

Reflections on the Contributions of the Palace, the Sultanate Palace and the Kings of the Archipelago

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ABSTRACT

Keraton or the palace was once the center of Science Education, Culture and Administration. The palaces in the Archipelago have produced many scholars, intellectuals, as well as leaders to take care of the people and preserve their respective cultural traditions. Indigenous tradition and works of art as a reflection of the great Nusantara nation's cultural identity include in Malaya. The long history of the Nusantara palaces with its diverse culture is an invaluable national wealth that makes it a national asset that is important enough to generate the national economy, especially in the field of tourism. There are hundreds palace to palace from the Sultanate of Aceh, West Papua is still active until 1948's but is now home to about 54 palaces alone are not included in Malaya and Brunei. After independence, the Sultans and Rulers who inhabited the palace were no longer the official rulers. The Sultan and the King still hold the customs and culture of their respective palaces so that the customs, values - pure values and high culture continue to be maintained. The proposed implementation of the Sultanate of the Nusantara Law in addition to the Cultural Reserve Law which preserves the palace and its culture is a starting point to protect the legitimacy of the Sultan and King of the Nusantara and customary figures to continue to be guaranteed and preserved.

Keywords: *Sultanate of the Nusantara, Palace.*

1. INTRODUCTION

The Keraton or palace was once a center of education, and the spread of religion. The scholars, religious scholars, administrators and good management are born from the Keraton and the Palace. Many noble works of art as a reflection of the cultural identity of the nation in the archipelago, including in Malaya, started from the education of the Palace. Overall, the long history of the palace and Istana Nusantara with its diverse culture is an invaluable national treasure. This has made it a national asset that is important enough to generate the national economy, especially in the field of education and tourism of a country.

After independence, most of the Sultans and Kings who inhabited the palace and the Palace were no longer the official rulers. However, they still had a great influence to implement customs and culture in their society through their respective regions. Sometimes this tradition has changed a civilization but there is no denying that the great contribution has proved the ability of the Palace and the Palace at that time. Apart from that, it practices and maintains traditional education, especially in religious and personality

education until now. "Keraton Nusantara Festival and Sultan Keraton Nusantara Festival have created a form of balance, not a frozen balance but a dynamic, creative, productive balance and spirit and such guidelines are the various forms of cultural activities, silaturahmi and knowledge that we should hold and maintain in the Malay Archipelago.¹ Malay Archipelago is often referred to as the ethnic Malays or the Malays of Sumatra and the Peninsula Malays and other Malay - speaking places² (Salazar 1989) which includes the Southeast Asian Islands and is known as the Golden Chersonese in the context of western scholars and western leaders as Polynesian Malays, Melanese Malays and Austronesian

1 NorashikinSalleh: kertas kerja sempena Festival Keraton di Palopo –Luwuk Sulawesi Selatan (September 2019).

2 Salaza 1989 (Dari Perspektif By H. Hussein 2020 orang melayu Kelantan dari sudut budaya)

Malays. While the Malay word comes from the Sanskrit term called "Malaya" which is an area that refers to the land surrounded by the Ocean 3(Hall. 1994).

2. HISTORY OF THE PALACE, SULTANATE AND THE KINGS OF THE ARCHIPELAGO

The common term used in Malaysia as *Padanan Nusantara* is *Alam Melayu*. While in Indonesia Malay refers to the Malays who live in some parts of Sumatra Riau and the coastal areas of Kalimantan.

Indonesia has Sultanates of various regions that have stood before and since the colonial period. Although the Sultanate officially became part of the Republic of Indonesia in 1950, the Palace building complex still serves as a residence for the Sultans and households. His palace which still carries out the activities of the Sultanate Tradition to this day.

There is also a part of the palace complex which is part of the museum that stores various types of collections belonging to the Sultanate such as replicas of the palace heritage to gamelan equipment as well as religious study centers. Local wisdom is united in the Archipelago Civilization.⁴ (Denny Susanto - Nusantara September 29, 2018, 1710 WIB.)

About 250 palaces from the Aceh Palace to the West Papua Palace throughout the archipelago in 1948. Now there are only 54 palaces left that are still active in practicing traditional education and traditional culture. In the Institution of the Malay Sultanate, the Institution of the King of Kedah began when Maharaja Derba Raja died in 630 when it was not yet Muslim. Then, the Kedah sultanate was founded in 1300 while the Malay Sultanate of Melaka was founded in 1262. Both institutions changed into the Sultanate Kedah when its King Maharaja Derbar Raja converted to Islam and became Sultan Muzaffar Shah in 1136 (531 hijrah).

Melaka, on the other hand, when Raja Kecil Besar converted to Islam and became Sultan Muhammad Shah in 1280. Culture has begun to be nurtured in the palace and various sciences have opened up space for education. This gives ample space to the heirs of the Sultanate and discusses it from the aspect of law and legality. In addition, to preserve the eligibility of the Heirs

3 Hall-1994,(Al Fikra Journal Ilmiah Keislaman 14 (2),170-185,2017, Wahyuddin Wahyuddin Merajut Dunia Islam Dunia Melayu

4 Denny Susanto: Peran Strategis Kerajaan dan Kesultanan dalam Menjaga NKRI ,29 September 2018,17:10 WIB

of the Palace, it is necessary for a customary institution whose person is a representative of the descendants of the Kings/ regents/ Prabu/ Raden/ Tengku/ and others.

This lineage which then discusses several aspects especially sociology, anthropology, history, and diplomatic relations are also a place of kinship relations apart from being a competition of Islamic power as a religion in the factor of resistance against Christian European powers such as Portuguese, Dutch and Spanish⁵. According to Professor Syed Muhammad Naquib al-Attas said "Islam brings the spirit of rationalism and intellectualism not only among the Palace and Kraton, but even more widespread among the people."⁶

3. FOUNDER OF PALACES AND PALACES

Born and formed from a village (region) especially a particular historical story through information. Apart from the Hikayat which contains the story, whether the element of fairy tales or literature determines as a source of history that allows the founding of Palaces and Palaces built, there are also heirs - that are so existent.

Karaton or Kraton in Javanese means the palace where the royal residence. While the Malay language that is related is *Datu* or *Datuk*. It is described as the place of reign of the King. People living in the palace environment generally have the title of nobility. It is inhabited by the highest royal family or head of state. About the establishment of such kingdoms is known from the records of Arab sailors and the records of Chinese government officials who explored the Indian and Chinese oceans in the century AD, 7(Paul Wheatley, the golden khersonese). Also, like other Malay countries in the archipelago such as in Malaysia and Berunei which calls as *Istana*.

This is very different from the name of the residence of the President of Indonesia is not called the Palace but instead is called as Resident Palace of the President of Indonesia. The

5 Norashikin Salleh: Festival Keraton Nusantara – Luwuk Palopo, september (2019)

6 Al-Attas, Syed Muhammad Naquib (1972),Islam Dalam Sejarah Dan Kebudayaan Melayu.Universiti Kebangsaan Malaysia,h.96

7 Paul Wheatley "The Golden Khersonese (Kuala Lumpur: University of Malaya Press 1966, hal 273-230 dan Mohd Taib Osman Asas dan ketumbuhan Kebudayaan Malaysia (Kuala Lumpur; Kementerian Kebudayaan ,Belia dan Sukan 1974(hal -15)

President is the Supreme Government of the Republic of Indonesia after Indonesia became independent.

Also, the rule of the Raja or Sultans in Malaysia, DYMM Di Pertuan Agong where he resides is called Istana Negara while the Sultan who rules the colony is called Istana Sultan. The Republic of Singapore is called Palace of Singapore where the residence of the

President and the Philippines is also called Malacanang Palace. In Thailand, the Palace is called the Agong Palace. Meanwhile, Brunei is called Istana Nurul Iman where DYMM Paduka Seri Baginda Sultan Haji Hassanal Bolkiah Muizzaddin Waddaulah resides. The palace is also the largest royal residence in the world.

