



Trace of Malay History in Sumatra: In the Frame of Indonesia

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Abstract. ‘Malay Realm’ is an expanding network of interconnected places. Indonesia is not a geographically inherent phenomenon, but rather a historical product of certain temporal events, especially the Dutch colonization and the nationalization of Indonesia. Likewise, the configuration referred to as the ‘Malay realm’ is also historically gendered. This paper uses historical research methods, this particular method consisting of heuristics, source criticism, interpretation, and historiography. This paper concludes that the traces of Malay history on the island of Sumatra have left intangible cultural heritage as well as material cultural heritage which includes culinary, arts, literature, traditions, medicine, and cultural heritage, and is also contained in the evidence of Malay manuscript production. One of the legacies of Malay History in Sumatra has an important role in the development of the Malay language to its present form as Indonesian. The history of the Malays in Sumatra is part of the Indonesian National History.

Keywords: Malay History · Traces · Heritage

1 Introduction

The ‘Malay Realm’ as a region is a network of red threads with the kingdoms in the Malay Peninsula, including Singapore, the east coast of Sumatra, the coasts of Borneo, from Brunei to the west to Banjarmasin, and Riau (mainland and islands). Some of these kingdoms have died and some are still surviving, and are currently divided into five countries, namely Indonesia, Malaysia, Singapore, Brunei, and Thailand. Thus, the ‘Malay realm’ reduced the boundaries of these states. So, apart from the spatial configuration with state borders, there is also a cosmopolitan ‘Malay nature’ that transcends Indonesian borders. Spatially, the ‘Malay realm’ is not in harmony with Indonesia. On the one hand, it extends beyond the borders of Indonesia, such as Singapore, Johor, Selangor, Perak, Pahang, and Trengganu. On the other hand, it does not include places in Indonesia such as Java, Bali, and the eastern islands. At the peak of its expansion, the ‘Malay realm’ spanned an area joined by the waters of the Malacca Strait, the South China Sea, and the southern straits such as Bangka and Belitung [1].

Of the countries mentioned above, the most relevant in the context of the ‘Malay realm’ is Malaysia, as it brought together a large number of sultanates in this region. In

the genealogy of the Johor Riau Sultanate, there are Johor, Selangor, Pahang, Trengganu, Perak, Kedah, Kelantan, and Perlis. Although Melaka and Penang are states of Malaysia, the sultanate no longer exists. The genealogy known as the 'Malay history' depicts a series of patterns of alliances based on kinship. 'Alam Melayu' is a configuration derived from this political patterning. Thus, placing someone in the 'Malay realm' is tantamount to declaring membership in a certain network of political alliances. From this perspective, both Indonesia and the 'Malay realm' can be understood as stochastic patterns of power in space, where certain spatial configurations are formed.

The configuration that came to be known as 'Indonesia', was not an inherent geographical phenomenon, but rather a historical product of certain temporal events, particularly the Dutch colonization and the nationalization of Indonesia. Likewise, the configuration referred to as the 'Malay realm' is also historically gendered, starting in Palembang with Seri Teri Buana, a ruler whose name means 'King of the Three Continents', namely Palembang, Bintan, and Temasik/Singapore. These three places are linked by a myth, that Seri Teri Buana ruled first in Palembang, then in Bintan, and finally in Temasik/Singapore. According to this myth, the descendants of this ruler then ruled Malacca. The branches of this genealogy then spread to other places such as Perak, Pahang, and Inderagiri [2].

After Melaka fell to the Portuguese, the rulers of Melaka moved south, to Johor and Riau (forming the Johor Riau Sultanate), which in turn created close ties with places such as Trengganu and Selangor. Hence the 'Malay realm' is not a limited area, but an expanding network of interconnected places. All that is needed to add a name to the list is to show that the ruler/king of that place has a kinship relationship with the so-called 'historical Malay' kings [3].

