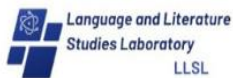


E-ISSN: 3032-4920

P-ISSN: 3046-7519



Journal of Aceh Studies JOAS

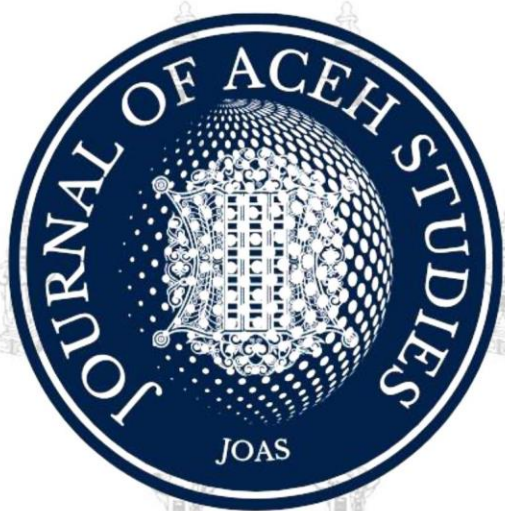


<https://www.journal.institutre.org>

Email: center@journal.institutre.org

E-ISSN: 3032-4920
P-ISSN: 3046-7519

OPEN ACCESS



JOURNAL OF ACEH STUDIES

The multidisciplinary journal of Aceh society

JOAS



www.journal.institutre.org

ISSN 3032-4920



9 773032 492006

ISSN 3046-7519



9 773046 751007



JOURNAL OF ACEH STUDIES (JOAS)

The journal publishes research on Aceh and societies
Vol. 2 No. 2 July 2025 | E-ISSN: 3032-4920 | P-ISSN: 3046-7519

Independent Women's Voices in 'Cut Nyak Dien': An Applied Linguistic and Contextual Analysis

Suhardi¹ , Rosmawaty Harahap²


^{1,2}Universitas Negeri Medan, Medan, Indonesia

Abstract

Background of the problem: During the colonial period, the struggle for independence in Indonesia encompassed sacrifices, warfare, and diplomatic efforts. Despite the traditional and localized nature of early 18th-century women's resistance movements, this study scrutinizes the significant influence of individual pioneers on the wider struggle. **Purpose:** This research aims to elucidate the character values and fighting spirit embodied by Cut Nyak Dien, an iconic pioneer of women's resistance in Indonesia. Historically, regional fighters in the archipelago primarily resisted 18th-century colonialism to defend religion and state sovereignty. **Method:** Employing a historical research methodology with a library study approach, this study reveals that Cut Nyak Dien's fierce loyalty, indomitable spirit, and steadfast faith profoundly reflect the inherent kindness and courage of her people. **Result:** Her struggle exemplifies a relentless, unyielding resolve against colonial rule, inspiring subsequent generations of Acehnese and other Indonesian women to continue the resistance. **Implication:** The findings underscore Cut Nyak Dien's critical role in shaping the trajectory of women's involvement in the Indonesian independence movement, establishing a powerful legacy of resilience and leadership against colonial oppression.

Keyword: Colonialism; Women's Struggle; Cut Nyak Dien; National Spirit; Indonesian Independence

Article Info: Submitted 12/12/2024 | Revised 02/02/2025 | Accepted 02/03/2025 | Online first 13/07/2025

 Corresponding author, Email: suhardiidrahus6@gmail.com

 <https://doi.org/10.63924/joas.v2i2.139>

Page 213-221

© The Authors.

Published by Journal of Aceh Studies (JOAS). This is an open access article under the CC BY-SA 4.0 license (<https://creativecommons.org/licenses/by-sa/4.0/>)



INTRODUCTION

For the most part, struggle is an effort or method undertaken to achieve something desired for a purpose, namely glory and goodness for oneself and others. During the colonial period, struggle was all efforts undertaken by an individual or group with a sense of sacrifice, warfare, and diplomacy to obtain the desired results or achieve independence. (Susanto Tirtoprojo, 1982:7). During the colonial era, struggle was still used or was traditional, unstructured, and regional in nature.

