



Exploring the Roots of Social Conflict and Its Resolution in Aceh Through the Study of the *Hikayat Pocut Muhammad*: Cultural Literacy

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Abstract. This research examines the roots of social conflict in Aceh during the Aceh Darussalam Kingdom and conflict resolution carried out to achieve peace. The focus of the study is on literary texts of the saga genre. From some of the initial survey texts, the *Hikayat Pocut Muhammad* is very interesting to be used as a source of research data because the saga describes the real conditions of the people of Aceh during the Kingdom of Aceh Darussalam under the leadership of Sultan Alaidin Johansyah. This study used descriptive qualitative method. The text of the hikayat is read carefully, then coded the parts that tell about the causes of social conflict and their solutions. Data were analyzed using a hermeneutic approach. The results of the analysis show that social conflict occurs due to (1) weak leadership; and (2) weak administrative and political regulations. Conflict resolution in this saga is done by (1) mediation; (2) conciliation; and (3) coercion. Thus, this saga offers conflict resolution in the form of leadership and local wisdom. This research also strengthens the cultural literacy movement through literary texts.

Keywords: social conflict · conflict resolution · hikayat pocut muhammad · cultural literacy

1 Introduction

All countries in the world certainly have a history of social conflict. There is hardly a country in the world that does not experience social conflict [1, 2]. This is because humans are social creatures [3]. As social beings, some needs and desires always arise from within the loyal human being. When these needs are not met, there is a desire to achieve them from various sides which results in social conflict [4].

The social conflicts experienced by humans have been going on for centuries, since humans began living on earth [5, 6]. There are social conflicts that arise because of the economy. There are social conflicts that occur because of political issues. There are also social conflicts born of social needs themselves, such as the need for security, the need for attention, the need for belonging, and the like [7, 8].

Social conflict has given birth to social inequality. Social conflict cannot be separated from social dynamics. Social conflicts that were initially considered normal can turn into the war [9]. This has often been experienced by the great nations of the world in the past. History records that many nations in this world which were colonized by other nations, initially only experienced social conflicts, but eventually turned into wars [10, 11]. The desire to control a nation and the sense of not wanting to be colonized by other nations can give birth to social conflicts that end in war [12]. Many experts agree that humans cannot avoid social conflicts in their lives [13]. This is because social conflict itself is interpreted as a form of interaction in social life [14]. In addition, a political phenomenon. Economic, cultural, religious, and social phenomena are also the causes of social conflicts [15]. These phenomena have existed for a long time and occur almost all over the world, including Indonesia.

Social conflicts in Indonesia have been going on since this country was still colonized by foreign nations [16]. Social conflicts in Indonesia still exist today as a manifestation that Indonesia is a multiethnic, multicultural, multilingual, multiethnic, and multireligious [17]. In fact, communal conflicts have erupted periodically in Indonesia, starting from Lombok, Bali, to the islands of Sumatra and Java [18]. Social conflicts that have given birth to social inequality must be resolved. The solution can be done in various ways. The resolution of social conflicts certainly has an impact on social change so that the resolution of social conflicts should lead to peace.

From these various social conflict phenomena, the Indonesian people can learn a lot about life, including learning about the character of individuals with different tribes, languages, and ethnicities [19]. From this social conflict phenomenon, Indonesian people can learn a lot about character education, especially in terms of conflict resolution and peace [20].

The interesting thing in the course of social conflicts in Indonesia is that almost all social conflicts that occur in this country end peacefully [21]. This shows that Indonesia is a peace-loving country, a nation that upholds peace. Even though Indonesia is known as a multicultural, multiethnic, and multireligious country, social conflicts in Indonesia always end peacefully [22].

2 Social Conflict in Aceh

Aceh as the westernmost province within the territory of the Unitary State of the Republic of Indonesia has often experienced social conflicts for a long time [23]. Before becoming part of the territory of Indonesia, Aceh had experienced social conflicts with foreign nations such as the Portuguese, Dutch, and Japanese. In fact, Aceh is known as a war zone [24]. War and Aceh are considered as two sides of a coin that cannot be separated. Aceh has experienced war with major nations in the world [25] so that the Acehnese are seen as people who have been tested in various periods of war and conflict [21].