2 Rationale of the Study

The history of the Malay community in Sumatra, especially the Riau archipelago, should be an important setting for further studying how Malay identity was formed and developed into an important foundation for the formation of Indonesian identity. The political and cultural integration of the Bugis community in Riau Malay society can become an important theme in the study of local history, without putting aside existing political frictions and interests. All of this is explained within the framework of the process of forming a shared identity. Likewise with the cultural and ethnic links between the Riau Archipelago and the rest of the Malay world in Sumatra and Eastern Indonesia. On this subject, Jane Drakard and Jan van der Putten have started with an interesting initial study. If Drakard tries to map the telang Malay ideological understanding from the perspective of Malay ethnicities in Sumatra, Van der Putten looks more specifically at the process of political and cultural integration of the Bugis ethnic community in the Riau Malay tradition, through the figure of Haji Ibrahim.

Another substance that is important as a theme in the study of local history in the Riau Archipelago is the emergence and development of the Malay written tradition in this region concerning Islamic culture. As alluded to at the beginning of this article, Raja Ali Haji is a symbol of the birth of a new tradition of Malay thought which is increasingly strongly associated with Islam. But he should not be seen as the only one because his

predecessors had started this tradition. There are a series of important questions that can be raised if this phenomenon is to be placed in the context of social historical studies, for example, why did the Malay written tradition develop when Malay power shifted to the Riau Archipelago? What structural conditions have encouraged the growth of the Malay written tradition in this region? Of course, the important question is why Islam colors the characteristics of Malay intellectual thought and literature. Studies like this were started by Leonard Y. Andaya and Jan van der Putten when they both discussed the importance of the figure of Raja Ali Haji[4]. If Leonard Andaya focuses his study of Islamic nuances on Raja Ali Haji's thoughts, Jan van der Putten provides a philological review of Raja Ali Haji's works as well as his letters addressed to his co-worker Von van de Wall. Many other themes can be the focus of local history studies, especially for local political history and the transformation of Malay society in Sumatra, especially the Riau Islands in the Social and Economic fields, both in the pre-colonial, colonial, and post-colonial periods.

3 Method

The method used in this paper is the historical method which goes through several stages, namely heuristics, source criticism, interpretation, and historiography[5]. Most of the Malay historical sources are Dutch and Classical Malay. Only a few generations of contemporary Indonesian historians can master this type of source language. Sources, both primary and secondary are the main requirement in writing history. Without these sources, history would not be written. Many categories and types of historical sources can be used in writing local history in Sumatra, especially the Riau Archipelago. Local sources are of course the most important, such as various types of manuscripts or traditional manuscripts in various varieties. Local sources are important not only because of the richness of the substance but also the ideological and ethical reasons of the authors.

Amid the strong development of the domination of Western writers in the writing of Indonesia's national and local history, local historical sources provide added value in building an Indonesia-centric perspective. Malay has a very strong local written tradition. Starting from the palace writing tradition of various Malay kingdoms that developed from the Malay Peninsula in the 18th century to the Riau Islands in the 19th century. These manuscripts are scattered all over the world, most of them are in the Netherlands, the National Library of Indonesia, and also in Malaysia. Several important collections of Malay manuscripts are also stored in several countries, such as England and Russia. Copies of Malay manuscripts are also found in the Library of the Faculty of Cultural Sciences, University of Indonesia.

Other important sources are, of course, Dutch and British colonial sources. These two countries have special collections of historical sources in Riau because both countries had historical-political relations with the Malay kingdoms in the colonial period. From general reports on the area such as Colonial Verslag (Colonial Report), Politiek Verslag (Political Report), Memorie van Overgave (Memory of Handing Over) Archives of the Ministerie van Kolonien, to special reports from the private collections of officials or figures, from dagboek (diaries), reisen journal (travel reports), correspondence or correspondence, to research reports from special expeditions. Several of the latter types

of sources have recently been transcribed, translated, and published. For example, a collection of letters from Raja Ali Haji to his co-worker Von de Wall.