The struggle of Indonesian women has become a new aspect of Indonesian independence. Throughout every era, women have played a crucial role in the nation's struggle against colonialism. Women's movements then began to grow in number, driven by awareness of oppression and injustice against women's rights. From the late 18th century through the 20th century, Indonesians have recorded stories of powerful women fighting injustice.

Women's movements in the 18th century were still traditional, carried out by only one individual, and represented resistance against colonialism. During the Aceh War, for example, Cut Nyak Dien chose to fight against the colonialists because she rejected colonial rule in Aceh and defended religion and the nation (Peter Carey, Vincent Houben, 2019:32).

For the Acehese people, the war against colonial rule was both a holy war against the infidels and a war against the aggressive invaders. United in their determination to defend the sanctity of Acehese land, they fought with a burning passion fueled by the hope of martyrdom in the jihad against the invaders. One by one, Acehese heroes suffered injuries and lost their lives in battle during the holy war. In the fight to defend independence against such an organized enemy, many leaders and fighters were forced to surrender to the Dutch.

In 1891 one of Aceh's heroes, Teuku Cik di Tiro, died in battle, and since then Aceh's strength has been dwindling and chaos has arisen to such an extent that the interests and honor of Aceh are at stake. In the midst of the time when the fighting spirit of the Acehese people began to decline, from the ruins of the battle on the land of Aceh emerged a person with the nickname "Savior Goddess," the most noble Acehese patriot, one of the most brilliant Acehese heroes, a woman of noble birth: she is the great and noble Cut Nyak Dien. Cut Nyak Dien is one of the pioneering figures of the women's struggle in facing the colonialists for independence (Serving the Republic, 1978, 110-115).

Cut Nyak Dien, a 23-year-old woman, joined the battlefield against the colonialists. The long Aceh War witnessed Cut Nyak Dien develop from a diligent housewife into a brave and admirable soldier in defending her religion and homeland. Cut Nyak Dien was born into Acehese nobility, but fate had brought her to a very high level in facing Dutch colonialism. From her actions, reflected in the life of Cut Nyak Dien's personality, are the qualities of kindness and courage, unyielding determination, unwavering spirit, and unwavering faith in the truth of Islam. Cut Nyak Dien's sacrifice for religion and country, tireless and limitless, even to the limit of her life – all of that is in Cut Nyak Dien.

The popularity of Cut Nyak Dien and the people's perception that she was a hero for defending independence, and for the Dutch, Cut Nyak Dien was a threat to the power they had just established in the land of Aceh. In 1964 the Indonesian government appointed Cut Nyak Dien as a national hero. With her popularity and personal characteristics, Cut Nyak Dien pioneered the fighting spirit of the Acehese people in the battle against colonialism and became a role model for female fighters in every region in Indonesia. Therefore, the author took the title "The Dynamics of Independent Women's Voices in the Cut Nyak Dien Novel" with the aim of seeing what character Cut Nyak Dien had during the struggle with the Acehese people.

METHOD

The research method used by the author in writing the article entitled *The Dynamics of Independent Women's Voices in Cut Nyak Dien's Novel as a Pioneer of Women's Struggle*, is a library research method, namely collecting data from books, articles, and the internet and searching for valid sources. The steps of the research method carried out in this study are heuristics (data collection), source criticism (testing), analysis and interpretation, and historiography (historical writing).

Heuristics

The first step is heuristic or source collection, namely searching and collecting historical data and relevant sources through literature studies. The process of searching for data and collecting sources or data needed, this activity is focused on the study of document archives, scientific

literature, magazines, and the internet regarding the research theme raised. The initial step taken is the collection of primary sources or first sources (primary sources) in the form of archives related to the Analysis of the Character of Cut Nyak Dien's National Spirit as a Pioneer of Women's Struggle. The archives used are government documents and biographical documents concerning the life journey of Cut Nyak Dien, namely the book "Cut Nyak Dien (the story of the Acehese war queen), Serving the Republic." The next step is to collect secondary sources by searching for books relevant to the research title to complete the topic being studied in various libraries, including the University of Jambi library, the Jambi City Regional Library, and the Jambi City Public Library.