4. PALACES IN INDONESIA

Name of the Palace	Government/Sultanate	Province
Keraton Surosowan	The Sultanate of Banten	Banten
Keraton Kaibon	The Sultanate of Banten	Banten
Keraton Kesepuhan	The Sultanate of Kesepuhan Cirebon	Jawa Barat
Keraton Kanoman	The Sultanate of Kanoman Cirebon	Jawa Barat
Keraton Kacirebon	The Sultanate of Cirebon	Jawa Barat
Keraton Surakarta	The Sultanate of Surakarta Hadiningrat	Jawa Tengah
Keraton Sumedang Laang	Kadipaten Sumedang Larang	Jawa Barat
Pura Mangkunegaran	Kadipaten Mangkunegaran	Jawa Tengah
Keraton Yogyakarta	The Sultanate of Yogyakarta Hadiningrat	D.I Yogyakarta
Pura Paku Alaman	Kadipaten Paku Alaman	D.I Yogyakarta
Keraton Sumerap	Kadipaten Sumerap	Jawa Timur
Keraton Buton	The Sultanate of Buton-Bau Bau	Sulawesi Tenggara
Istana Amantubillah	The Sultanate of Mempawah	Kalimantan Barat
Istana Alwatzikoebilah	The Sultanate of Sambas	Kalimantan Barat
Istana Aceh	The Sultanate of Aceh Darussalam	Sumatra
Istano Bosa	The Government of Pagaruyung	Sumatra Barat
Istana Langkanae Luwu	Kedatuan Luwu Palopo	Sulawesi Selatan
Istana Kesultanan Riau	The Sultanate of Riau Lingga Johor	Pulau Penyengat/Daik Lingga
Istana Gelam	The Sultanate of Riau Lingga Johor Pahang	Singapura
Istana Inderagiri	The Sultanate of Inderagiri	Province Riau
Istana Sri Inderapura	The Sultanate of Siak Sri Inderapura	Pekan Baru, Riau

5. PALACES IN MALAYSIA

There are nine states in Malaysia that have a sultanate as the head of government of a state. The

palace is where the Sultan resides and also where the sultan and dignitaries consult with leaders and the people.

Istana Negara Malaysia (The Official Residence of DYMM Yang Di-Pertuan Agong and Permaisuri Agong)

Istana Anak Bukit	Kesultanan Kedah	Negeri Kedah Darul Aman
Istana Jauha	Kesultanan Kelantan	Negeri Kelantan Darul Naim
Istana Marziah	Kesultanan Terengganu	Negeri Terengganu Darul Iman
Istana Iskandariah	Kesultanan Perak	Negeri Perak Darul Ridzuan
Istana Seri Menanti	Kesultanan Negeri Sembilan	Negeri Sembilan Darul Khusus
Istana Alam Shah	Kesultanan Selangor	Negeri Selangor Darul Ehsan
Istana Bukit Serene	Kesultanan Johor	Negeri Johor Darul Takzim
Istana Abu Bakar	Kesultanan Pahang	Negeri Pahang Darul Makmur

Istana Arau	Kesultanan Perlis	Negeri Perlis Indra Kayangan
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While the Head of State in Malaysia who does not have the status of Sultan only as Yang Di-Pertua Negeri is the head and ruler of the states under their rule after being appointed by the Yang Di-Pertuan Agong. The states are Melaka, Penang, Sabah and Sarawak. The Yang Di-Pertuan Negeri also lives in a Special Residence specifically for the Yang DiPertuan Negeri himself. All residences of the Head of State are under the responsibility of the State or Central Government which will manage all their administration and management. This includes the coronation day and other ceremonies as well as meetings involving the Palace and the Chief Minister of each state.

6. EDUCATION

The Palace and Keraton were once a center or place to provide formal and informal education to the court dignitaries and the descendants of the ruling king's sons. Apart from the nobles and sons of the king, it also gives spiritual and physical education of religious knowledge, Al-Quran and Hadith education to those who lived around the area in the past while Kitab taught by ulamak- ulamak. To equip themselves as the successor of the Sultan or Leader in the Palace, martial arts are learned in addition to focusing a lot on the religious knowledge of Allah. Meanwhile, in the field of management and administration of the Palace and Palace, they are also learned from dignitaries and scholars who is knowledgeable so that the rules of succession and administrative knowledge such as laws can be implemented fairly and wisely according to the Pillars of Islam and Islamic law.⁸

Therefore, the scholars have tried to provide education and also the teachings that they brought, especially from the Middle East were taught to the Palace at that time. This clearly shows that the Palace is very cooperative and committed in the balance of learning these sciences. This has been proven for example in the Palace and the Kedatuan Palace as well as in the palaces in the Archipelago. Malaya at that time was not left behind and also received spiritual, physical and political education. At that time the form of study and education were mostly in the context of tradition. In addition to enlivening the atmosphere of Ahli Sunnah Wal Jemaah, this religion - based education system has been emphasized to produce scholars and leaders who think, rational

and strong beliefs that are so authoritative in the archipelago and the Malay community does not evaluate morality from a logical point of view⁹. There were huts and centers of study in religious education throughout the archipelago. This was all due to the efforts of the Palace and the Palace in developing the Religion of Allah with the correct syariah.

The advent of Islam to the Malay world has influenced many aspects, and "triggered a new era" and is an overall effect based on the monotheistic paradigm. The impact of monotheism causes the effect that occurs to include the "look and soul" of the community in the Malay World. Such influence not only involves the exchange of external characters but is influenced by genuine Islamic philosophy and thought.¹⁰

In the concept of education, this palace can also produce many Malay intellectuals and professionals as well as their role in various fields since traditional times such as economics, politics, science and technology. Leaders and politicians during that era made history through literacy, vision and also in today's application. There are also in the past stories there are also telling various secrets in the form of a variety of storytelling information whether in reality. There are also suitable learning strategies are learning strategies through the works of Tourism, learning strategies through Film media as well as learning strategies through market media- (: Journal Historia Voloume 4 number).

As well as some stories and myths that are listed are used as sources such as: Hikayat Merong Mahawangsa – Kedah

Hikayat Raja Langkasuka - Kedah Hikayat Pattani – Banyak Versi Sejarah Melayu- Tun Seri Lanang

Hikayat Raja Pasai- Kerajaan Samudera Pasai Hikayat Hang Tuah -Melaka

Cerita Asal Keturunan Raja-Raja Melayu

Tuhfat Al-Nafis –Raja Ahmad, Raja Ali Haji Lontara I GA LI GO di Sulawesi Selatan Makasar Hikayat Hikayat Panji Semerang – Tanah Jawa .

Hikayat Pattani- Kesultanan Pattani

Hikayat Dang Suasa –Kesultanan Brunei Darussalam.

Hikayat Negeri Johor juga beberapa Hikayat Melayu yang lain di Nusantara.

8 NorashikinSalleh :kertas kerja Festival Keraton Nusantara -Palopo Luwu , Sulawesi Selatan -September 2019

9 NorashikinSalleh :kertas kerja Festival Keraton Nusantara –Palopo Luwu ,Sulawesi Selatan –September 2019.

10 Abdul Rahman Haji Abdullah (1981),op.cit.,h.268.

There is also no shortage of Hikayat and stories from Sulawesi, Java, Aceh, Bali Palembang, Sumatra, Riau - Lingga and surrounding areas. In fact, there are Palaces that are able to establish schools and universities. Yayasan Pendidikan Swadaya di Gunung Jati and Universitas Swadaya Gunung Jati and not least the role of the huts in the Palace. Lately there are many Tahfiz Al Quran Schools including in Malaysia and Singapore, Brunei, Pattani as well as the Archipelago regional countries. The Pasentren also grew in number and the Palaces were the backbone of the incarnation of these Pasentren. The Sultan and the King in a palace are the main pillars of the Pasentren movement. Most of these Pasentren are funded by the palace itself.

