

# Indonesia – Malaysia – Singapore Relations Before The 1824 Treaty of London

Anastasia Wiwik Swastawi<sup>1</sup>, Desri Gunawan<sup>2</sup>, and Glory Yolanda Yahya<sup>3</sup>  
{wiwik2021@umrah.ac.id<sup>1</sup>, gunawandesri@umrah.ac.id<sup>2</sup>, gloryyolanda@umrah.ac.id<sup>3</sup>}

Department of International Relations, Universitas Maritim Raja Ali Haji, Indonesia<sup>1,2,3</sup>

**Abstract.** This Malay kingdom inherited the Malacca Kingdom's power, including Kelantan, Perak, Terengganu, Pahang, Johor, Singapore, Bintan, Lingga, Inderagiri, Kampar, Siak, and Rokan. In the present context, this area is the territory of three countries (Indonesia-Malaysia-Singapore). As time passed, the area of Malay glory began to split in two with the 1824 London agreement between the Dutch and the British. The struggle for territory by these two countries has made Riau, Lingga, Johor, and Pahang, which are one cultural family, must be separated. The British controlled the Malay Peninsula, now Malaysia, while the Dutch controlled the archipelago of Indonesia. This paper is qualitative research that uses a historical approach. The method used in reconstructing past events related to Indonesia-Malaysia-Singapore relations before the 1824 London Treaty went through four stages of work, namely heuristics (source collection), source criticism (external/material and internal/content), interpretation (interpretation), and historiography (writing historical stories). The primary sources used in this research are Malay manuscripts from the 18th and 19th centuries. This research shows that Indonesia - Malaysia - Singapore have the same socio-cultural roots. The emotional bond was not disturbed after the London Agreement of 1824, which was agreed upon by the British and Dutch colonial governments.

**Keywords:** History; culture; treaty of london 1824; relationship; heritage

## 1 Introduction

The Johor-Riau Kingdom or also known as the Johor-Pahang-Riau-Lingga Kingdom was founded around 1528-1824 AD which is a continuation of the Malacca Kingdom; the formation of the Riau Lingga Kingdom was due to the power struggle between the two sons of the King of Johor-Riau and the Dutch-British influence, in 1824 the Dutch. As a result, the British agreed to the London Treaty, which stated that the Malay peninsula was under British influence, and Sumatra and the surrounding islands were under Dutch influence. This worsened the situation of the Kingdom of Johor-Riau, and finally, in 1824, the Kingdom of Johor-Riau was divided into 2 (two) Kingdoms; the Kingdom of Johor with its first king Tengku Hussain with the title Sultan Hussain Syah (1819-1835) the eldest son of Sultan Mahmud Syah III Yang Dipertuan Besar Johor-Pahang-Riau-Lingga to XVI (1761-1812), while Sultan Abdul Rahman Muazzam Syah Yang Dipertuan Besar Johor Pahang Riau Lingga to XVII who is Tengku Hussain's younger brother, became the first Sultan of the Kingdom of Riau Lingga with the title Sultan Abdul Rahman Muazzam Syah Yang Dipertuan Besar Riau Lingga I (1812-1832) [1].

After Malacca as the capital of the kingdom of Malacca, was attacked by Portuguese troops under the leadership of Alfonso de Albuquerque on August 10, 1511, and successfully captured on August 24, 1511, Sultan Mahmud Syah (the last Sultan of Malacca and the first Sultan of Johor-Riau) and his followers fled to Johor, then to Bintan and established a new capital. However, in 1526 the Portuguese managed to burn Bintan, and Sultan Mahmud Syah withdrew to Kampar, where he died two years later and was named Marhum Kampar, then succeeded by his son with the title Sultan Alauddin Riayat Syah II as the II Sultan of Johor-Riau. Another son of Sultan Mahmud Shah, Muzaffar Shah, later became the Sultan of Perak [1].

At the height of its glory, the Johor-Riau Sultanate covered the present-day Johor, Pahang, Selangor, Terengganu, Singapore, Riau Islands, and areas in Sumatra such as Riau Mainland and Jambi. However, the kingdom of Johor-Riau began to decline in 1812 after the death of Sultan Mahmud Shah III Yang Dipertuan Besar Johor-Pahang-Riau-Lingga to XVI, and this was caused by the power struggle between the two sons of the Sultan, namely Tengku Hussain/Tengku Long and Tengku Abdul Rahman. When the eldest son of Sultan Mahmud Shah III, Tengku Hussain/Tengku Long, was in Pahang on January 12, 1812, Sultan Mahmud Shah III died unexpectedly. According to the customs at the Palace, a prince of the King could only become Sultan if he was beside the Sultan when he died. Therefore Tengku Abdul Rahman was appointed Yang Dipertuan Besar of Johor-Pahang-Riau-Lingga to XVII, succeeding Sultan Mahmud Shah III to replace his eldest brother. Tengku Hussain/Tengku Long, who, when Sultan Mahmud Syah died and was buried in Daik Lingga, Tengku Hussain was still in Pahang. Upon his return, Tengku Hussain from Pahang demanded his right as the eldest son to become the Sultan to replace Sultan Mahmud Shah III. Tengku Hussain felt more entitled to become Sultan than his younger brother Tengku Abdul Rahman. Before his death, Sultan Mahmud Shah III made a will to appoint Tengku Hussain/Tengku Long as the Sultan of Johor-Riau and Tengku Abdul Rahman to go to Mecca to perform the Hajj [2].

