

WOMEN LEADERSHIP IN THE ARCHIPELAGO: REALITY OF EMPOWERMENT AND STRUGGLE OF LEARNING RIGHTS

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ABSTRACT

It is to be 'strange' when women act as leaders or are more advanced than men. In fact, in the history of the archipelago, women are not only a complement to men. More than that, they are partners that work together and even lead the empire. Some of them became Sultanah, admiral, school initiator and writer. Interestingly, when women act as leaders, they create policy changes that encourage women's empowerment, for example by opening education centers that were previously only intended for men. The public is forgotten that in the education of children in the household, women should have enough knowledge. Not only ready on the physical aspects, but also mental, spiritual and knowledge. So, it is not strange if women want to learn and show their potential not only in the domestic sector (kitchen and household affairs). This research is a historical library research. The focus of this research is to reread the history of women in the archipelago and prove their role in the archipelago which is not spread to the general public, even impressed hidden.

Keywords: *women's leadership, women's empowerment, the right to study*

INTRODUCTION

In 1848, Elizabeth Cady Stanton (1815 - 1902 AD) championed the convention of women's rights in Seneca Falls and supported the voting rights of women in the United States. It was only a century later that the United Nations formally declared a declaration of human rights including the rights of women and men (Hasni, nd, p. 2). This shows that the struggle for women's rights is not easy to recognize. Because cultural realities do not accommodate equality and balance for men and women (Hasni, nd, p. 3).

For example in the political sphere, men seem to get prerogative rights. In terms of education, men are prioritized to go to school than women. Yet as stated in Lerner's theory that effective education will expand the resulting changes for example opening up access to employment opportunities (Hidayat, 2006, p. 121). How can education be said to be effective if it is still discriminatory? How do women have opportunities to work varied in various sectors if their education is still limited? And how will the quality of women improve if they are confined in adat which keeps them in the house only preoccupied with domestic matters?

Actually the issue of the struggle for gender equality between men and women arises as a result of dissatisfaction with the treatment of women. This gender equality effort is not intended as a fight against men. However, it is more an effort to divide roles, empower women and fight for the right to study which was previously only intended for men. All of that in order for men and women to work together as partners. Specifically is as a partner in the household so that it can create a harmonious family, provide appropriate guidance and education for children. Whereas in general, men and women can play a role as partners in the social life of the community.

Over time and with the times, women's awareness of the urgency of her self-development is increasing. The progress of the times demands a higher quality of women themselves. Even to educate children in the household too, a woman (mother) should have the stock of knowledge, physical readiness, mental stability and spiritual maturity. Actually this is a very heavy workload. Risking the future of the nation's generation.

In the context of Indonesian democracy, women's involvement in development efforts and public decision making is a must. That is because the strategic issues of development in Indonesia cover 3 things, namely improving the quality of life, involvement of roles in society and environmental preservation (Astuti, 2013, p. 68). So it is not strange if long time ago figures of women emerged who struggled to participate in taking an important role in society.

In the archipelago, since the colonial period, women often credited. Even just prepared to handle domestic affairs in the household. Women are considered weaker, slower and only worth caring for children compared to men who are stronger, smarter, more skilled and able to earn a living (Rahminawati, 2001, p. 278). In this condition there is a gender bias, meaning that one role or position is more favored than the other. Men are seen as more capable than women.

When in a role, men and women do not side by side, in other words women are made behind men, then it will actually lead to inequality and disharmony. How will the two be able to work together as partners and complement each other? This would have implications for the loss of society itself. If so, then it means that gender bias has a negative impact on community harmony. In fact, in implementing development programs, women who have an optimal quality of life are needed. Thus, women and men will be able to work together as partners in development (Hasni, nd, p. 6).

One of Islam's mission is to achieve equality and equity between men and women in which the distinguishing degrees before Allah swt is piety alone. That is why in some verses, when mentioned as a man, it is also mentioned as a woman. For example, in Surah An-Nahl verse 97 and Al-Ahzab verse 35.