In addition to these sources, there are also oral sources to reveal Malay history in Sumatra, especially in the Riau Archipelago in the post-independence period. These oral sources are no less important than existing written sources because these sources can also be categorized as primary sources. The big challenge of oral sources is that these sources rely heavily on the memory of historical actors or witnesses. Apart from the limitations of human memory itself, oral sources are also limited to the age of the human himself.

4 Discussion

4.1 Relations of the Malay Sultanate in Sumatra in the 18–19 Century

Kingdom of Aceh. After Malacca was controlled by the Portuguese, Islamic traders who used to trade in that place were forced to leave there to find another place that they considered suitable for trading as a substitute for Malacca. One of the places they went to was Aceh. At that time Aceh was still a small kingdom under the rule of the neighboring kingdom of pedir or pidil (Veltmen. T.J.5). His territory was limited to the area now known as Aceh Besar District. It is called that because this area was originally the core of the Aceh kingdom, which had the capital city of Banda Aceh or Bandar Aceh Darussalam.

Apart from carrying out attacks on the Portuguese in the Malacca Straits area, because Aceh considered the Portuguese to disturb the political and economic stability of the area around the Malacca Straits, the Aceh kingdom also carried out several expansions in the context of expanding its territory to areas with economic potential (especially those that produced a lot of pepper, and other agricultural products), which attracted the interest of foreign traders, as well as towards the Malay kingdoms that were in touch and friendly with the Portuguese. The kingdoms which were the target of the expansion, were located on the east coast and west coast of Sumatra as well as the countries of the Malay Peninsula. Under the reign of Sultan Iskandar Muda (1607–1636), from 1612 to 1621, the kingdom of Aceh succeeded in making several Malay kingdoms both on the island of Sumatra and the Malay Peninsula as its subjects.

In the kingdoms, especially the ports which were under the influence of the Aceh kingdom, trade-in valuable agricultural products from local areas, such as; pepper, tin, kerosene, gold, silk, incense, and camphor, were under the supervision of the Sultan of Aceh through his designated representatives and had the right to trade these agricultural products to foreign traders[6]. Merchants who wish to trade in the conquered areas of Aceh must obtain permission (license) from the Sultan of Aceh. To collect agricultural products, especially pepper in the royal capital, the Sultan of Aceh ordered his representatives in the port cities to do so. After collecting the pepper, it was transported to the capital of the Aceh kingdom by the sea.

Aceh's mastery over a number of Malay kingdoms, some of which were mentioned above, took place from the 16th century and peaked in the 17th century, when Aceh was under Sultan Iskandar Muda. At the end of the reign of the Sultan of the kingdom of Aceh began to show its decline. Many factors led to why the Aceh kingdom withdrew at

the end of the reign of Sultan Iskandar Muda and the Sultans after him. At that time one by one the Malay kingdoms on the Malay peninsula and also on the island of Sumatra, which had previously been a conquered area, broke away from the power of Aceh. This was caused by the presence of other western nations besides the Portuguese in the area around the Malacca Strait, namely the Dutch and the British. These two nations in various ways, slowly but surely in their development, were able to place the Malay kingdom under their control, which peaked in the 19th century.

The Sultanate of Palembang. Palembang is a fairly important kingdom, its river is one of the largest on the island of Sumatra, this river has its source in Musi which is located behind Barisan Hill. The Musi River can be safely navigated by larger ships in particular, and for military purposes, as happened in 1680, when the Dutch attacked and destroyed the place. Palembang port is visited by many merchant ships, especially from Java, Madura, Bali, and Sulawesi. The ships brought rice, salt, opium, and clothing materials from India, and commodities from Europe were sent by the Dutch from Batavia or brought in by smugglers. On the other hand, the Dutch obtained pepper and tin according to an agreement between the Sultan and the VOC. The agreement was renewed again in 1777, which said the Sultan could only sell pepper and tin to the VOC at a predetermined price, and other Europeans besides the Dutch (VOC) were not allowed to trade and study within the Sultan's territory of Palembang.