This educational building continues to grow until there is a university in every region. Gajah Mada University also initially held lecture activities in Sitinggil and Pagelaran with rooms and facilities in the Yogyakarta Kraton Environment. From 1952 the physical development of the Bulaksumur campus began and in the 1960s, various facilities were held for the benefit of the community.

There are also schools that memorize the Quran in Padang, West Sumatra (West Sumatra). While such schools are also found in other countries in the Archipelago and the Malay community, such as hut schools specialized in religious education, and the Quran. Education based on Al-Quran and Al-Hadith Ahli Sunnah Wal Jamaah has long been developed and given attention by the Head or Leader of Keraton and Istana - Istana in the Archipelago. While the activities in most Pesentren and Pondok are proactive actions in the movement to spread the rays of Islam. Especially in imparting knowledge of the Religion to the students, sometimes the public has injected a deep nature and attitude to continue to know more deeply about the Religion of Tauhid.

The introduction of Islam to the Archipelago was influenced by the culture and lifestyle of the people of the Archipelago at that time. Islamization has an impact on every element of life from economics, education, social, politics to culture and cross - cultural marriage.¹¹ The influence and education of Islam brought by scholars from the Arabian continent, the Middle East in the 7th century, and also from Gujarat traders around the 13th century. Gujarat theory says the origin of the region that brought Islam to the archipelago is Gujarat. The basis of this theory was first put forward by Pijnepal (1872 AD) who interpreted the travels of Sulaiman Marcopolo and Ibn Batutah.

Buddhist and Hindu cultures have greatly influenced the life of society until the advent of Islam. They are still obsessed with the culture even though they have embraced Islam. The belief of animism in the Malay world has started since the beginning of the Malay civilization little by little according to the passage of

time and continues to permeate in the life of the Malay community. The arrival of Hinduism and Buddhism to Malaya from India as early as centuries 3rd BC. While Islam from the Middle East in the 13th century (Zulkifli Salleh)¹². This phenomenon is indeed very difficult for some of those who are already immersed in the practices of Buddhist and Hindu culture. It has influenced the customs, language, speech, lifestyle and social strata of the Malay community. For example, when the deceased's house dies, the incense will be burned for forty days so that the fragrant smell of the incense is said to show that the deceased's family still believes that the deceased's 'Spirit' is still in the house. Also, with the understanding of the Flower bath for men or girls if they are older but not married as if throwing bad things in the body and will quickly find a mate. Wallahualambisawab.¹³

The influence of the spread of Islam embraces the culture of the local community to blend with the local traditional culture. All forms of relics of the Islamic kingdom that still stand and are still found to this day are institutions such as mosques and Keraton or Palaces. This can be seen in some of the relics of the Islamic government and its history. The discovery of tombs and tombstones written in Jawi by the scholars and also the martyrs further strengthened the Islamic teachings developed in the archipelago.

1. Kerajaan Samudra Pasai (1267-1524)

This is the first and oldest Islamic kingdom in Indonesia. Sultan Malik Al Saleh or Merah Silu before Islam was the first King of the Pasai Ocean. The kingdom of Samudera Pasai left a lot of archaeological evidence such as the tomb of Sultan Malikul Al Saleh, the Dirham Gold Coin which is the currency of the kingdom. Also, the Hikayat-Hikayat Raja- Raja Pasai which has a famous history at that time. Especially when Islam began to establish itself in Pasai. Jawi writings found on tombstones prove that Islamization has begun to be understood and widely used in the archipelago.

2. Kerajaa Aceh Darussalam (1496-1903)

Founded by Sultan Ali Mughayat Shah. The success of the Kingdom of Aceh was achieved when Sultan Iskandar Muda (1607-1636).

¹¹ NorashikinSalleh :kertas kerja sempena Festival Kerato Nusantara ke X1 di Carrebon 2017

¹²ZulkifliSalleh.com,<http://zulkiflisalleh.com>>2016/09/08.Hindu dan Buddha dalam Alam Melayu 1 ZulkifliSalleh.com

¹³ Norashikin Salleh: Festival Keraton Nusantara Luwu –Palopo september 2019

The success of his reign had succeeded in conquering the tin-rich state of Pahang at that time. The greatness of Sultan Iskandar Muda succeeded in attacking the Portuguese forces in Melaka. Although it failed, Aceh was able to expand its influence to the Malay Peninsula. Archaeological evidence such as the Baiturrahman Grand Mosque, the Tomb of Sultan Iskandar Muda and the Gold Money of the Kingdom of Aceh. Similarly, the Jawi writing found on the tombstone shows that Islam had reached the kingdom of Aceh at that time.

3. Kerajaan Demak (1475-1546).

The government is the first Islamic kingdom in Java, the spread of Islam in Java was founded by Nine Wali known as Wali Songo. Demak is a gathering place for the Walisongo. Sunan Kalijaga is one of the nine Sunan Walisongo who preached and succeeded in attracting people to embrace the religion of Islam. Therefore, Demak cannot be separated from Islam. The economy of the Demak government at that time with trading commodities in the form of rice, salt and teak wood. Demak Great Mosque, Sunan Kalijogo Tomb, Soko Guru Pawestren are historical relics and assets of the Demak Kingdom. Demak Great Mosque is a famous historical relic in the Demak kingdom. It is said that every individual is in Syahadah Dua Khalimah Syadat and is converted to Islam. Amen.

4. Kerajaan Cirebon (1430-1677)

The Sultanate of Cirebon became a bridge between the two cultures, namely Javanese and Sundanese. Keraton Kesepuhan is the center of the spread of Islam in West Java. The relics of the Islamic kingdom of Cirebon include the Kasepuhan Palace of Cirebon (originally named Karaton Pakungwati). Taking the name of Queen Dewi Pakungwati binti Pangeran Cakrabuana married Sunan Gunung Jati. Its name was immortalized as the name of Keraton Pakungwati now known as Keraton Kasepuhan. Islamic marriage has proven that Islamic teachings are not only found in the relics of Islamic artifacts but also influence and change the institutional form of a family genealogy. Marriage between Two Continents and Two Javanese and Chinese Cultures.

Keraton Kasepuhan is a palace founded by Prince Cakrabuana during the spread of Islam around 1529. The Great Mosque of Sang Cipta Rasa located in the complex of Keraton Kasepuhan is the oldest mosque in Cirebon and is the oldest mosque in Java and Indonesia. tradition with dress as well as Adat and Adab while in the Palace.

There is the tomb of Sunan Gunung Jati which is a tourist destination in addition to the past history of China, Arabia and Java itself which are found around and around the tomb. Similarly, the presence of religious scholars reading the verses of the Qur'an in the

tomb area. Tourists only go to the fifth door only. The results of my research when I was buried in Sunan Gunung Jati, I was grateful to get permission from the Sultan and the Palace to enter to the ninth door and continue to the top of Gunung Jati while seeing the beauty from the top of the mountain. Here I saw how a marriage bond in the past between the Son of the King of China and Sunan himself. When the Chinese gave a Jade Stone in the shape of a green ball as a dowry gift to his son-in-law King Sunan. A bond of unity forged through Islamic understanding. Here also I get an understanding that Islam does not forbid inter-religious marriage but must be the People of the Book (Syikin Salleh). As in a piece of verse from the Quran surah al-Baqarah verse 256 Allah says, "There is no compulsion in entering the religion of Islam, indeed the right path is clear from the wrong path."