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ٩٧

"Whoever is doing charity Saleh, both male and female in a state of faith, verily shall We give him a good life and verily We shall give a reply to them with a better reward than what they have done. "(QS.An-Nahl [16]: 97)

This verse informing that anyone, both men and women who do good while he believes in Allah, will be rewarded with a good life. In addition, also rewarded for the good that has been done. This is a very clear form of equality. There is no discrimination or discrimination.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنَاتِ
وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّامِينَ وَالصَّامَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ
وَالْحَافِظَاتِ وَالذَّكِرِينَ اللَّهَ كَثِيرًا وَالذَّكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ٣٥

"Surely the men and women who are Muslims, men and women who are believers, men - men and women who remain in their obedience, men and women who are right, men - patient men and women, men and women solemn', men and women who give alms, men and women who fast, men and women who maintain their honor, men and women who say a lot (names) Allah, Allah has provided for them forgiveness and great rewards. " (Al Ahzâb [33]: 35)

Muslim men and women who are consistent in obedience and devotion in doing good things such as charity, fasting, and maintaining self-respect and always remember Allah swt, it will be given forgiveness and a great reward.

That is, Islam as a religion actually voiced equal rights. There is no difference in treatment and role between men and women. This idea is fairly modern. At a time when the culture of the world community places men at the hierarchy top of the while women are marginalized (Hasni, nd, p. 2).

METHODS

a. Type of Research

This research is historical library research. In particular can be categorized as a local history library research (*local history*). It called because this study describes and analyzes past events. (Sumadi Suryabrata, 2006, p. 72). So, it is more correct to say that the method used is the historical method (Hasan Usman, 1986, p. 16). The focus of this research is to prove the role of archipelago's female leaders in the past who were not only active in the domestic sector but also in efforts to empower women to partner equally with men.

This research refers to scientific data relating to research problems. The source of the data was obtained from various references that have been reviewed by researchers, so with this it is expected to provide more accurate and valid information. In addition, researchers also use the *internet search* especially for materials that are difficult to obtain. Specifically for newspapers, bulletins or magazines that are used as the primary reference for this research, to find out the validity of the information, the authors conducted a crosscheck through interviews with local history witnesses who were considered to know the events of their time for certain. Thus, aside from being a *research library*, this research is also a *field research*.

b. The Sources of Data Research

Sources of this study consisted of primary sources and secondary sources. The primary reference information sources used are writing or documentation related to women figures in the archipelago in the form of books, magazines, articles, journals or other scientific documentation. The sources are in the form of magazines, newspapers, journals, bulletins, interviews or discussions as well as information found from other sources such as documents and archives in regional and national libraries that are considered relevant to the study.

The secondary sources that used such as Samsul Nizar, *Sejarah Sosial & Dinamika Intelektual Pendidikan Islam di Nusantara*, (Jakarta: Kencana, 2013), Pendidikan.id, *Pejuang emansipasi Perempuan*, (PT. Mahoni Global, 2018) and other information deemed relevant and representative.

c. Research Approach

This study uses historical research social-intellectual (*social history*) (Sartono Kartodirdjo, 1993) which describes the role of women leaders in the fight for education, women's empowerment and mental improvement by using the historical-critical approach and sociological-cultural. The historical approach is intended to describe the historical events related to the object of research, namely the work of women in the

archipelago. The description used is an analytical-critical description which from the beginning of its research demands analytical tools in the form of theories and concepts of social science. Theories and concepts are as instruments to facilitate analytical and historical synthesis. The data found is placed chronologically and then the correlation is tested with the historical records of historical writers.

The sociological-cultural approach is used to look at the socio-religious aspects of the event being studied and measure the extent to which the socio-cultural dimension of the time also influenced the development of the character's thought such as which social groups played a role, participated and participated in the fight for the right to learn and empower women , values that are adhered to and its relationship with other social groups, conflicts based on certain interests, ideologies adopted and so on.

d. Research Steps

Historical research is not easy, especially history related to South Kalimantan. Among the difficulties is the lack of resources that can be extracted. Nevertheless, it does not mean that historical research cannot be done. For the sake of research to be directed, by referring to Louis Gottschalk's notes, the steps taken in this study are:

1. *Heuristics* as the collection of object data from a particular era and the collection of written and oral materials that are considered relevant.
2. *Verification* or *criticism* by getting rid of materials, information or data that are considered not authentic.
3. *Interpretation* as the conclusion of a reliable testimony based on authentic material.
4. *Historiography* is the compilation of trusted testimonies into the results of research reports (Louis Gottschalk, 1983, p. 18).