The existence of these kingdoms on the east coast of Sumatra Island as well as on the land of the Peninsula and the Riau Archipelago did not last long, this was due to the increasingly fierce competition between the colonialists, especially the Dutch with their VOC and the British (EIC) fighting over new areas to be used as bones. it's back to becoming a leading industrialized country in Europe. In the end, part and even all of the sovereign kingdoms above submitted to the hegemony of the western nations mentioned above, and this can be seen in the London Treaty of 1824 which divided the land of the Peninsula and the Archipelago [7].

The Sultanate of Jambi. Jambi in the 18–19 century period was preceded by the reign of Sultan Isteria Ingologo (1740–1770). After Sultan Muhammad Syah died, he was replaced by Sultan Isteria Ingologo from the Mangunjayo lineage (Muaro Tebo). The upheaval against the Company (Dutch) became even more intense under the leadership of Sultan Isteria Ingologo who was firm against the Dutch. Sultan Isteria Ingologo acted in this way towards the Dutch in 1742, because he remembered that his father, Raden Culip, with the title Sultan Suto Ingologo, was arrested and exiled by the Dutch to Batavia (Jakarta) for taking over the government of Sultan Muhammad Syah.

When the Kingdom of Palembang, Sultan Muhammad Badaruddin, fought against the Dutch in 1819–1821, the Sultan of Jambi at that time, Sultan Agung Sri Ingalogo, sent a selection of troops led by Prince Ratu. At the beginning of the 19th century, Jambi was ruled by Sultan Muhammad Fachruddin with the title Sultan Keramat (1833–1841). When the Dutch were busy cleaning up pirates on the east coast of Jambi, at the same time in early August 1833 Sultan Muhammad Fachruddin attacked Dutch-controlled areas, especially in Ulu Rawas. Jambi also continued to help Palembang's cause of guerrilla warfare against the Dutch. The Dutch took strong action by tightening their supervision at the mouth of the Batanghari River all the way to the Jambi uluan. The Dutch then dispatched their troops to Rawas under the command of Lieutenant Colonel Michels to

attack Sultan Muhammad Fachrudin's troops. The Dutch were able to surround Sultan Muhammad Fachrudin's troops in Sungai Baung Hamlet. The Dutch also forced Sultan Muhammad Fachrudin to sign an agreement on November 14, 1833 on the Baung River.

It was this agreement that made the Netherlands gain a good foothold in Jambi. The Dutch, with this agreement, began to systematically, little by little, control every inch of Jambi's land. As a result, the Jambi people put up stiff resistance until early 20 AD. Sultan Muhammad Fachrudin was successively replaced by Sultan Abdurahman Nazaruddin (1841–1855) and Ratu Jaya Ningrat had the title Sultan Taha Syaifudin (1855–1904). Sultan Taha Syaifuddin did not want to sign an agreement with the Dutch and did not recognize the sovereignty of the Nederlandsch Indie government in Jambi. After Sultan Taha Syaifuddin left Tanah Pick, he retreated to Muara Tembesi due to the Dutch attack. In fighting against the Dutch, Sultan Taha was assisted by several commanders. Among them, Raden Mattaher and Raden Pamuk.

The Sultanate of Siak. Along with the development of the city of Malacca as a large trading port and a large empire (Imperium), new trading cities emerged along the east coast of the island of Sumatra. One of these port cities was Siak which in the following days grew into an empire that played a significant role in the trade chain in the past around the 17th century on the East coast of Sumatra, with its sea areas and islands along the Malacca Strait. Like Bengkalis and Rupa, this area is a trading door for Siak which opens direct links with Malacca, Tumasek, Riau, and Johor[8].