While the Kanoman Palace is part of the Kasepuhan Palace. Prince Mohamad Badridin or Prince Kertawijaya who held the title of Sultan Anom was responsible for establishing the Kanoman Palace. Karaton Kanoman is very active in Islamic teachings, especially those performed by Sunan Gunung Jati, also known as Syarif Hidayatullah. The tomb of Sunan Jati and several other historical objects are stored in the museum at the Kanoman Palace. Two cars named Paksi Naga Liman and Jempuna are Burak shaped like animals driven by Prophet Muhammad SAW during Israk Mikraj. The people of the West Java Islands do believe in this event. Keraton Kesepuhan has a fairly complete museum, among others, containing heirlooms and paintings from the royal collection.

5. Kerajaan Mantaram Islam (1588-1755)

In short, the Islamic Mantaram Kingdom is very different from the Hindu Mantaram kingdom. The collapse of the Islamic Mantaram Kingdom was due to the split in the body of the Islamic Mantaram Kingdom into two. Formed history due to this division, the Yogyakarta Sultanate Palace in Jogja and the Kasunan Palace of Surakarta in Solo were created in Indonesia. Both areas are known for their Javanese culture and customs. This division is not only to the territory and its borders but also affects several other aspects such as traditional dress to art and architecture.

According to the history of the Central Java Kingdom that it was ruled by the Kalingga Buddhists and subsequently the Hindu kingdom in Medang Kamulan Central Java the Mantaram Buddhist Kingdom during the reign of the Sailendra Dynasty, they were developed temples. Borobudur Temple is a famous temple until now and according to the Mantaram government this temple was built by them.

The Islamic Kingdom of Demak emerged when the Majapahit kingdom collapsed in the 16th century, and since then Islam has spread in Central Java. After the

Demak kingdom collapsed, the son-in-law of the King of Demak (Sultan Trenggano) moved the Demak kingdom to Pajang near Solo. Then he raised himself as Sultan and became Sultan Adiputra. Sultan Adiputra gave a gift of Mantaram land to Sutowijaya after Pajang collapsed. Later became the first Islamic Mantaram King in Central Java and held the title of Panembahan Senopati. It was during this century that the Portuguese and Spanish came to Indonesia in search of spices that they would trade to Continental Europe. It was at this time that the Dutch and British came to Indonesia with the presence of the VOC.

Next, the Dutch intervention in the government of the Palace as a result of the dispute to choose the New King occurred during the death of Sunan Pakubuwono II. This dispute was finally resolved with the Gianti treaty of 1755. The Mataram Kingdom was divided into two Surakarta Hadiningrat or Kasunan Palace in Surakarta and the Sultanate Palace in Yogyakarta until today. Central Java as one of the provinces is flanked by West Java and East Java. Then the birth of several palaces in Central Java.

6. Kerajaan Banten (1526-1813)

Until the beginning of the 16th century the people of Banten converted to Hinduism (1522-1570) in 1526 Sultan Trenggono commissioned his son to expand the conquest and succeed. Eventually Banten became a successful trade center and Islam began to be expanded in Banten. Sultan Hassanuddin succeeded in making Banten the center of trade in West Java and the main commodity at that time was pepper. Sultan Ageng Tirtayasa succeeded in establishing trade and diplomatic relations with other countries. The fall of the Banten kingdom when the Dutch succeeded in inciting Raja Aji the son of Sultan Ageng to betray his father. Historical relics that can be seen to this day such as the Tombs of the Kings of Banten and Surosowan Palace, Kaibon Palace Fort Speelwijk Vihara Avalokitesvara.

7. Kerajaan Tenate. (1257-1950)

Known as the Gopi kingdom. It is one of the oldest Islamic kingdoms in North Maluku. Tanate's position is strategically flanked by Sulawesi and Papua and is an important shipping route in East Indonesia. In 1465-1486 the first Tanate King Kolono Marhum converted to Islam. As a result of the civil war and the fight for the throne and the rebellion under the leadership of Sultan Baabullah (1570-1583) when the Portuguese killed Sultan Khairun. Sultan Baabullah together with the people of Tanate expelled the Portuguese from Tanate in 1575. This success has made the Tanate sultanate the largest Islamic state in East Indonesia. "Fractures grow, disappear and change, Malays are not lost in the world (earth)" as the Malays say.

Although Sriwijaya collapsed in the thirteenth century but after that grew and stood alone several Malay kingdoms located around the Straits of Malacca (Riau District now). So many governments in Riau all have their own important meaning either for Riau or Indonesia and Malaysia in general. Riau is the largest Archipelago with Malay Culture and Culture. In addition to heritage, especially in strengthening silaturahmi among heritage members. The existence (existence) of governments in Riau District and Indonesia as well as the Malay government region in the Archipelago including Malaya Malaysia needs to be documented and inventoried to be more organized for the reference of future generations; Malay world. A Declaration needs to be made so that the history of the Malay race in this world is not forgotten (Syikin Salleh). I am interested in writing the history of the Malay kingdoms of the Archipelago on how one-by-one the Kingdoms and Sultanates disappeared in the Malay world. In addition to the intervention of certain parties disappear and obliterate the history. Wallahualam. As in the paper of Dato Proff Dr Abdullah Zakatia in the International Dialogue Awakening the Collective Memory of Indonesia-Malaysia Prosperity, in Tanjung Pinang, Riau Islands Indonesia 7-10 October 2009.

8. Kesultanan Buton (1885-1904)

The Sultanate of Buton was actually founded before Islam and Sultan Muhum was the King of Buton VI and His Majesty Sultan Qaimuddin Khalifatul Khamis after embracing Islam. He reigned for Twenty years and has been the Sultan of Buton as King for Twenty-Six years.

Sheikh Abdul Wahid bin Zaid Al Fatanni was a scholar who converted the King of Buton to Islam in 1541. Subsequently, Islam was installed as the official religion of the government and the country of Buton. The late Sultan was buried at the Fortress of the Palace in Rahantulu. After the death of Sultan Qaimuddin Khalifah Khamis, the Sultanate's rule has changed. Some of the appointed Sultans still do not understand the sciences of monotheism and Islamization in depth. This may be Islam as a new accepted religion. This happened when Sultan Himayatuddin Muhammad Saidi was a great figure of the Buton Sultanate who fought against Colonialism and Imperialism to the Dutch in Buton. The Sultan did not know that about compromising with the Dutch was the Jihad of Fisabilillah.

Until the Sultan abdicated and went out into the jungle to oppose the Dutch. Sultan Himayatuddin was the only Sultan in Buton who ascended the throne twice (1751- 1752, 1760-1763) until he died and was buried in the Palace Fortress.

Sultan Dayanu Iksanuddin (1597-1631) was the Sultan who introduced the written legal policy "Sarana Wolio" and Democracy in the Sultanate of Buton. This

law is based on the Dignity of the Seven in the World of Islamic Sufism and the Nature of the Twenty in the understanding of the Aqeedah of Ahlul Sunnah Wal Jamaah. He was a Sultan who managed to govern Buton well. The era of his reign was for the first time the Netherlands and Buton made a written agreement (Janji Baana) in the form of a Trade and Military Contract.

