expedition. During the reign of Sultan Iskandar Muda, in 1619 and in 1642 again the Deli took the fight to secede from the Sultanate of Aceh. Finally, to strengthen his political power and so that Deli does not rebel, then Aceh put his commander as the mayor. This commander is named Seri Paduka Gocah Pahlawan. He became the early figure of the history of the Deli Sultanate and later split into Serdang (Luckman Sinar 1991: 4).

It is historically estimated that Tuanku Seri Gocah Pahlawan, which holds Laksmana Kuda Bintan, is none other than Laksmana Malem Dagang who led the Aceh fleet against Portuguese in 1629. He also led the conquest of Pahang Kingdom in the Malay Peninsula in 1617. Then conquered Kedah in 1620, and Nias in 1624, as well as other areas on the island of Sumatra and

the Malay Peninsula. He was also approached by Laksmana Beaulieu with gifts.

As a result of this war for separation from Aceh, which happened many times, its people by the Aceh Sultanate were transported to perform forced labor in Aceh (Marsden, 1990: 443). As a result this willayah lack of population and become the place and base of marine pirates.

In the 16th century Haru was one of the most important forces in the Malacca Strait, besides Pasai, Portugal which in 1511 controlled Malacca, as well as the former Malacca Sultanate who moved its capital to Bintan. Haru had a good relationship with Portugal, and with their help Haru invaded Pasai in 1526 and massacred thousands of his inhabitants. Haru's relationship with Bintan is better than ever, and Sultan Mahmud Shah marries his daughter to the king of Haru, Sultan Husain. After Portugal drove Sultan Mahmud Shah from Bintan in 1526 Haru became one of the strongest countries in the Malacca Strait. But Haru's ambition was overwhelmed by the rise of Aceh. The Portuguese record mentions two Aceh attacks in 1539, and around that time the king of Haru Sultan Ali Boncar was killed by Aceh troops. His wife, queen Haru, then asked for assistance both to Portugal in Melaka and to Johor (who was the successor of the Malacca and Bintan Sultanates). The Johor fleet destroyed Aceh's fleet at Haru in 1540.

Aceh again conquered Haru in 1564. Once again Haru thanks to Johor's help, succeeded in gaining his independence, as recorded by Hikayat Aceh and European sources. But in the late 16th century this kingdom was merely a pawn in the struggle for influence between Aceh and Johor.

The independence of the new Haru really ended in the reign of Sultan Iskandar Muda from Aceh, who ascended the throne in 1607. In Iskandar Muda's letter to Best dated 1613 it was said that King Aru had been arrested; 70 elephants and a large number of armaments transported by sea to wage warfare in Aru (Lombard, 2008).

There is a debate about the exact location of the center of the Haru Kingdom. Winstedt put it in the Deli area that stood later, but there is also a Haru opinion centered at the mouth of the Panai River. Groeneveldt emphasizes the location of the Aru Kingdom located approximately at the mouth of the Barumun River (Padang Lawas) and Gilles states near Belawan. While there is also a declared

location of the Kingdom of Aru located at the mouth of the River Wampu (Haru Bay in Langkat). Further Luckman Sinar (1991: 11-12) states that there is strong evidence that the capital of Haru Kingdom is located in the Old Deli (Deli Tua).

b. The Change Period Becomes to Islamic Sultanates

In the early 1600s the name Haru or Aru was also replaced by the name Deli. Haru Region then gained its independence from Aceh in 1669, under the name of the Deli Sultanate. The time to become a Deli Sultanate, all historians agree that the founder of this sultanate is Seri Paduka Gocah Pahlawan. Until a contradiction in the turn of power in 1720 led to the breakup of Deli and the establishment of Serdang Sultanate in 1723.

In the context of the government of the Unitary State of the Republic of Indonesia, these two sultanates, in present day include Medan City, Deli Serdang Regency, and Serdang Bedagai Regency. Of course there is a difference between the sultanate and the administrative territory.

Then at the beginning of the 17th century there was a wave of displacement of the Karo tribes in Bukit Barisan, to Langkat, Deli and Serdang. In addition, the Simalungun tribe migrated to Malay cultural areas in Batubara and Asahan. While the Mandailing and Angkola tribes moved to Kualuh, Kota Pinang, Panai, and Bilah. According to Luckman Sinar (1991: 4) at the beginning of the 17th century, Urung in the Deli area was rebuilt as one of Kuta from Urung XII Kuta.

Fortress Princess Green is a relic of the Kingdom of Aru found in Namorambe District, Deli Serdang District, North Sumatra. This fort was damaged by the housing development carried out by private developers. Although located in Deli Tua, this kingdom originally stood in Besitang, which is now located in Langkat, North Sumatra.

In addition to Deli, in the 17th century, Haru became Langkat Sultanate also, whose territory is north of the Deli Sultanate. Since becoming a sultanate, Deli became an icon of Malay culture or civilization of East Sumatra or North Sumatra Province now. The Deli Sultanate became a fortress and a center of Malay civilization and Islamic spreading in the region. Despite the Social Revolution in 1946, but gradually, the institution of the sultanate continues to be maintained and maintained by the sultanates, the people, the people, and the government of the Republic of Indonesia. The Malay sultans in this

region, after that better known for their power as adat stakeholders. Thus the term refers to the Malay sultans as the leaders of culture and civilization, especially from the scourge of globalization and the changing times.

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