Source Critique or Verification

Source criticism involves collecting historical sources or data in the form of important documents used to support the writing process. There are two stages in assessing and testing existing sources: the first stage is internal criticism, and the second stage is external criticism. This stage is crucial for determining the next steps in the interpretation phase. The next step is selecting historical sources that are relevant to the research study material.

Interpretation

Interpretation involves interpreting and giving meaning to historical facts and evidence. At this stage, the author primarily connects data obtained from literature studies and combines sources from the same theme and subthemes.

Historiography

According to Abdurrahman (2007:76), the final step in the historical method is historiography, which describes how to write, apply, and report the results of the research conducted. Historiography, then, is the method of writing and reporting the results of historical research conducted. This is the final technique of historical research: writing events chronologically, logically, and systematically by explaining the historical facts obtained to produce a scientific narrative. In this study, the author reveals the character of Cut Nyak Dien as a pioneering figure in the women's struggle.

FINDING AND DISCUSSION

Biography of Cut Nyak Dien

Cut Nyak Dien was born in Lampadang, Aceh Besar, in 1850 and died on November 6, 1908. Cut Nyak Dien was the daughter of Teuku Nanta Seutia, a descendant of Datuk Makhudum Sati, a Minangkabau immigrant, and also one of the most influential regional leaders in Aceh during the reign of Sultan Mahmud Syah. Cut Nyak Dien was born into a respected and noble family in Aceh. Even though she came from a noble family, Cut Nak Dien never discriminated against the social status of others who wanted to be close to her, and she was open and willing to accept anyone who came to her.

Cut Nyak Dien's teenage years were not very long because at the relatively young age of 12, her parents married her to an Acehese fighter, Ibrahim Lamnga. When Cut Nyak Dien was still small, she had a very beautiful face and received an education in the field of religion taught by her parents and religious teachers. In the household, she was taught by her parents how to live everyday life.

Cut Nyak Dien married Ibrahim Lamnga and was blessed with a child. During the battle against the Dutch in 1874-1880 in the VI Mukim area, Cut Nyak Dien was forced to move residences to protect herself by bringing her baby child. While her husband, Ibrahim Lamnga, fought against the Dutch to reclaim the VI Mukim area. When her husband fought in the Gle Tarum area, Ibrahim Lamnga was killed. Hearing the news that her husband had died in battle, Cut Nyak Dien was devastated and swore to avenge her husband's death against the Dutch army. The death of Ibrahim Lamnga made Cut Nyak Dien deeper, and she joined the troops under the leadership of Panglima Polim in facing the Dutch. In this troop unit, Cut Nyak Dien met Teuku Umar. In 1880, Teuku Umar married Cut Nyak. Before marrying Cut Nyak Dien, she put forward a condition to Teuku Umar, namely that he was promised to go down to the battlefield against the invaders if he accepted the proposal. In Cut Nyak Dien's marriage to Teuku Umar, they were blessed with a child named Cut Gambang.

Cut Nyak Dien's Struggle Against the Dutch

Struggle is an effort to achieve a desired goal for the sake of glory and goodness for oneself and

the wider community. The struggle against colonialism in the 18th century was still traditional, only carried out by one individual, and was a form of resistance against colonialism.

Cut Nyak Dien's struggle against the Dutch began after her husband, Ibrahim Lamnga, was killed in battle. With the death of Ibrahim Lamnga, Cut Nyak Dien joined the troops under the leadership of the renowned soldier Panglima Polim, who established a base in the Montasik area. It was in this unit that Cut Nyak Dien met Teuku Umar, who then married Cut Nyak Dien on the condition that he take or allow Cut Nyak Dien to join the battle against the Dutch. Together with another soldier, Cik di Tiro, they formed an army under one command, after which they were able to achieve victory after victory against the Dutch (Mengabdi Republik, 1978:112).