During the era of Sultan Adili Rahim is a great history in Sulawesi because of the Makassar War on 23 October 1666. In this war has involved Arung Palakka who is a Dutch Pro asked for protection to Buton after not with the Dutch again. This made the Dutch attack Buton and Sultan Adili made a treaty with the Dutch on the hunting ship Muysenburgh on 4 January 1667. In this treaty Buton was to hand over all equipment, boats, weapons, gold and silver to the Dutch for winning the war. On 31 January 1667 a new treaty between Buton and the Netherlands. In this Agreement the Dutch ordered Buton to cut down all the Nutmeg and Clove trees in the islands known as the "Blacksmith's Islands. Instead, the Dutch asked the Buton Sultanate to pay 100 ringgit every year.

Sultan Syamsuddin (1704-1709) his reign was short and turn his throne into a commoner despite his origin from the nobility of Tanailandu. Tanailandu is the gathering place of the Buton Sultanate Sultan Syamsuddin did not want to be with the Netherlands. He was called "Mosabuna yi Kaeabu", then after his death he was called "Sangia yi Kaesabu". Sultan Mulharuddin Abdul Rashid (1711-1712) was the shortest Sultan after being overthrown by the Dutch. After being mahzulkan, he settled in Makassar.

Sultan Malik Sirullah (1654-1664). In his government is also the era of Arung Palakka asking for protection. In 1660 Sultan Malik Sirullah signed an agreement in the Bone language "Bone Rilao Butung Riyala" which means Buton is the East Bone and Bone is the West Buton. Sultan Sultan Malik Sirullah died while still in power.

9. Kedatuan Luwuk secara ringkas

The capital of the Luwu kingdom was in Pattimang, suddenly moved to Palopo after an internal quarrel of the Kedatuan government and was wisely and wisely resolved. The Kingdom of Kedatuan Luwu and Raja or Datu Luwu (Payunga Ri Luwu) began during the reign of Batara Guru until it reached Andi Djemma.

Lamadusila with the title "Petta Matinroe ri Polka" he ruled Luwu when the Secretary went to Gowa to help Gowa against the VOC, (the temporary office of Datu Luwu XIX). Kedatuan Luwu is the oldest kingdom in Sulawesi. The Luwu Kingdom may have existed since the 7th century. The existence of this kingdom is not very firmly confirmed. Luwu already exists in the 7th century. Similarly, if referring to the Manuscript "Negarakertagama" by Prapanca, the kingdom of Luwu

was in the reign of Simpurusing (3rd King of Luwu) 1268-1293. This is different from the Lagaligo manuscript which has listed the name of Batara Guru as the First King of Luwu and Batarra Lattu as the 2nd King of Luwu between the years AD.

While the Lagaligo manuscript collected by a Dutch scholar named B.F Matthes in 1880 in his writing that the first to establish the Kingdom of "Ware" in the Ussu province was named Batara and Batara Guru was the eldest son of the couple To PatotoE with Palinge. In history, it is narrated that Batara Guru is the incarnation of God who was sent and sent down by T PatotiE, his father when the earth became empty. The meaning of emptiness at that time was no government. This story is according to Lontara Bugis as a Literary Epic.

Tuhfat Al-Nafis narrates that the Kings of Kedatuan Luwu were from the descendants of the grandchildren of Princess Balkis who married the Prophet Allah Sulaiman U.S. who emigrated and married the King of Luwu at that time. The queen was named Stti Melangkik. This is the beginning of Luwu's grandchildren until Opu 5 siblings with their father left Sulawesi and were in Malaya. Allah Subhanahuwataala. Until now, Luwu's kingdom is still in Palopo in South Sulawesi.

The Luwu Kingdom is also not without the awareness of faith according to the Syari'a. Like other countries in Indonesia such as Aceh, the Abdul Rahman Mosque is the mainstay of the spread of Islam in Aceh. Datuk Pattimang also played a role in building a mosque and broadcasting Sinar Islam in Sulawesi. Palopa Mosque is the oldest mosque in South Sulawesi. It was built during the reign of Datu Pajung Kedatuan Luwu XVI La Pattipasaung also known as Sultan Abdullah - son of La Pattiware.

10. Kerajaan Brunei

Around the 14th century almost the entire land of Borneo was ruled by the Brunei Empire and at that time was the heyday of Sultan Bolkiah, the 5th Sultan of the Sultanate of Brunei Darussalam (1485-1524). The story of his adventures at sea and once conquered Manila. He was also a Captain of a mighty ship because he sailed from one country to another for diplomatic purposes or to expand his power. He was the one who navigated his own ship because at that time he had no expertise. The Brunei government at that time covered the entire Borneo Archipelago and the Philippine Archipelago was also successful in spreading Islam to the Philippines. Various types of music are played throughout the voyage and that is why it is called Nakhoda Ragam or in English "The Singing Captain" by the West.

He married Putri Lela Manchanai, the daughter of the Sultanate of Sulu. The story of his love affair with his wife is like the story of Lele Majnun because his wife loved his queen until she died on the queen's lap

because she was pricked by the queen's sewing needle. She was so saddened by her death that she was willing to take her life to be with her husband. This story has resulted in a song entitled "Puteri Lela Menchanai" by Syukri Zain. Sultan Muhammad Hassan (1582-1598) who developed the ceremonial layout of the government and the Palace remains to this day. The position of the kingdom of Brunei is located at border of Malaysia on the West and next to Sumatra and Java on the South. While on the east is Sulawesi and Philippines. The name Borneo refers to a note recorded by Ludavico di Varthema who came to Borneo in 1550. Sultanate Kingdom Brunei also faced a power struggle between the royal heirs also due to the presence of foreign powers European colonial powers have threatened the pattern of trade also destroyed the economic hope of Brunei and other sultanates in Southeast Asia. Later as the "Figure" of Sarawak in the sea west of Borneo.

Brunei became a state under the protection of the British government by maintaining its internal sovereignty. But foreign affairs under British control. In 1967 became history when Sultan Haji Omar "Ali Saifuddin Sa'adul Khairi Waddien abdicated and appointed his eldest son Sultan Haji Hassanali Bolkiah Mu'izzaddin Waddaulah became the 29th Sultan of Brunei. Bandar Brunei or Brunei Town in 1970 was changed to Brunei Banda Seri Begawan. On 1 January 1984 Brunei Darussalam had achieved full independence from the British.

Under DYMM Paduka Seri Baginda Sultan Haji Hassanali Bolkiah Mu'izzaddin Waddaulah as Sultan and Head of the Sultanate of Brunei Darussalam until now, (2021). matters and cases.

11. Kesultanan Melaka (1400-1511)

It is a successful Sultanate Government in contributing to the spread of Islam in Southeast Asia, especially in the Malay Kingdom. The kingdom of Melaka was initially founded by Parameswara who was a Hindu of Srivijaya descent and later became Sultan Muhammad Iskandar Syah after converting to Islam. The institution of the Melaka Sultanate Government has shown the greatness of the monarchy as a cultural heritage of the Malay Nation in the past. Besides recalling the various histories that symbolize the civilization of the Malay community. The glory of the Sultanate of Melaka did not end with its fall to the Portuguese in 1511. Like the history of the palace in Indonesia, the legacy of the Sultanate of Melaka has risen again in continuing to fight for the Sovereignty and Dignity of the Malay Nation and Islam in the Malay world.