These steps are used with the intention that the research conducted can be accounted for methodologically.

RESULTS AND DISCUSSION

Gender Bias in the Historical Vortex in the Archipelago

Since long time ago, the movement of Acehnese women has been used as a milestone in the movement. There is an awareness that women should not only be a companion. So it is not surprising that the kingdom of Aceh Darussalam places women equal to men in social and state life (Hasni, nd, p. 6). The community also accepts women's leadership very openly. They provide equal opportunities for women to develop themselves.

Actually women's leadership is not new in the 17th century AD Long before in the 14th century AD, there was a queen who led in the archipelago. Namely Nur Ilah, the queen who ruled from Kedah (Malaysia) to Pasai (Aceh, Indonesia) and also Nahrasiyah who led North Aceh (Graf, Schroter, & Wieringa, 2010, p. 4).

In a different region, RA Kartini felt the unnatural treatment of women who were deemed unnecessary to get higher education because in the future they would only take care of the household. Yet according to her, women should be given the opportunity to enjoy education. Because with education, women can open their hearts and minds (Pendidikan.id, 2018, p. 40). Women should not only serve as servants to their husbands. Women have full sovereignty over themselves and their souls. Women may work outside the home and have the right to choose what they will do as long as it is not related to crime and harming others (Pendidikan.id, 2018, p. 40).

Women are vulnerable to gender discrimination, which is caused by culture patriarchal, religious texts which are often interpreted as gender biases and government policies that are less gender responsive (Astuti, 2013, p. 14). For example, high education priorities for boys, women who are confined to the rules of customs such as arranged marriages, polygamy and so on, the view that states that women should not have a career, domestic affairs are an absolute duty of women and others.

When Women Promised

1. The Queen of Aceh: Sultanah Tajul Alam Safiatuddin

The Queen of Aceh was very fond of the development of science. He is fond of literature, especially poetry and authorship. He was familiar with several scholars who lived in his time, such as Hamzah Fansuri, Nuruddin ar-Raniry and Abdurrauf Singkel (Noval, 2018). This shows his defense of the development of science at the time. He gave a special position for the scholars to spread knowledge including to women. So that men and women have the same opportunities in improving their scientific competence. Although in the end the wildness of the development of Sufism was fatal to the unity and unity of the people at that time.

His name is Sultanah Tajul Alam Safiyatuddin. He ruled the Sultanate of Aceh in the span of 1641 - 1675 AD which means he led the Sultanate of Aceh for 34 years (Khan, 2018). He replaced his father's leadership, Sultan Iskandar Muda. He even became the ruler of Aceh longer than his father who led in the span of 1607 - 1636 AD (Gin & Tuan, 2016).

This queen's leadership gave rise to much admiration. This recognition was for example conveyed by Pieter Sourij, Pieter Willemszoon and Rusdi Sufi (Graf et al., 2010, p. 8). They revealed that the leadership carried out by Sultanah Tajul Alam

Safiyatuddin in Aceh was inspiring. This Sultanah was able to control the condition of Aceh which at that time was being unstable. He was able to reduce the tension of the conditions of the people who at that time claimed mutual truths on the understanding of Sufism that could potentially kill each other, in addition to being able to control international trade which was then controlled by Aceh.