In the course of history, Aceh has also experienced social conflicts that led to armed conflicts with Indonesia [26, 27]. This happened precisely when Aceh had become part of the unitary territory of the Republic of Indonesia. The Darul Islam/Indonesian Islamic Army (DI/TII) incident was recorded as an event of social conflict between Aceh and Indonesia that spread to other provinces [28]. In addition, Aceh has also experienced

social conflict with Indonesia known as the Free Aceh Movement (GAM) for 30 years [22]. This social conflict is known as internal conflict in a vertical form, namely against government power [29].

In addition to social conflicts in a vertical form, Aceh has also experienced internal conflicts in a horizontal form, namely conflicts among Acehnese. This social conflict is known as the Cumbok War [30–32]. History also records that Aceh has experienced social conflict in a very internal form, namely a conflict of interest in the Kingdom of Aceh Darussalam which has resulted in the beheading of the crown prince Meurah Pupok [33].

Various kinds of social conflict phenomena experienced by Aceh show that the region contributes a lot to the concept of peace. This is because almost all social conflicts that occurred in Aceh ended peacefully [23, 25]. The best known peace in the social conflict in Aceh is the peace between the Free Aceh Movement and the Republic of Indonesia. This peace is known as the Helsinki MoU [34].

There is a lot of literature that tells about social conflicts in Aceh, ranging from scientific literature in the form of research, books, to literary texts. In old literary texts such as saga, there are also many complicated Aceh stories, full of twists and turns of social conflicts [35]. The *Hikayat Prang Sabi*, *Hikayat Prang Tjumbok*, *Hikayat Prang Gompuni*, *Hikayat Prang Atjeh*, and *Hikayat Pocut Muhammad* are old literary texts that tell about social conflicts in Aceh [24]. In the hikayat text, it is told about conflict events and methods of peace that have been experienced and carried out by the Acehnese people in resolving social conflicts at that time [21].

Of the many saga texts that tell about war, conflict, and peace in Aceh, the *Hikayat Pocut Muhammad* is very interesting to study. Although this hikayat does not use the word “war” in its title like other war hikayat, the *Hikayat Pocut Muhammad* is still seen as a war saga text. This hikayat tells about the social conflict that occurred during the Kingdom of Aceh Darussalam, under the rule of Raja Muda, son of Sultan Alaidin Johansyah. What is very interesting in this hikayat is the high level of social conflict that occurred at that time. The Aceh Darussalam region was led by two rulers, namely Raja Muda and Jamaloi Alam (Jamalul Alam). If Raja Muda was the highest leader in the Kingdom of Aceh Darussalam, Jamaloi Alam crowned himself as the ruler of the Bandar Aceh region, which was the center of trade at that time. Jamalul Alam’s territory starts from Gampông Jawa, Gampông Kramat, to the shores of Ulee Lheue. In short, Aceh at that time was like the saying ‘*hana bak gop na bak geutanyoe, saboh naggroe dua raja*’ ‘never existed in the place of people, in our place, one country, two kings’ [36].

The phenomenon experienced by Aceh in the *Hikayat Pocut Muhammad* can actually happen anywhere, anytime, and by anyone. The mass media often report about the leader of an area/region who is unable to solve a thing because there is a ‘shadow leader’. Even at the level of state government, some political elites often issue statements contradicting the head of state [37]. This shows that leadership dualism is very vulnerable to social conflict. Therefore, it is very important to examine the root events of the conflict in the *Hikayat Pocut Muhammad* as an illustration of the phenomenon of social conflict in Aceh and may also occur in other areas in Indonesia.

In addition to looking at the roots of the conflicts that occurred, it is also important to look at the methods of resolving social conflicts that were in effect at that time. Social

conflict resolution methods contained in literary texts will be important lessons in the form of references, patrons, methods, and conflict resolution techniques in the real world [38]. This is because literary texts are born from socio-cultural realities, both the author's culture and the reader's culture [39, 40].