In 1891, Teuku Cik di Tiro died, and the struggle was continued by Teuku Umar, accompanied by his wife, Cut Nyak Dien. The course of the struggle against the Dutch seemed to provide hope in the midst of very difficult circumstances, where Teuku Umar and Cut Nyak Dien experienced a lack of weapons supplies, even to the point of running out of food supplies. Suddenly, an event occurred that made Cut Nyak Dien devastated because her husband, Teuku Umar, surrendered to the Dutch. However, Cut Nyak Dien's worries disappeared after realizing that Teuku Umar's surrender was only a ploy to obtain weapons and ammunition needed by Panglima Polim's troops. After the Dutch East Indies government learned that Teuku Umar was a traitor and must be captured by any means and costs, dead or alive (Mengabdi Republik, 1978:113).

In difficult and critical circumstances during the war, Cut Nyak Dien remained loyal while accompanying Teuku Umar in battle, even though she had to move from one location to another that was deemed safe enough to hide. In 1898, Teuku Umar, who saw the increasingly dire situation of the pursuit of the Dutch army, chose to evacuate Cut Nyak Dien to a safer place, which was not visible to the enemy. Dutch soldiers surrounded Teuku Umar and his troops at Meulaboh. Although surrounded by Dutch troops, the spirit of never giving up led Teuku Umar and his troops to fight to the last drop of blood, and in the battle, Teuku Umar died.

When her husband died on the battlefield, Cut Nyak Dien never lost her fighting spirit. Even though her condition was getting older and her physical condition was getting weaker, she still refused to give up. Even when the Dutch troops were about to surround their headquarters, she never flinched in the slightest in facing the Dutch. After being abandoned by her husband, Cut Nyak Dien went to fight against the Dutch in men's clothing and with a *rencong* in her left hand and a sword in her right. With the spirit possessed by Cut Nyak Dien and the Acehnese fighters who wanted to continue the struggle of their fallen comrades in facing the Dutch. News quickly spread throughout Aceh that the widow of the late Teuku Umar was leading the battle against the Dutch. With this news, the fighting spirit of the Acehnese people was even more blazing. However, the Dutch also increased their activities to capture Cut Nyak Dien and her troops. Cut Nyak Dien at that time continued to move around while constantly providing encouragement and enthusiasm to her fellow countrymen and peers to continue fighting to expel the invaders or infidels from the land of Aceh.

In the following period of resistance, village heads were brought down, mountains were climbed, and rivers and swamps were crossed by Cut Nyak Dien in her sickly state. Although the Sultan of Aceh had surrendered to the Dutch in 1903 and the Aceh War could be said to have officially ended, Cut Nyak Dien refused to give up. She continued to fight guerrilla warfare; one by one her troops were lost, either due to starvation or because of surrender. It was not felt that six years had passed since Cut Nyak Dien had been fighting a guerrilla war against the Dutch army. She fought from her hiding place, from Umar's grave, deep in the jungle located in the areas of the Woyla River and the Meulaboh River.

He had made every effort to organize a large-scale war throughout Aceh. He sacrificed all his valuables, all the gold and heirloom diamonds he still had, to fill the war treasury and to organize the fighting ranks (Szekely Lulofs, 2017:281). However, the spirit of fighting for the sake of Allah had apparently begun to fade among the Acehnese people. This was because General van Heutsz did not give the Acehnese fighters a chance to rest and was accompanied by the actions of the Dutch army, which continued to burn, destroy, and exterminate the Acehnese people.

As a result of these actions, many Acehnese fighters were killed and surrendered to the Dutch. Finally, Cut Nyak Dien was arrested by the Dutch government on November 6, 1905, at her hiding place in a remote forest. After being captured, Cut Nyak Dien was exiled to the

Sumedang area, West Java (Szekely Lulofs, 2017:282). With Cut Nyak Dien's exile to Sumedang in 1905, the fighting spirit that Cut Nyak Dien inherited from her to the Acehese people never faded. Until 1913, small wars still occurred in the Aceh region, but most of Aceh's territory was completely controlled by the Dutch.