A woman's leadership may have been a strange thing in the past. This is because women are always impressed with the connotation of being a housewife, servant of a husband and looking after children while taking care of the kitchen. But it became different from Sultanah Tajul Alam Safiyatuddin. He was not only accepted by the majority of the aristocracy when (which is usually called *the rich*) but also the scholars. This also shows how modern Aceh as an Islamic sultanate in the archipelago at the time, gave women the opportunity and confidence to lead. That women are as strong and capable as men (Graf et al., 2010, p. 5). In fact, Sultanah Tajul Alam Safiyatuddin was able to maintain Aceh in peace and prosperity even though at that time the archipelago was under colonial pressure (Graf et al., 2010, p. 3).

It is interesting that in his reign, Aceh at that time was still able to maintain its own independence and trade network, but it was also able to ward off European influence. In fact, the political aspect is often controlled by men. Even political and religious leadership when handed over to women is an unthinkable thing (Khan, 2018).

Actually, Aceh was once led by four queens, not only Sultanah Tajul Alam Safiyatuddin. They are Sultanah Nur Alam Naqiatuddin Syah who ruled in 1675 - 1678 AD (3 years), Sultanah Inayat Zakiatuddin Syah controlled the government in 1678 - 1688 AD (10 years) and Sultanah Kamalat Zainatuddin Syah who led in 1688 - 1699 AD (11 year). Among them, Sultanah Tajul Alam Safiyatuddin was in charge for a very long time.

2. Admiral of Aceh: Malahayati

His real name is Keumalahayati. He guarded the waters of the Malacca Strait so that it was not controlled by the Portuguese. He also fought against the Dutch who openly wanted to monopolize the spices of Aceh, especially after being able to conquer several regions such as Bali, Batavia, Cirebon and others.

As admiral of the sea of the Sultanate of Aceh Darussalam, he rekindled the spirit of the struggle against the invaders along with widows whose husbands died on the battlefield. These widows are known as "Inong Balee". Initially there were only 1,000 of them but later it had grown to 2,000. It is interesting to say that Admiral Malahayati was the first female admiral in the world. He not only led the military fleet of women

but also men. This is not intended to show his superiority, but as proof of his truly anti-colonial self.

Malahayati, as he is better known, is a descendant of the Aceh nobility. Nevertheless he was very tough and heroic, not being spoiled who enjoyed the palace facilities. Since childhood he did not like dressing up, instead he was interested in the field of agility and martial arts. His father was Admiral Mahmud Syah who was a descendant of Sultan Ali Mughayat Syah (1513-1530 AD). That is what Iswara N. Raditya called in *Indonesian history: The death of Cornelis de Houtman in the Hands of Malahayati* (Raditya, 2017). Sultan Ali Mughayat Syah himself was the first sultan in the Aceh Sultanate.

Aceh became a very large and successful Islamic empire because of its ability to develop military education, especially the navy.

Malahayati is a graduate of the Military Academy named Mahad Baitul Makdis, a military school owned by the Islamic Sultanate of Aceh Darussalam. As commander of the fleet, in front of Sultan Alauddin Riayat Syah, Malahayati swore that he would fight until the last drop of blood (Salam, 1995, p. 35).

3. The initiator of the Women's School: Rahmah el Yunusiah

One of the Nusantara women who fought for the existence of schools for women was Rahmah el Yunusiyah (1900 - 1969 AD). The woman from Padang Panjang, Sumatra West is the daughter of a Minangkabau cleric named Yunus who had been educated in Mecca for 4 years. Yunus served as a cadre at Pandai Sikat, Padang Panjang. It was also known as a Falak science expert and leader of the Naqshabandiyah order there.

Rahmah el Yunusiyah is known as the founder of the Diniyah School Putri or Madrasa Diniyah lil Banat (*Indonesian Women's Ulama*, 2002, p. 28). She is the younger sister of Zaenuddin Labay el Yunusi who founded the Diniyah School in 1915 M.

Slightly different from the Zaenuddin pilot school concept, the Diniyah School Putri was designed by Rahmah to increase the degree of women in her native land (Azra, 1998; *Indonesian Women's Ulama*, 2002). The school he initiated was established on November 1, 1923 AD, located on the Minangkabau earth, Padang Panjang, Sumatra West. Rahmah is of the view that women are the main educators of their generation. So efforts to increase women's abilities in the intellectual, personality and skills fields are very important to be facilitated (Najmi & Ofianto, 2018, p. 77). For this reason, it is very natural for him if a special education institution for women is held,

taught by women and also contains a curriculum that is in accordance with the nature of women.