Hikayat Pocut Muhammad as an old literary text tells about the phenomenon of social conflict, social conflict resolution, and very strong leadership character education [41]. That is, the study of the *Hikayat Pocut Muhammad* text is very important as character education, both in the form of social character and leadership character. The most prominent thing in the *Hikayat Pocut Muhammad* is the issue of leadership character. Weak leadership character turns out to give birth to leadership dualism which results in high social conflicts. On the other hand, the presence of Pocut Muhammad, the youngest son of Sultan Alaidin, illustrates the importance of a wise, wise, and firm leadership character. The leadership character of Pocut Muhammad is a very strong leadership character education figure. This strengthens the reason that the study of old literary texts, especially the *Hikayat Pocut Muhammad*, is very important.

Several other reasons that show the urgency of this research are (1) in the *Hikayat Pocut Muhammad* text there is leadership character education; (2) the social conflict that occurred in the *Hikayat Pocut Muhammad* ended with various conflict resolution methods, from mediation to reconciliation, so it is interesting to study it as social character education in the form of social conflict resolution; (3) this study becomes the implementation of the cultural literacy movement on literary texts that can be used as one of the methods of the literacy movement in schools and universities.

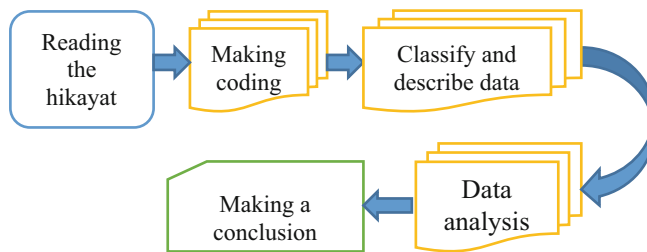
3 Method

This study uses a qualitative descriptive approach [42, 43]. The data source for this study is the *Hikayat Pocut Muhammad* text written by Teungku Lam Rukam and has been translated by Ramli Harun through the old literary manuscript publishing project by Balai Pustaka (1981). This hikayat was reissued by the Rukam family in 2018. The *Hikayat Pocut Muhammad* text tells about the social conditions during the Aceh Darussalam Kingdom under the rule of Raja Muda, the eldest son of Sultan Alaidin Johansyah [41]. This study explores the roots of social conflict contained in the *Hikayat Pocut Muhammad* text and then analyzes the conflict resolution contained in the text. This study uses a qualitative descriptive approach because this study seeks to systematically present facts and data over a certain period of time [42, 44] (Table 1).

To obtain comprehensive results regarding the root of the conflict and its resolution, this study uses the coding method [45]; [46]. The coding method is carried out to give markers to the verses that are considered to tell the roots of the social conflict that occurred. The coding method is also carried out on verses that are thought to contain the concept of conflict resolution. After the coding is done, the data is classified according to the conflict resolution steps. Data included in conflict resolution are classified according to conflict resolution theory, namely (1) arbitration, (2) mediation, and (3) conciliation [47]; [4]. After the data classification is complete, the data description and analysis are carried out. Data analysis uses a literary hermeneutic approach [48, 49], namely interpretation based on the social and cultural point of view of the Acehnese people

Table 1. Sources of data on the roots of social conflict

Hikayat Pocut Muhammad's Text	Translate
Han ek Ion pandang raja dua droe Reuloh nanggroe haro-hara Taeukeuh dalam ka jeuet keu uteuen Taeukeuh mideuen ka jeuet keu rimba [A1]	I'm not to see the two king Broken country and riots We see inside it's like a forest We see in the field it's like a jungle [A1]
Kawom Cina deungon Inggreh Ka habeh u Gampong Jawa Barang tamong subeuhanallah Han treuh peugah han ek kira [A2]	Chinese and English All go to Gampông Jawa Merchandise entered Subhanallah Can't say and think [A2]
Saboh keunambam dua gajah Saboh meunasah dua panita Saboh peuraho dua droe pawang Akhe karam jeuet binasa [A3]	One drum, two elephants One surau, two committees One boat, two captains Finally sink and perish [A3]
Han jipeuraja raja Aceh Keumeung mupeh ngon Poteu Raja Meunankeu bandum jimupakat Jitheun kheurajat uso kuala [A4]	Not considered the leader of the King of Aceh The king will be attacked That's how they make a deal They block the water in the estuary [A4]