Characteristics of Cut Nyak Dien

Simple

The life of Cut Nyak Dien, Even though she came from a noble family and was well-respected among the Acehese, Cut Nyak Dien never discriminated against others in terms of social status; she was very open to anyone who wanted to be close to her. Like other Acehese women, Cut Nyak Dien also experienced this; she was taught by her parents how to live everyday life.

In Cut Nyak Dien's book "The Story of the Queen of the Aceh War," it is explained that when resisting the Dutch army, Cut Nyak Dien and her troops did everything they could to prevent starvation. However, Cut Nyak Dien and her troops experienced financial constraints, which led to many of the troops starving. With a humble attitude, Cut Nyak Dien sold valuables, both gold and heirloom diamonds, to fill the treasury and buy food so that her troops would not starve (Szekely Lulofs, 2017:281).

Spirit and Courage

Cut Nyak Dien's spirit and courage blossomed from a diligent housewife into an admirable warrior defending her religion and country. For the Acehese, the war was both a holy war against infidels and a war against aggressive colonialists. Cut Nyak Dien's spirit always burned brightly in battle, making it difficult for the Dutch army to conquer Aceh.

Even though she was only a woman and a housewife, Cut Nyak Dien's courage in battle could not be denied. When her husband died on the battlefield, Cut Nyak Dien never lost her fighting spirit. Even though she was getting old and her physical condition was getting weaker, she still refused to give up. Even when the Dutch troops were about to surround their headquarters, she was not afraid to face them. Bravely, Cut Nyak Dien advanced dressed as a man and, with a *rencong* in her left hand and a sword in her right hand, led the Acehese fighting troops to fight against the Dutch army (Mengabdi Republik, 1978:113).