The vast territory of Siak Sri Indrapura consists of the land area on the east coast of Sumatra Island which stretches from the border with the kingdom of Indragiri in the South and continues to the North, covering the lower reaches of the Kampar River, Siak River, Rokan River, Asahan River, Deli River to Temiang which is bordered by Aceh. This land area contains great economic potential because at that time mining goods in the form of gold and tin had been discovered in the Patengahan area. The rivers which are located in the Siak mainland area have high economic value because they are the arteries of transportation that are important both for the transportation of people and for the mobility of goods. The Siak and Kampar Rivers in particular have added value, because they were not only settlement roads within the territory of the Siak Sri Indrapura kingdom, but also transportation routes for people and trade commodities from Minangkabau to trade centers in the Malacca Straits area and vice versa.

The Kingdom of Siak also has sea areas and islands along the Malacca Strait which borders the Kingdom of Johor Riau (Riau Lingga). The great natural potential with various commodities that are in demand in the market and supported by this strategic location, indirectly provides great benefits for the Kingdom of Siak. One area on the island of Sumatra which remains a hinterland area for trade in Riau is Siak Sri Indrapura. Because Siak Sri Indrapura has great economic potential and abundant natural resources. Siak is also one of the kingdoms whose territory is very wide after Aceh [1].

Sultanate of Johor Riau Lingga. Riau began to play a role in trading activities since the hectic trade in the Kingdom of Johor in 1687[4]. The Kingdom of Johor was founded in 1641, when the Portuguese conquered Malacca. With the help of the Dutch, Malacca was captured and at that time a new government was formed under the name of the Kingdom of Johor. At that time the center of government was located on the Johor River. In 1687, the cities along the Johor and Riau Rivers, which at that time were

the territory of the Kingdom of Johor, were bustling with trading activities. Governor Thomas Slicher Malacca in his letter to Betawi in May 1687 gives the above description as follows:

In 1697 there was an internal conflict within the kingdom of Johor. Riau then became part of the Johor Riau kingdom which was moved from the center of government from Johor to Ulu Riau in 1719 by Raja Kecil. Since the transfer of the center of government which was triggered by the victory of Sultan Sulaiman Badrul Alamsyah over Raja Kecil in 1722, royal activities have been in Rioau (Bintan Island). Because the center of government is in Riau.

The port of Riau after 1722 was the port of the Riau-Lingga Kingdom which was very open to all nations and even became a trade center and transit port between east and west because of its strategic location on the Malacca Strait trade route. The ports accept any trader who comes from anywhere. Furthermore, the decline in the activity of the Riau Port was made even more difficult by the competition between the British and the Dutch in the Malacca Straits area. The competition brought the consequence that Riau belonged to the Netherlands. Meanwhile, Singapore was under the British based on the Treaty of London (London Treaty 1824). Since 1824, Singapore has continued to show progress. Meanwhile, Riau and its ports are far behind. Even five years later, Singapore managed to control almost the entire market that was previously controlled by Riau.

In Riau, the Netherlands is also trying to catch up with Singapore. Four years after the 1824 London Treaty, namely in 1828, the Dutch government made Riau a trade area and free port, *Vrijhaven Van Riouw*. This was stated in the government decree (*Koninkelijk Besluit*) No. 104 dated April 10, 1828 which became effective from January 1, 1829. The hope of the Dutch by enforcing the Riau Port to become a free port was that both Bugis and other traders were willing to return to Riau.

In its development, the Dutch government's efforts to juxtapose Riau with Singapore's success were unsuccessful. Trading in Riau, after the decree was unable to move in a bigger direction. The cause of the weak trade at that time was the small problem of capital (capital) and many traders, especially gambir traders, made transactions directly to Singapore. Likewise, traders of copra, tin, and others actually go directly to Singapore with these commodities. Apart from that, it is also caused by Singapore's too strong attraction.

Furthermore, the Dutch made an agreement that in essence further emphasized Dutch freedom to trade in the Riau-Lingga Kingdom. The agreement included, among others, in 1836, the contents of which included, among other things, all ships sailing in Riau waters must have a certificate of sailing permit from the Netherlands. The Sultan was also obliged to eradicate those who disturbed the Dutch. Therefore, the Sultan had to place royal officers on the islands of Galang, Temiang, Moro, Sugi, Bulang, Bekaka, Sekana, and Mepar [10].