**Fig. 1.** Research methodology flow

through linguistic data. This hermeneutic approach is very suitable to be used because (1) it relates to the interpretation of the scriptures, (2) as a philological method, (3) as a science of linguistic understanding, (4) as a geisteswissenschaft methodology or the universal meaning of human life, (5) as a *das sein* phenomenology and existential understanding, (6) as an interpretation system [50]; [51]. In detail, this research methodology can be described by the following scheme (Fig. 1).

4 Result and Discussion

Hikayat Pocut Muhammad is a literary text that was born due to social dynamics in Acehnese society during the reign of Raja Muda, the crown prince of Sultan Alaidin Johansyah (1735–1760). This hikayat tells the reality of the Kingdom of Aceh Darusalam at that time. The presence of Jamaloi Alam (Jamalul Alam) from the Arabian

Peninsula to Aceh had made Aceh's condition chaotic. Jamalaoi established new power in the Gampông Jawa region, the trading center of the Kingdom of Aceh. Jamaloi collects state taxes as did the Kingdom of Aceh. This made Sultan Alaudin's youngest son, Pocut Muhammad, angry. According to Pocut, it is impossible for Aceh to be led by two kings which resulted in the emergence of riots in the country [41]. The most emphatic sentence spoken by Pocut Muhammad and the trigger for the conflict in this hikayat text is *hana bak gop na bak geutanyoe; saboh naggroe dua raja* (Never has anyone been with us; one land is ruled by two kings).

In addition to the issue of one country controlled by two kings, the social conflicts that occurred at that time were due to the weak leadership of the Sultan of Aceh so that customary law was not maintained, pirates were rampant, even the author of this saga said that the condition of Aceh at that time was like a country with no religion anymore. These all become the root of social conflict. In this hikayat, it is stated that the main root of social conflict is leadership. In addition, leadership can also be a solution to resolve social conflicts. The following is an excerpt from the *Hikayat Pocut Muhammad* text which reveals the roots of social conflict in Aceh and offers the concept of leadership as conflict resolution.

History records that there are many social conflicts that occur in parts of the world because of weak leadership, shifting social strata, and groups of people [52]. These three things often dominate the emergence of social conflicts in people's lives. In fact, these three things can give rise to internal conflict in a narrower form [21].

From the data found in the *Hikayat Pocut Muhammad*, the most vulnerable causes of social conflict are weak leadership and the desire for power by people's. Weak leadership can be seen in the figure of the King of Aceh who led at that time. Due to weak leadership, social strata are created which cause chaos in people's lives. In addition, weak leadership has made many people free to enter and exit Bandar Aceh. At first, they went in and out for trade, but turned into the owners of the Bandar Aceh area. This can be seen in the data [A2].

From the data above, it is stated that the Chinese and British were free to enter and exit Bandar Aceh and eventually controlled Gampông Jawa, a trading center area at that time. It is said that one of Jamaloi Alam, an Arab immigrant, controlled the Javanese Village with all his tactics. Jamaloi formed their own territory, regulating trade routes in Gampong Jawa which gradually came to regulate the dock area. In the next trip, Jamaloi was also mentioned to collect state taxes from the public. Thus, it was not only the King of Aceh who was in power at that time who received taxes from the people, but also Jamaloi.

This condition makes social conflicts increase. The commotion was unavoidable. The merchants who came and docked in Bandar Aceh felt uncomfortable having double checks, from the courtiers and from the Jamaloi. In another language, the author mentions that two rulers have emerged in the territory of the Sultanate of Aceh. This is what is revealed in the data [A1], [A3], and [A4].

What is described in these events can actually happen in the present or in the future. When the leader is not assertive and charismatic, foreign nations easily enter the area and can become the second, third, and so on. Moreover, if the leader in power is weak in terms of government politics, his territory is easily entered by other people. This means that the conditions that occurred at the time of Sultan Alaidin Johansyah which led to the emergence of two kings could also be repeated in Aceh or other provinces in Indonesia at any time if the leadership in that area was weak. This saga should open the eyes of leaders in Indonesia to have a strong leadership character so that the events of the time of Raja Muda Alaidin Johansyah do not happen again in the present and in the future.