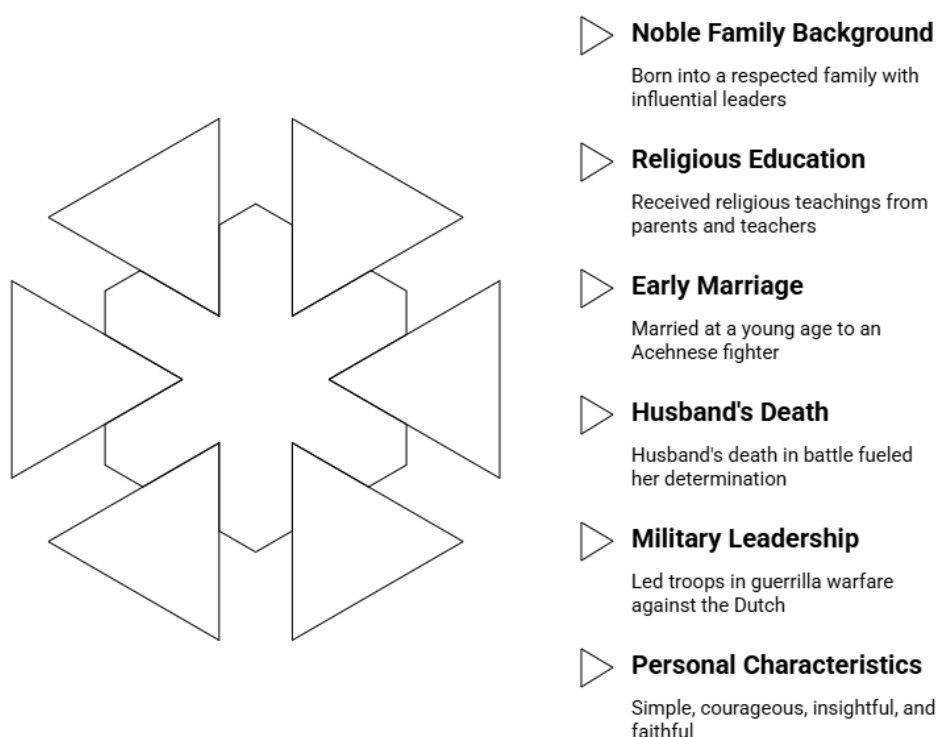
Insightful

In addition to receiving religious education from her parents and teachers, Cut Nyak Dien also lived in a fierce struggle environment, the atmosphere of *Teuku Nanta Seutia*, Cut Nyak Dien's father, taught her *Seutia*, how to fight against the invaders. Resistance against the invaders was based on the Acehese people's belief in defending their religion and nation, as well as their hatred of the invaders, whom they considered infidels (Mengabdi Republik, 1978:113). By this time, Cut Nyak Dien was already directly involved in the war against the Dutch colonialists. She gradually learned combat tactics, such as guerrilla warfare. While exiled to Sumedang, she continued to study religion and became a religious scholar (Szekely Lulofs, 2017:290).

Faithfulness

In Cut Nyak Dien's book "The Story of the Queen of the Aceh War," it describes the life of Cut Nyak Dien as a housewife and a fighter. In difficult and critical circumstances, Cut Nyak Dien remained loyal beside her husband, *Teuku Umar*, and the Acehese fighting forces, even though they had to flee to a place that was considered safe to hide from the pursuit of the Dutch army. Cut Nyak Dien continued to provide encouragement to her husband and the Acehese fighters in the form of moral support to rekindle the spirit of *Teuku Umar* and his troops in fighting the invaders (Szekely Lulofs, 2017:115).

Figure 1: Factors Contributing to Cut Nyak Dien's Legacy



CONCLUSION

Cut Nyak Dien was born into Acehese nobility, but destiny had brought her to such a high level that she was unmatched in this special field. Her actions during battle reflected her true embodiment of the qualities of kindness and courage, unyielding determination, unwavering spirit, and unwavering faith—all of which were her character personality. Cut Nyak Dien's popularity and the people's perception of her as a hero of independence posed a threat to the Dutch, who viewed her as a challenge to their newly established power in Aceh. In 1964, the Sukarno government declared Cut Nyak Dien a national hero.

DECLARATION OF CONFLICTING INTEREST

The author(s) declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

BIBLIOGRAPHY

- Abdullah, N. (2023). Novel Cut Nyak Dien: Kajian Gender dan Sejarah. *Jurnal Ilmu Sejarah*, 14(1), 78-91.
- Andriani, N. (2021). Dinamika Gender dalam Novel Cut Nyak Dien Karya Sayf Muhammad Isa. *Jurnal Sastra Indonesia*, 9(2), 145-156.
- Ardiansyah, M. (2022). Representasi Perempuan dalam Perang: Analisis Novel Cut Nyak Dien. *Jurnal Sejarah dan Kebudayaan*, 12(1), 78-90.
- Basri, M. (2022). Perempuan dan Perjuangan dalam Sastra Indonesia: Analisis Novel Cut Nyak Dien. *Jurnal Humaniora*, 11(4), 320-333.
- Budiman, A. (2020). Patriotisme dan Gender dalam Novel Cut Nyak Dien. *Jurnal Ilmu Sosial dan Humaniora*, 11(3), 203-218.
- Cahyani, I. (2023). Studi Kontekstual Novel Cut Nyak Dien: Suara Perempuan dalam Perjuangan. *Jurnal Humaniora*, 15(4), 412-425.
- Chandra, I. (2020). Identitas dan Perlawanan dalam Novel Cut Nyak Dien. *Jurnal Kajian Sastra*, 9(3), 265-278.