12. Kesultanan Johor

The Johor Sultanate Kingdom was built when the Malacca Malay Kingdom fell which was seized by the Portuguese. The heir of the Melaka sultanate, Sultan Mahmud Shah I moved to Johor and became the Sultan of Johor Riau Kampar. The kingdom of Johor was then under the rule of Sultan Aluddin Riayat Shah who opened Kota Tinggi (Raja Ali) Sultan of Johor 2 (1528-1564). Next until the next Sultan of the Sultanate of Johor under the rule of Sultan Abdul Jalil Ra'yat Shah heir of the Treasurer-Sultan of Johor

Riau Lingga Pahang I (1699-1718) died in Kampong Marhum, Kuantan, Pahang was killed by a pact between his son-in-law over the throne Johor Riau Lingga Pahang. Then the transition to Sultan Abdul Jalil Rahmat Shah, Raja Kecil Siak, Sultan of Johor-Riau-Lingga-Pahang II (1718-1722). Sultan Sulaiman Badrul Alam Shah I (1722-1760) Sultan Abdul Jalil Muazzam Shah V (1760-1761) Sultan Mahmud Shah III (1761-1812) Sultan Abd Rahman Muazzam Shah I (1812-1819), Sultan Muhammad Muazzam Shah (1841), Sultan Mahmud Muzaffar Shah IV (1841-1857), Engku Embong Fatimah (Sultanah appointed by the Netherlands after the Sultan Mahmud IV was ordained by the Dutch, then with the consent of the Dutch and also on the proposal of Sultan Mahmud IV to hand over to her husband Sultan Muhammad Yusof who was also the son-in-law of Sultan Mahmud IV was appointed Sultan of Johor Riau Lingga Pahang (1858-1899), Sultan Abd Rahman Muazzam Shah The rule of the Sultanate of Johor changed several times until the last Sultan Sultan Abdul Rahman in 1911 left Riau Lingga and went to Singapore because he did not want to follow the Dutch wishes and died in Singapore in 1930 and was buried in the Teluk Belanga tomb, Singapore.

In the rule of the Johor Government, there is no less greatness in the storytelling of Johor's History. The presence of the Upu Lima brothers from South Sulawesi also added to the historical narrative of the Sultanate of Johor. Their presence in the Johor government was at the request of Sultan Sulaiman Badrul Alam Shah to help regain the throne. The dispute between Sultan Abdul Jalil Rahmat Shah (Raja Kecil Siak) elevated himself as the Sultan of Johor Riau Lingga Pahang.

Meanwhile, the legacy of the Johor government changed when the descendants of Temenggong Abdul Jamal (Johor) ascended the throne of the Sultanate of Johor until the current Johor Government under the auspices of the Malaysian Constitutional Monarchy. It began when Maharaja Abu Bakar requested that the British government recognize him as Sultan.

Relics of the history of the government are still found today in Daik Lingga and other Malay states throughout Malaya. The prosperity of the Johor

Government, especially in trade, has proven the ability of the Johor government to overcome the Melaka Government, especially in the port business where more and more traders came to do business after Melaka fell to the Portuguese. The presence of scholars from all over the Arab world and no strangers when the Dutch and British competed fiercely to determine the reins of government in the Johor government. Especially in terms of economy and progress the government aims to monopolize the waters of the Straits of Malacca which is a golden route and in addition to the spread of their religious beliefs.

The birth of culturalists and religious scholars during the 19th century was very encouraging. Famous employees such as Raja Ali Haji is one of the Malay language cultural employees in the Johor Riau Kingdom. This famous poet wrote a lot and gave tireless memories and advice. Gurindam Duabelas is one of Raja Ali Haji's works that has proven to be good advice until now. King Ali's rebukes and advice are becoming extinct as if they had been drowned out by 'gun boat diplomacy' in the 19th century. Raja Ali Haji is a Malay language figure and Tuhfat Al-Nafis is a Malay manuscript as reference material. There is also the role of other communities such as the Minangkabau community in the development of the Malay language (Riau). The Minangkabau community is also tied to the throne of the Sultanate of Negeri Sembilan is a state found in Malaysia.

The 19th century was the heyday of Riau culture with various cultures in the Malay world. Apart from that, like the Malay kingdom of Melaka, if Hang Tuah was a famous Admiral, so also during the era of the Johor Riau Lingga Pahang government, Raja Haji Fisabilillah YDM IV (1777-1784) Marhum Teluk Ketapang fought until the end of his life to re-establish Malay sovereignty, and Islam in Melaka. Throughout his life, Raja Haji Fisabilillah always took care of the lives of his people regardless of race and religion except the Europeans who took advantage of his tolerant attitude such as the Dutch and the British.

Raja Haji Fisabilillah was killed while defending the Johor Riau Lingga Government against the Dutch in Teluk Ketapang. The greatness of Raja Haji in the battle against the Dutch for defending the sovereignty of the homeland and the religion of Islam from being destroyed by the colonizers until he was killed during the battle with the Dutch in 1784 in Linggi and in Teluk Ketapang in Melaka. Until he was given the title of Raja Haji Fisabilillah by the Government of the Republic of Indonesia as the National Hero of Indonesia on 11 August 1997 by Presidential decision No.072/TK/1997. There are also many historical relics of the Johor Riau Lingga Pahang government that still exist today.

Meanwhile, the descendants of Sultan Hussein Shah (1819-1835) became the Sultan of Singapore-Johor after

the Stamford Raffles by deceitfully poking Sultan Hussein from Penyengat Island and brought him to Singapore. Raffle has announced the appointment of Sultan Hussein (Tengku Long) as the Sultan of Singapore-Johor. The appointment of Sultan Hussein was not attended by the heirs and dignitaries only Temenggong Abdul Rahman at that time was a good friend of Raffles and Temenggong Singapore. Sultan Ali was a descendant of Sultan Hussein (1840-1877) who replaced Sultan Hussein after his death. The last Queen Victoria of England at that time had awarded the Kesang District Land located in Muar to Sultan Ali who was installed by the British. The existence of Sultan Hussein as the Sultan of Singapore was only as a British Puppet. Tengku Alauddin Alam Shah (1877-1891) was the last Sultan of Singapore-Johor. Sultan Alam died at the Kampong Gelam Palace on 26 August 1891. The legacy of the Singapore- Johor Sultanate did not get the attention of the British and finally when Maharaja Abu Bakar (1862-1895) ascended the throne of the Modern Johor Kingdom and is still in the Malaysian government. The current Sultanate of Johor is descended from Sultan Abu Bakar.

13. Kesultanan Kedah

The Kedah Sultanate is also not left behind with historical material, especially archaeological evidence found in Lembah Bujang that the Hindu Buddhist government ruled Kedah as early as before Raja Pra Ong Mahawangsa converted to Islam and took the name Sultan Muzaffar Shah. The Kedah Sultanate also has a history of power struggles and palaces. The clash of the two cultures in the reform and change to the Siamese society especially from the aspect of the acceptance of Islam at that time. The marriage between the adopted child of the Buddhist King of Pattani and the Muslim Sultan Ahmad Tajuddin during the Sultan's visit to the Siamese government and later converted the adopted child of the King of Pattani to Islam.

The competition of foreign powers such as Siam, Aceh and also the British at that time also changed the socio -life of Kedah. The Islamic Sultanate of Kedah began in the 9th century AD when Maharaja Derbar, who was called Seri Paduka Maharaja Derbar, the first King of Kedah, converted to Islam and changed his name to Sultan Muzaffar Shah I (1136-1179). The Kedah Sultanate has produced twenty -seven (27) Sultans who have ruled Kedah to date. Like other Sultanate governments, Kedah has not escaped the fight for the throne

Relics of historical materials from each Sultan and government of the Kedah sultanate, including from Siam, Aceh, Siak and others. The Kedah Government is also jointly under the Federation of Malaysia. The Kedah Sultanate system is still continued to this day.

14. Kesultanan Perak

The Sultanate of Perak is one of the heirs of the oldest Malay Sultanate of Melaka after the Portuguese invaded Melaka in 1511. Sultan Mahmud Shah I who moved to Johor and one of his sons Sultan Muzaffar Shah was the founder of the Sultanate of Perak called Marhum Tanah Abang became Sultan Perak I. The Sultanate of Perak also faced the problem of ascension to the throne. The system of ascension to the throne in the Perak government according to custom and the arrangement of heritage posts that have been determined by the board or the administration of the Palace. (1)

The government of Perak and its Takluk colony is now a government under the Federal Government of Malaysia (Central).