When social conflicts that occur due to weak leadership characters are unavoidable, this saga tries to offer several solutions. The solution had already occurred when the youngest son of Sultan Alaudin Riayatyah, namely Pocut Muhammad. Pocut tries to resolve social conflict in three ways: mediation, conciliation, and threats (Table 2).

Actually, the conflict resolution process can be carried out in four ways, namely mediation, arbitration, suppression or threats, and conciliation [5, 15]. However, in the context of *Hikayat Pocut Muhammad*, only three conflict resolutions are offered, without arbitration. This is because arbitration is the involvement of a third party to resolve a conflict based on a violation of the agreement between the two conflicting parties [15], while the social conflict that occurred in *Hikayat Pocut Muhammad* was not due to a violation of the agreement, but because of the weak leadership conditions at that time.

The most prominent conflict resolution in this hikayat is mediation and the unification of power. In the mediation action, Pocut Muhammad had sent an envoy to Jamaloi Alam. Pocut asked Jamaloi to stop collecting taxes from the people. However, the Pocut envoy was never heeded by Jamaloi. Pocut then carried out mediation efforts through third parties outside the Kingdom of Aceh [C1] and [C2].

The person who is highly expected to be a mediator between Pocut Muhammad and Jamaloi Alam is Panglima Peunaro from the Kingdom of Pidie. Pocut sent messengers to Peunaro. However, Peunaro refused Pocut's invitation on the grounds that Pocut did not ask for mediation, but instead invited Panglima Peunaro to fight Jamaloi Alam. The reason for Peunaro's refusal to join Pocut is because Jamaloi Alam is of Arab descent. In the perspective of the Acehnese, Arab descent means descendants of the Prophet. There is a belief that is built in the perspective of the Acehnese, that the descendants of the Prophet should not be hurt, let alone be fought. However, efforts to find a third party that can be involved continue to be carried out by Pocut. He visited uleebalangs in all corners of [B1] and [B2].

The involvement of third parties was also carried out by Pocut Muhammad in the form of a union of forces. Pocut Muhammad had already realized the strength of Jamaloi Alam so that it was impossible to fight against Jamaloi's territory without involving the help of many parties. Therefore, Pocut has involved many parties, which in this case are called third parties. The third parties referred to include the Kingdom of Pidie and 14 mukims to the East Aceh region.

Table 2. Efforts to resolve social conflicts

Forms of Conflict Resolution	Hikayat Pocut Muhammad	Translate
Mediation	<p><i>Bak keumudee u tunong krueng</i> <i>Bak kujak tueng dum panglima</i> <i>Di Mukim Peuet na Tok Pang</i> <i>Sarong</i> <i>Gampông Peunayong na Teungku</i> <i>Baba [B1]</i> <i>Meungnyo han seb rakyat lam</i> <i>Aceh</i> <i>U Pidie jadeh jinoe lon bungka</i> <i>Lonjak kheun droe jeueb</i> <i>uleebalang</i> <i>Saleh na sayang oh jingieng mata</i> <i>[B2]</i></p>	<p>Mengkudu tree upstream of the river I will gather all the commanders In mukim four there is Tok Pang Sarong Gampông Peunayong has Tengku Baba If there are not enough people in Aceh To Pidie, we are looking for strength I went there to meet uleebalang Sometimes there is still love he sees us</p>
Conciliation	<p><i>Meung han ek neupinah Jeumaloi</i> <i>Alam</i> <i>Tuanku di dalam han jeuet keu</i> <i>raja</i> <i>... [C1]</i> <i>....</i> <i>Pakon han Pocut neumubisan</i> <i>Bek jeuet keu ukam ngon</i> <i>Gampông Jawa [C2]</i></p>	<p>If you can't get rid of Jamaloi Alam My flour inside can't be king Why don't you invite Pocut to be able Don't be hostile to Gampông Jawa</p>
Threats/ emphasis	<p>... Teuma geupeulheueh Lada Sicupak Boh jilantak u Gampông Jawa [D1] Teuma geupeulheueh Jeura Hitam Boh di dalam ube-be raga Keunongle yohnyan Lada Sicupak Lalu pipa meureuyam raya [D2]</p>	<p>... Then released Lada Sicupak Destroyed Gampông Jawa Then released Jeura Hitam The fruit inside is as big as the body Got shot with Lada Sicupak Then the big cannon pipe</p>