- Dewi, R. (2020). Analisis Feminisme dalam Novel Cut Nyak Dien Karya Sayf Muhammad Isa. *Jurnal Kajian Gender*, 8(2), 98-110.
- Effendi, H. (2021). Perjuangan dan Emansipasi Perempuan dalam Novel Cut Nyak Dien. *Jurnal Sejarah Peradaban Islam*, 7(3), 267-279.
- Fauziah, N. (2022). Narasi Perempuan dan Kolonialisme dalam Novel Cut Nyak Dien. *Jurnal Studi Sastra*, 10(1), 55-68.
- Ginting, R. (2023). Konstruksi Identitas Perempuan Aceh dalam Novel Cut Nyak Dien. *Jurnal Antropologi*, 14(2), 182-195.
- Hidayat, S. (2021). Dimensi Sejarah dan Sosial dalam Novel Cut Nyak Dien. *Jurnal Penelitian Humaniora*, 9(1), 123-136.
- Ibrahim, T. (2020). Nilai-nilai Kepahlawanan dalam Novel Cut Nyak Dien. *Jurnal Pendidikan Karakter*, 8(4), 301-314.
- Jannah, M. (2022). Dinamika Sosial dan Politik dalam Novel Cut Nyak Dien. *Jurnal Sosiologi*, 11(2), 101-114.
- Kurniawan, D. (2023). Suara Perempuan dalam Sastra Perang: Studi Kasus Novel Cut Nyak Dien. *Jurnal Literatur dan Kebudayaan*, 7(3), 219-232.
- Lestari, E. (2021). Representasi Perempuan Aceh dalam Novel Cut Nyak Dien. *Jurnal Gender dan Budaya*, 6(2), 145-158.
- Lulofs, S., Szekely. (2017). *Cut Nyak Dien "Kisah Ratu Perang Aceh"*. Komunitas Bambu.
- Malik, A. (1978). *Mengabdikan Republik* (Vol. 1, hlm. 110-115). Jakarta.
- Maulana, A. (2020). Narasi Perlawanan dalam Novel Cut Nyak Dien. *Jurnal Kajian Sejarah*, 8(1), 34-47.
- Nasution, S. (2022). Peran Perempuan dalam Sejarah: Analisis Novel Cut Nyak Dien. *Jurnal Sejarah dan Pendidikan*, 12(2), 187-200.
- Oktavia, L. (2023). Feminisme dan Heroisme dalam Novel Cut Nyak Dien. *Jurnal Ilmu Budaya*, 9(3), 276-289.
- Purnama, F. (2020). Analisis Intrinsik dan Ekstrinsik dalam Novel Cut Nyak Dien. *Jurnal Pendidikan Bahasa dan Sastra*, 7(4), 348-361.
- Qadri, M. (2021). Simbolisme dan Metafora dalam Novel Cut Nyak Dien. *Jurnal Linguistik*, 10(2), 134-147.
- Rahman, A. (2022). Novel Cut Nyak Dien sebagai Representasi Perjuangan Perempuan Aceh. *Jurnal Sejarah Nusantara*, 13(1), 98-111.
- Sari, N. (2020). Analisis Semiotik Novel Cut Nyak Dien. *Jurnal Bahasa dan Sastra*, 8(1), 78-91.
- Tanjung, F. (2021). Dinamika Perlawanan dalam Novel Cut Nyak Dien. *Jurnal Studi Sejarah*, 9(3), 256-269.
- Utami, S. (2023). Studi Gender dalam Novel Cut Nyak Dien Karya Sayf Muhammad Isa. *Jurnal Penelitian Sastra*, 10(2), 190-203.
- Vivianti, R. (2020). Konstruksi Identitas dan Heroisme dalam Novel Cut Nyak Dien. *Jurnal Antropologi Budaya*, 7(4), 378-391.
- Wibowo, L. (2021). Peran dan Posisi Perempuan dalam Novel Cut Nyak Dien. *Jurnal Kajian Budaya dan Sejarah*, 5(2), 123-136.

Yahya, M. (2022). Narasi Kepahlawanan dalam Sastra Indonesia: Kasus Novel Cut Nyak Dien. *Jurnal Penelitian Budaya*, 8(3), 245-258.

Zahra, S. (2021). Representasi Perempuan Aceh dalam Konteks Kolonial dalam Novel Cut Nyak Dien. *Jurnal Studi Kolonialisme*, 12(2), 178-191.