- 1) Raja Muda
- 2) Raja di Hilir
- 3) Raja Kecil Besar
- 4) Raja Kecil Sulong
- 5) Raja Kecil Tengah
- 6) Raja Kecil Bongsu

15. Kesultanan Kelantan

The Kelantan Sultanate has a diverse history of the Sriwijaya Dynasty which initially ruled the Kelantan Kingdom. The Kelantan Government and Sultanate have a unique cultural art and an interesting history of the throne. The fall of Maharaja Sriwijaya who had been invaded by the 10th century Chola Kingdom had moved to Pattani. Marriage also changed the governing structure of the Kelantan Sultanate when the King's son-in-law ascended the throne. There is no doubt that marriage plays a role when there is a marriage between Champa, Pattani and Trengganu and also causes the change of Dynasties. It is said that the Kelantan Sultanate also has a person named Raja Kumar who is a Muslim. His Majesty has established diplomatic relations with the Chinese state. Until now, the authenticity of Raja Kumar is not known where Raja Kumar came from. Next, the Kelantan sultanate was ruled by his son named Sultan Mansur Shah until he became famous until the Melaka Government sent troops to attack Kelantan. The marriage factor also changed when Sultan Mahmud Shah from Melaka married Puteri Sultan Mansur Shah from Kelantan named Puteri Onang Kening.

Puteri Onang Kening was the mother of Sultan Muzaffar Shah, the Sultan and Government of Perak 1528. The next marriage and until the birth of a princess named Cik Siti Wan Kembang binti Sultan Ahmad. He was installed as the King of Kelantan and resided at Gunung Chinta Wangsa Ulu Kelantan 40 km southeast of Ulu Krai. Although she was a woman, she was famous for causing many foreign and internal traders, including Arabs, to trade to Kelantan. The deer was his

pet and later became the symbol of the Kelantan Sultanate.

While Princess Saadong is from the next heir. The storytelling of Princess Saadong is so unique that she is able to maintain her dignity and trust for example when Princess Saadong was poked and married to the Emperor of Siam she did not want to be touched because of her loyalty to her husband King Abdullah who was her cousin. Various interesting stories

16. Kesultanan Selangor

Raja Lumu was the founder of the Selangor sultanate in 1766. Recognition The Selangor Sultanate received blessings from the Sultan of Perak Sultan Muhammad Shah and installed Raja Lumu as Sultan Salehuddin Shah. The Sultanate of Selangor is a descendant of Kedatuan Luwu Sulawesi Selatan Makassar. At that time, his father Daeng Celak often traveled back and forth from Riau and helped Selangor from the threat of Daeng Mateko and Siak. The emergence of families from Sulawesi has helped overcome external threats to Selangor. There is no doubt that there is also a threat from Raja Kecil Siak who is still angry because he was defeated by Daeng Lima brothers who helped Sultan Sulaiman regain the throne of the Kingdom of Riau Lingga Johor. The Selangor Sultanate was subsequently inherited by the Descendants of Raja Lumu until the Selangor Sultanate today.

17. Kesultanan Singapura

Many, especially the current generation, do not know that Singapore was once the Sultanate of Singapore. History has changed that Stanford Raffles is the founder of Singapore. Although Raffles came to Singapore in 1819 probably early after migrating from Batavia at that time and with the London treaty of 1824 many assumed that on that date Singapore opened. The history of the Sultanate of Singapore should be studied and rearranged.

In the case of Singapore already exists and its original name is Temasik. His first king was named Sang Nila Utama before Islam and Sultan Iskandar Shah his Islamic name. The Sultanate of Singapore was founded by Sang Perabu or Sang Nila Utama (1). Then Sang Teri Utama II (Sang Teri Buana who married Demang Lebar Daun's daughter named Radin Ratna Cendera Puri, was named King of Singapore I (1160-1208). Next King of Singapore II Seri Pikrama Wira Raja of Singapore (1208- 1223) married Nila Pancadi, King of Singapore III, Rana Wira Kerma King of Singapore III (1223-1249), King of Singapore IV Darma Raja (1249-1251), King of Singapore V Sultan Iskandar Shah (1251-1257) He was the first King of Singapore to embrace Islam. Singapore was defeated by Majapahit year 1251 and he moved to Melaka. He was

also the King of Melaka I (1257-1274) then a descendant of Raja

Muda Besar (Raja Ahmad) Raja Melaka II (1257-1274), Raja Tengah Raja Melaka III (1274-1276), Sultan Muhammad Syah IV (1276-1334) Sultan Abu Syahid V (1334- 1374) Raja Ibrahim, Sultan Muzaffar Syah VI (1374-1445) Raja Kassim, Sultan Mansur Syah VII (1445-1477) Raja Abdullah, Sultan Alauddin Syah I ke VIII (1477- 1488) King Hussin, Sultan Mahmud Shah 1 to IX (1448-1511) Su ltan Mahmud moved to Johor after being defeated by the Portuguese. So, Sultan Mahmud the IX was the Sultan of the Kingdom of Johor Riau Kampar 1 (1488-1528). Zuriat, his heir, Sultan Muzaffar Shah, became the Sultan of Perak I, (the late Tanah Abang). While Sultan Alauddin Riayat Shah II- Raja Ali (1528-1564) became the 2nd Sultan of Johor and he was the one who opened Kota Tinggi (1528-1564), Sultan Muzaffar Shah (late Seluyut) Sultan of Johor III (1564-1570) Sultan of Johor IV , Sultan Abdul Jalil Shah II (1570-1571), Sultan Ali Jalla (1571-1597) Sultan of Johor V, Marhum died in Batu Sawa (Raja Umar Pahang) Sultan Alauddin Riayat Shah III (1597-1615) Sultan of Johor VI (killed by Raja Aceh, died in Aceh) Sultan Abdullah Muayat Shah (King Abdullah Bongsu) Sultan of Johor VII Marhum Temelan-Riau, (1615-1623), Sultan Abd Jalil Shah III (Raja Bujang), Sultan of Johor VIII-Marhum died in Pahang (1623-1677), Sultan Ibrahim Shah (the youngest deceased) Sultan of Johor IX (died in Riau on 16-2-1685), Sultan Mahmud Shah II (1685-1699) the deceased was raised- this is the last Sultan of the descendants of the Kingdom of Johor¹⁴ Riau Salleh Ghani 1923, genealogy of Johor, (This genealogy was prepared by the late Salleh Ghani and compiled by his son Norashikin Salleh).

7. CULTURE

The definition of Malay is elaborated from several aspects such as the Malay race, Malay culture, history and Malay civilization which includes since prehistoric times, the Malay relationship with the outside world and with the Malay Archipelago itself. The lives of the Malays are inseparable from the beliefs and religions they follow that greatly influence their lives or customs. The absence of an accurate definition in terms of origin gives rise to parallel confusion. According to Ismail Hussein (1994) the term Malay is a broad and vague term and includes a tribe related to the archipelago.¹⁵

Practitioners of the tradition that still exist at that time also introduced the cultural customs and civilization of the nation, for example in Kedah, in Melaka and Malay civilization has developed in Melaka since the 12th century, continued to expand to the Malay Archipelago Riau Lingga. Malay civilization of various ethnicities remains strong and thriving in the archipelago and also based on their respective tribes

such as in Melaka, Java, Aceh, Sulawesi, Kalimantan, Brunei, Singapore, Riau Lingga, Rumpun Melayu, Minangkabau, Siak, Pattani etc.