Meanwhile, the hinterland areas on the island of Sumatra, after the enactment of the Riau Port as a free port, prefer to market their commodity products directly to Singapore. As a result, the area is no longer a hinterland area for the Port of Riau. However, it is a hinterland area for Singapore. Sultan Sulaiman Badul Alamsyah II (1857–1883) promoted sago as a substitute for rice. Sago plants were chosen because sago is a type of plant that is resistant to pests. In addition, these plants do not require special attention in planting. In its development, the sago plant is used as an export trade commodity

to Singapore, Johor, and Pahang. However, the trading system was organized by the kingdom. The sago is brought through the Daik River which is located in the middle of the city of Daik. Furthermore, it was transported using royal ships such as Sri continued, Gempita, and Lelarum to Singapore, Johor, and Pahang [11].

However, along with the development of the city of Daik as the center of the Riau-Lingga Kingdom, the Dutch were increasingly trying to make as much profit as possible from the running of the Riau-Lingga Kingdom's economy. The realization of the increasingly strong intervention was the holding of an agreement between the Sultan and the Netherlands dated December 1, 1857 concerning the permission of Dutch businessmen to open tin mines. In addition, an agreement was held between the Sultan and the Netherlands on January 26, 1888 regarding the collection of excise by the Dutch on various trades, companies, and individuals.

Apart from the agreements mentioned above, the Netherlands still took actions such as collecting plantation taxes, licenses, and individual taxes on sago traders who were going to export abroad. Dutch intervention and pressure on the economic activities of the Riau-Lingga Kingdom caused the people's economic life to practically not develop until 1900. Therefore, trading activities on the Daik River were no longer heard. The same goes for the hinterland areas. In 1905, the Dutch government added several excise taxes imposed on the people in addition to the agreement in 1888. This situation continued until 1913. Since that year, the Dutch had more and more power to determine the economy in the former Riau-Lingga Kingdom.

5 Conclusion

Conventionally, Riau (Indonesia) is divided into two regions; mainland Riau, which is in Sumatra, including its offshore islands, and Riau archipelago, a maritime area with countless islands. The post-1824 expansion of the 'Riau area' to the west and south included Karimun, Buru, and Kundur in the west, and Pintu and Duyung in the south. The northward expansion of the 'Riau area' is marked by the Main Strait. Turnbull (1977) summarizes the terms of the 1824 London agreement as follows: In this territorial division, the Dutch ceded Malacca to the British, accepted the British occupation of Singapore and would not control the Malay Peninsula area, while the British would not interfere in the affairs of the neighboring islands.

The traces of Malay history in Sumatra have left intangible cultural heritage as well as material cultural heritage which includes culinary, arts, literature, traditions, medicine, and cultural heritage, and is also contained in the proof of production of manuscripts such as: Malay History (Sulatus Salatin), Tuhfat A- Nafis, Hikayat Siak, Commemoration of the History of Johor State, History of Malay and Bugis Kings, Genealogy of Malays and Bugis, Hikayat Upu Daeng Menambun, Hikayat Raja-Raja Riau, Rules of Satiya Bugis and Malays, Articles on Declaring the Descendants of Temenggung Kings Inside Land of Muar, Johor Saga, and Pahang. Hikayat Raja Johor, Hikayat Riau, Hikayat Negeri Johor, The Five-Phase Law From Riau, History of the Kings of Riau, Hikayat Johor and Chronicles of Sultan Abu Bakar, Hikayat Johor (Part 2) and Chronicles of YMM Ibrahim Sultan of Johor, Poems of the Johor War and My Princess Poetry. These works

were important for the Kingdom of Johor-Riau because these manuscripts reflected the highly civilized socio-cultural and socio-political life of the people at that time.

In fact, one of the legacies of Malay History in Sumatra has played an important role in the development of the Malay language to its present form as Indonesian. In its time, the Malay language became a standard language that was parallel to other major languages in the world. Thus the History of Malays in Sumatra is part of the National History of Indonesia.

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