Interestingly, Rahmah in organizing this education was not pleased at all to be assisted by the Dutch colonial authorities (Najmi & Ofianto, 2018, p. 73). The consideration is that there is no connection between the mind and the colonial so that it is independent (free). Especially at that time the Dutch were very watching the movements of Rahmah who were considered rebellious.

In his work, Rahmah played two roles at the same time. Like Ki Hadjar Dewantara, he fought for education by establishing a school. As well as RA. Kartini, who fought for women's rights in obtaining learning opportunities. For this reason, Rahmah equipped herself with various kinds of knowledge both by studying and by self-taught. He had studied religion on the Hajj Rasul (father of Buya HAMKA). He took the midwifery course to get a practice permit. He also studied other health sciences and First Aid in Accidents (P3K) to study Gymnastics. With this provision, he has become steadfast in running education for women.

It should be noted that at that time, Minangkabau women were trapped in customary rules that women should not get an established education because their main task would be to only serve their husbands and take care of the household. Even women have been pegged to be married at a proper age (Minang language: *patuik*). So not infrequently, women are forced to get married through family matchmaking. This lively matchmaking story has even become an inspiration in the fictional work of novel *Sitti Nurbaya's: Unrequited Love* Marah Rusli (Rusli, 1922).

In addition, women also must be willing to be combined, because polygamy is considered normal in Minangkabau at that time. In other words, the presence of Diniyah School Putri is an attempt to oppose discriminatory customs which deny women's freedom of rights. This includes the right to study and the right to determine marriage.

In this school, girls are equipped with various skills such as cooking, sewing, administration and various other life skills. Even more interesting is that education in this school is also Islamic. Education is packaged with a boarding education system. General knowledge which covers a variety of skills is integrated with the teaching of religious sciences.

The education curriculum at the Putri Diniyah School may also be underpinned by the influence of the Minangkabau who view women as *Bundo Kanduang* as well as women with wives. The *Bundo Kanduang* position is a highly respected position. She is considered as the main woman and has high authority even higher than the head (Najmi & Ofianto, 2018, p. 76). Rahmah himself was known as *Bundo Kanduang*, who was much asked for his consideration in political matters. He was actively involved in the

BKR and TKR which became the embryo of the TNI in Indonesia. This shows that it moves against the current in its time where women are only played in the domestic sector. Instead, he was actively involved in the political struggle for independence while at the same time initiating the formation of a princess school which would later be known as the Putri Diniyah School (later known as the Diniyah Putri Padang Panjang).

Alumni from this school successfully achieved careers in various fields such as government, politics, education and society. This school is very famous even in the neighboring country (Malay Peninsula). It was stated that the alumni of the Padang Padang Putri Diniyah School, when returning to their homeland took an active role in the politics and revival of Malay nationalism in the 1930-1940s. (Azra in Burhanudin, 2002: xxxvi). So it is not surprising if in his day, this school became an alternative for women's schools in the archipelago.

4. A Manuscript *Ila Galigo* Copier: Colliq Pujie

Colliq Pujie is thought to have been born in 1812 AD and died in 1876 AD. He was a daughter of La Rumpang who was a king in the Tanete Kingdom, Barru, South Sulawesi. He really likes knowledge. For him, science is very important. So the Kingdom of Tanete strongly supports the construction of libraries, so that the collection of books and works from the Bugis land is very well guarded. The Kingdom of Tanete has experienced fires twice. The incident also burned down a collection of books and some very valuable notes. Colliq Pujie feels very sad. That was stated by Nurhayati Rahman, a professor of Philology at Hasanuddin University, Makassar (Rusdianto, nd). It seems that when studying Bugis literature both works in the form of oral and written, it is not complete if it does not study Colliq Pujie.