Sometimes the replacement of this culture exists in the archipelago causing replacement according to the situation, leaders, princes appointed by the Sultan and relatives. There is no denying that discord and the intervention of local and outside powers have also posed current challenges. The culture that was present at the beginning of society's life at that time. The advent of Islam has changed the practice of life as well as daily practices, especially in the subject of faith. Especially the noble values found in the Quran and Islamic studies have given society space to correct mistakes and abandon superstitious things. Due to the attitude of wanting to learn good things and new accepted by the community at that time, they felt so meaningful and confident in living according to Akidah and Tauhid as well as with the true teachings of Islam that they had just embraced.¹⁶

Although the era of development continues to overflow, the customs and culture that have been preserved by each Palace and Palace are still preserved. Indonesia in particular still holds an event or Festival of Sultans of the Archipelago Palace every year which is attended by all the Rulers in the Malay Archipelago except the Sultans and Kings of Malaysia and Brunei. However, the countries of Malaysia, Brunei and Singapore, the Sultan or Head of State were not present at the festival, these countries still sent their delegations as Ambassadors from their respective countries. This generally shows that the driving civilization of the Rulers of the archipelago has never been cut off like the Malay proverb "Water in Chopped Will Not Break". SirahTurrahim and Malay culture remain in the forefront like "Far in the eyes near the heart".

In the movement to preserve this culture, Indonesia is the only country in the archipelago that is very committed and proactive continues to play a role in creating a set of sirahTurrahim between the archipelago palace and the President of Indonesia or the highest leader of the country is the only Head of State in the world who participates in each This festival event was held. On Monday 18, September 2017 at Taman Air Goa Suyaragi, Indonesian President Joko Widodo officiated the closing ceremony of the Festivakl Keraton Nusantara to XI located at Keraton Kesepuhan Cerrebon West Java Indonesia.¹⁷ In Uitu, various relics of lelulur's heritage should also be raised as interestingly as possible."

Like the Malay Bidalan,

Poems and Meanings

Pulau Pandan Jauh Ke Tengah

Gunung Daik Bercabang Tiga

Hancur Badan Di Kandung Tanah

Budi Baik di Kenang Juga.

Yang Kurik itu Kendi

Yang Merah itu Saga

Yang Baik Itu Budi

Yang Indah itu BUDAYA

Gurindam Dua Dua Belas (The closing remarks "President JoKo Widodo in Javanese traditional attire requested that the Palace Assets start with works of art, architecture, ancient manuscripts and others in order to continue that, various ancestral relics should also be raised as interestingly as possible."19

Culture can also be seen in some of the pure values that have permeated in daily life since then and now. It is widespread in several fields and arts, including martial arts for example,

The era of palaces and traditional palaces has been able to educate the community, especially in determining the attitude and tolerance between good fellow human beings: "Hablum min an-nas", "hablum minan Allah" This is especially when a palace wants to hold a collection of sirah turahim like the current Festival Keraton Nusantara, a committee has been in charge of sustaining the event so that it can be implemented and can be done successfully.

Apart from that, various customs and cultures have given meaning and color in beautifying the culture of a palace. There are similarities between the culture of one country with another such as the culture found in Indonesia with Malaysia for example in Sumatra with the custom of perpatih, even in Negeri Sembilan in Malaysia also the custom of perpatih is not abandoned. Similarly with other ethnic customs found in Sulawesi, such as Bugis, similarities are also found in Pontian Johor, Banjar in West Kalimantan. There are not many differences between cultures between the countries of the Malay Archipelago. This may be due to family ties or it may be migration that has taken place. Indirectly, migration has given a Transformation and Evolution in this practice besides it can maintain the traditions and cultural heritage according to the civilization and identity of the community and family politics in the formation of Insaniah.²⁰

For example, if the Mempawah Regency has an event to clean up old weapons, then this event is also available in other Malay countries. which is not lost as the preservation of the sacred cultural heritage of a society that has been preserved for hundreds of years and has not been chewed by the World.²¹ Is Indonesia's Intangible Cultural Heritage. Apart from that, food, clothing and also family customs such as weddings,

such as courtship customs, weddings, ceremonies and other ceremonies. Equality in daily relationships is also a practice practiced by these archipelago countries. Not to be missed are death events such as funeral baths, funeral prayers whether the Malays are Muslims or other religions.

EBTaylor (1974: 1) in his book entitled "Primitive Culture as follows:" Culture or Civilization, taken in its wide intellectual sense, is that complex whole which includes knowledge, belief, arts, moral, law, custom and any others capabilities and habit acquired by man as a member of society.²²

Hurdles to be overcome

1. The King's Customs are sometimes difficult to explain.
2. The Malay Rulers are sovereign, while the Rulers in Indonesia are the Rulers of Culture, therefore the important question arises which is "PROTOCOL".

Steps to Sustainability:

1. Empowering Associations through Language.
2. The efficiency of intercultural communication needs to be intensified.
3. Build a network to strengthen the economy / trade among the archipelago by building a consumer segment (consumer).
4. Highlighting capabilities and encouraging the creation of innovation & technology among the archipelago.
5. The proposed creation of the Archipelago Sultanate Law in addition to the Cultural Reserve law which preserves the palace and its culture is a starting point to protect the legitimacy of the sultans and kings of the archipelago and customary figures to continue to be guaranteed and preserved. Palaces and Sultanates and Kings are like flesh and nails. No Sultan no palace, no palace no sultan. But to realize it is not an easy thing.
6. The Keraton Nusantara Festival which is an annual activity is a good platform to display the customs and culture of each palace and needs to be continued with improvement. For example, extended invitations to the palaces of ASEAN countries and then other countries in the world.
7. Neighboring countries should support this initiative especially those involving fraternal relations.
8. This matter should be included in the education system of Indonesia.
9. The Malay Civilization Heritage Trail Program pioneered by Malaysia, Indonesia and Brunei should be further expanded to include allied races, namely not only Malays but also Javanese, Bugis, Minang

and others and can be called the Archipelago Civilization Heritage.

10. The spirit and strength of the Nusantara palaces as well as the palaces in Rumpun Melayu are maintained so that the Tiang Seri remains strong and is based on the leaders of the palaces themselves. The palace should be seen as the Heritage and Institution of the Sultanate and the inheritor of Culture in civilization in the archipelago.
11. Between citizens and residents in the archipelago and the Malay Community must appreciate and have the attitude and feelings of Love among members. This can give birth to the Union of the Archipelago Palace and the Malay Rulers in the Malay Community towards the Heritage of Malay Civilization to give birth to the Unity of the Malays and Muslims. Like a Malay proverb:
12. "United We Stand, Divorced We Fall", "The same weight on the shoulder The same light on the tote".
13. Programs such as FKN (Festival Keraton Nusantara) are very good because it seems to recall the Role and Institutions of the Palace and the palaces of the past. The only thing we need to do today is to apply the feeling of one nation, one archipelago so that this custom is preserved and then taken care of so that it is always respected by every citizen of the archipelago no matter where they are. My view is that events like this need to be at a heavy point by all of us and proud of the culture we have.

8. CONCLUSION

The founders of palaces in the archipelago gave birth to many traditional customs and noble works of art. Through this culture has brought the archipelago and the Malay community as a nation rich in various potentials. The contribution of the palace and the Palace has given a Light that is "Fireflies but Light in Beautiful Links"

The history and development of these palaces should be defended by each nation and increase the confidence of the society of the universe and globalization towards the palace and its leaders. Especially against the Malay Leadership. Once upon a time it was too grand and impossible and it is possible to expand the abilities that already exist in the personalities of leaders in the Malay world and the archipelago.

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