Hikayat Pocut Muhammad text	Translate
<i>Aceh ngon Pidie mumat-mat jaroe</i>	Aceh and Pidie shake hands
<i>Geuboh kamoe keu panglima</i>	Given my mandate commander
<i>Habeh mupakat jeueb-jeueb nanggroe</i>	All corners agreed
<i>Geuprang sinaroe Aneuk Rawa</i>	At war, Sinaroe, swamp child
<i>Teuma neupangge jeueb-jeueb mukim</i>	Then gathered all the mukim
<i>Neubri salen dum peutua</i>	Message to the leaders
<i>Peuet blah Mukim Bentara</i>	Fourteen herald dwellers
<i>Puteh janji meuceh Sama Indra</i>	White promise with Indra
<i>Tadeungo kamoe adat na hukom</i>	Listen to us, there are legal customs
<i>Tadeungo Ion kheun ubak gata</i>	Hear me tell you
<i>Tajak gata jinoe u timu</i>	Go east
<i>Talakee bantu jeueb-jeueb peutua</i>	Ask all the leaders for help

In the end, Pocut Muhammad took the last resort to stop Jamaloi Alam's rule, which was to provide threats and pressure. After gathering forces from all over, Pocut battles Jamaloi. Strength was also gathered from the Pidie troops under the authority of Panglima Peunaro. At first Peunaro refused Pocut's invitation, but after being explained about the purpose of fighting Jamaloi Alam to stop the dualism of leadership in the territory of the Kingdom of Aceh at that time, coupled with the reason for the long friendship between Pocut Muhammad and Panglima Peunaro, finally Peunaro joined Pocut's side.

4.1 Leadership Character as Conflict Resolution

The interesting thing in the *Hikayat Pocut Muhammad* text is that the very important conflict resolution is leadership. It is stated that with a strong leadership character, social conflicts can be resolved. On the other hand, a weak leadership character will easily cause chaos in the region. The author of this hikayat wants to say that weak leadership can lead to social conflict, strong leadership character can overcome social conflict.

This hikayat also conveys that choosing a leader is an important reference in anticipating social conflicts and improving political, economic, and cultural conditions. This means that the role of the people is also very important, because under certain conditions, it is the people who judge the leader, not the leader himself. When the results of the assessment lead to weak leadership, the people will easily provoke here and there. This can all be found in the text of the *Hikayat Pocut Muhammad* as an example of the following few verses.

Firm and brave; wise and charismatic, is an element of leadership that is often mentioned in the *Hikayat Pocut Muhammad*. However, in this study only some data were taken as samples. From the Table 3, it can be seen that a social leader must be intelligent, brave, tough, and has social sensitivity. In addition, charismatic is also an important capital for every leader. All of them are leadership characters for everyone who wants to be a leader, both regional leaders and leaders on the battlefield. That is, this saga tries to provide leadership character education for everyone.

Charismatic leadership is not only seen in the figure of Pocut Muhammad, but is also depicted in the figure of Pangulee Peunaro. Several times the author of this hikayat mentions Panglima Peunaro as a leader who is admired, authoritative, and great in battle