He strongly opposed the Netherlands, especially on policies that were considered detrimental to its people. Her opposition became even more after her husband died. His determination to oppose the Dutch policy caused him to be banished (exiled) to Makassar from 1857-1867 AD (Rusdianto, nd). Since then he has been a political prisoner. But apparently the exile did not stop his enthusiasm and steps to continue to develop themselves and work.

While in exile, he was assisted by the Dutch as many as 20 Gulden and 2 bags of rice every month. However, these benefits are not sufficient because he also lives accompanied by several relatives and helpers. This limited condition then forced him to sell his savings jewels in order to make a living with the people he was enduring. Finally, he accepted the offer of BF Matthes, who was a Dutch evangelist, to copy certain paid texts.

Actually, the beginning of his meeting with Matthes was in Tanete in 1852 AD, when he was 40 years old. At that time he was a widow and lived in Pancana titled Arung Pancana Toa (Aroe Pantjana). However, the collaboration of copying of new manuscripts was established when Colliq Pujie was exiled in Makassar. That was when Matthes came to him and offered to copy and adapt the manuscript. Matthes knew that Pujie was the right person to help him realize the mission of copying the manuscript, because Pujie was very well versed in Bugis literature, history and was good at playing it.

The collaboration continued for 20 years. The copy of the manuscript *I La Galigo* reached 12 volumes, with a thickness reaching 2,851 pages of folio paper. The text is a Bugis oral tradition spoken by singing (Bugis language: *sureq*). The sequel to the manuscript is spread among the nobility, the royal family and traditional leaders in South Sulawesi. Incessant Matthes borrowed the original manuscript to whoever owned it, then he handed it over to Pujie to be copied, adapted and edited. Until in the end into several neatly arranged parts. Colliq Pujie also added an introduction to the manuscript which also became a clue to the search for sequels that were still scattered.

Although in exile, Pujie's activities aside from copying manuscript *I La Galigo's*, he still corresponded with his followers in Tanete, Lamuru and Pancana. Correspondence conducted is confidential using the Numbers script created by himself. So that those who understand the contents of the letter can only be understood by certain people. The script he said was the result of a modification between the Bugis script and the Arabic script which consisted of 18 letters. Aksara Bilang, the result of Pujie's creation, is like a special code that proves his intelligence and accuracy.

Pujie's other activity is writing. His works include: 1) *History Tanete*, which contains the history of the kingdom Tanete start until the first king to 20. Each character is described in detail starting from birth until death, also interspersed with the story of the plight of and romance. 2) Rewrite the script *HeToa*. For the Bugis, this text is a rule in managing government while detailing tips on how a leader should behave. 3) *Kelong* (song), which is scattered in various libraries and museums of the world. 4) *Sureq Baweng*, a work that contains valuable aesthetic and deepening advice.

For the Bugis community, women are a symbol of domesticity and caregivers. So everything Colliq Pujie does is against the flow of habits that take place in his territory. He proactively defended the people. He even strongly opposed his son, Siti Aisyah We Tenri Olle, who was more 'affectionate' towards the Dutch.

We Tenri Olle tends to avoid conflicts with the Netherlands so as to show a more permissive and cooperative attitude. He tried to take advantage of these good relations to build prosperity, education and preservation of the Bugis culture (Noertika, 2011). It

is this attitude that seems to make Colliq Pujie hot and opposed. Then considered the Netherlands as a dissident. To deliver Colliq Pujie's fate to exile in Makassar. Though both of them are mother and child.

CONCLUSION

Women as partners of men should be given the opportunity to improve their competence, especially in terms of education. In the span of history in the archipelago, women have shown their role in fighting for their rights to get equal opportunities with men and also leading the country's politics.

In fact when women show their struggle, the success they achieve cannot be underestimated. Rahmah el-Yunusiyah succeeded in realizing a school devoted to women. Colliq Pujie can copy the script I La Galigo in a span of 20 years. Admiral Malahayati became the admiral who controlled the waters of the first archipelago and even led a large fleet of men and women. In addition there is also Sultanah Tajul Alam Safiyatuddin who led Aceh for 34 years when Aceh was experiencing tension.

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