Table 3. Characters of social leadership

Character shape	Hikayat text	Translate
Firm, Brave	<i>Cut Muhammad han ek talarang</i> <i>Keu peu uleebalang geusyk</i> <i>panglima</i> <i>Deelat Tuanku Cah Alam</i> <i>Ka lheueh lon tham Po Meukuta</i> <i>[F1]</i> <i>Lon lakee tulong ubak Allah</i> <i>Nyawong darah lon niet hana</i> <i>Nibak udeb bahle mate</i> <i>Ayeb keuji ateueh donya [F2]</i>	Cut Muhammad can't be banned For what uleebalang geuchik commander? Sovereign my lord Cah Alam I've tried banning Po Meukuta I ask Allah for help I have no intention of life and blood Than to live it's better to die Disgrace and vile upon the world
Wise, Charismatic	Meungnyo salah patot neuteguh Nibak Allah hana deesya ... [F3] ... Umu baro dua ploh thon That budiman akai bicara [F4] Keuputosan hukom adat Bak ureueng mat lidah neuraca Keupotosan hukom Allah Ubak siah ngon ulama [F5]	If wrong must be reminded We do not sin against God Only twenty years old It's wise to speak Customary law decisions To the person who controls the balance sheet God's judgment To aulia and scholars

so that Peunaroo's figure is known throughout Aceh from North to South. The following are some excerpts of the saga text which states the charismatic Panglima Peunaroo,

<i>Pangulee Peunaroo that bit hibat</i> <i>Lagi kuat ngon peukasa</i> <i>Jinoe marit tuan Meugat</i> <i>Bacut-bacut meusuara</i> <i>Taeukeu narit leumah-leumbot</i> <i>Sabab neutakot keu Bentara</i> <i>Wahe aneuk Pangulee Peunaroo</i> <i>Tadeungo kamoe sipatah haba</i>	Panglima Peunaroo is really great Very strong and mighty Now talk to Mr. Meugat Slowly speak We'll see how soft he talks For fear of the Commander O son of the Panglima Peunaroo Please hear us a word
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The stanza quote above shows the charismatic Panglima Peunaroo from the Pidie Kingdom. Pocut Muhammad's envoy, Mr. Meugat, felt compelled to organize his vocabulary when speaking with Panglima Peunaroo. This shows that leadership is character education that can prevent the emergence of social conflict.

Important lessons for people today that can be learned from the story of *Hikayat Pocut Muhammad* include (1) social conflicts can occur anytime and anywhere and by anyone; (2) the presence of many parties in resolving social conflicts is a must so that many people believe we are on the right side; (3) leadership is the capital of the

emergence of social conflicts but also as conflict resolution. Therefore, weak leadership can result in weak government, weak economy, and weak socio-cultural conditions.

Thus, this hikayat can be used as a model of leadership learning for students in schools, for students in universities, as well as for the general public. Reading and understanding this saga text is part of the implementation of cultural literacy on old literary texts which includes leadership character education and social conflict resolution education.

5 Conclusion

Hikayat Pocut Muhammad is an old literary text that tells the story of social conflicts in Aceh during the reign of Sultan Alaidin Johansyah, which was continued by the crown prince of Raja Muda. The conditions of social life at that time were not much different from the conditions in Indonesia today. Foreign nations are free to go in and out for trade and political affairs. Because of the freedom of foreign nations to enter and leave the territory of Aceh at that time without a strong defense system, foreigners established power in Aceh which resulted in the emergence of social conflicts.

In this hikayat, it is mentioned that there has been a dualism of leadership. There is a legitimate royal leader, namely the Sultan of Aceh; and there was a leader named Jamaloi Alam, an immigrant from the Arabian peninsula who ruled in the Gampông Jawa area, the trading center of the Kingdom of Aceh. The emergence of this leadership dualism has created a very high social conflict.

In an effort to resolve social conflicts, this hikayat presents the figure of Pocut Muhammad, the youngest son of Sultan Alaidin Johansyah. Pocut comes with a charismatic leadership character. His speech is wise, his attitude is firm, and his spirit is high. This character made Pocut famous throughout Aceh. Pocut resolved the social conflicts that occurred at that time by means of mediation, conciliation, and suppression. The last resort was taken as coercion because Jamaloi did not want to give up.

This saga text is very suitable to be used as learning material in schools or universities as part of the implementation of historical literacy and cultural literacy. There are many character lessons, especially leadership characters that can be learned in this hikayat. Making this hikayat text as a teaching material in schools is a must to preserve and care for old literary works as well as learn character education from past events.

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