Based on the will of Sultan Mahmud Shah III, Tengku Hussain still demanded his rights. Meanwhile, Sultan Abdul Rahman Muazzam Syah continued to follow the customs and traditions of the Sultan's Inauguration. Therefore, the Sultan's successor, Tengku Hussain, had to be present when the funeral service was being carried out. Moreover, it could not be delayed any longer, but Tengku Hussain was still not present. Therefore Tengku Abdul Rahman was appointed as the successor of Sultan Mahmud Shah III [3]. The British supported Tengku Hussain's eldest son in the dispute, while the Dutch supported Sultan Abdul Rahman. The London Treaty, which the Dutch-British agreed in 1824, stated that the Malay Peninsula was under British influence and Sumatra under Dutch influence, resulting in the Kingdom of Johor-Riau being split into two, namely Johor under British influence and Tengku Hussain as the first Sultan. As a result, the Kingdom of Johor had the title Sultan Hussain Syah (1819-1835) and was domiciled in Singapore, while Riau Lingga was under Dutch influence. Sultan Abdul Rahman Muazzam Syah has been crowned Sultan of the Kingdom of Riau Lingga with the title Sultan Abdul Rahman Muazzam Syah Yang Dipertuan Besar Riau Lingga to I and domiciled in Daik Lingga [4].

Sultan Sulaiman Badrul Alamsyah II is the son of the late Sultan Abdul Rahman Muazzam Syah and his consort, Cek Nora (of Dutch descent). Ruled in Daik Lingga from 1857 to 1883. During his reign, the Riau Lingga Kingdom reached its peak; the Yang Dipertuan Muda at that time was Yang Dipertuan Muda IX Raja Haji Abdullah (1857-1858). Reign on Stinging Island. Inaugurated by Sultan Sulaiman Badrul Alam Syah II / The IV Dipertuan Besar Riau Lingga and His Young Dipertuan X King Muhammad Yusuf Al-Ahmadi (1858-1899) also Ruled on Pulau Penyengat, held Marhum Damnah, died in Daik Lingga and during The government of Tengku Embung Fatimah (1883-1885) replaced Sultan Sulaiman Badrul Alam Syah II, Daik

Lingga was rapidly growing into a center of trade and government with many immigrants from Sulawesi, Kalimantan, Siak, Pahang, Bangka, Belitung, China, Padang and so on, to Daik. This situation caused the Dutch to be worried that the Riau Lingga Kingdom would form a new force to challenge the Dutch. Therefore the Dutch assigned an Assistant Resident in Tanjung Buton [5].

On May 18, 1905, the Dutch made a new agreement which, among other things, stated that the Dutch limited the power of the Riau Lingga Kingdom and required the Dutch flag to be set higher than the Riau Lingga Kingdom's flag. This agreement was made because Sultan Abdul Rahman Muazzam Syah II and the Dipertuan Besar Riau Lingga to VI (1885-1911) openly challenged the Dutch [6]. The Dutch forced Sultan Abdul Rahman Muazzam Syah II to sign the agreement. Still, upon the consensus of royal officials such as Engku Kelana, Raja Ali, Raja Hitam, and some of the Sultan's relatives, Sultan Abdul Rahman Muazzam Shah II refused to sign the agreement. Sultan Abdul Rahman Muazzam Shah II made preparations by forming an army under the leadership of the Crown Prince, namely Tengku Umar or Tengku Besar. The firm attitude of Sultan Abdul Rahman Muazzam Syah II and other royal officials to challenge the Dutch angered the Dutch, so in February 1911, Dutch ships approached the island of Penyengat in the morning and sent hundreds of soldiers to surround the Palace. Constable H.N Voematra from Tanjung Pinang announced the impeachment of Sultan Abdul Rahman Muazzam Shah II. Considering that the people on the island of Penyengat were not killed, then Sultan Abdul Rahman Syah II and the dignitaries of the Riau Lingga Kingdom did not fight. Thus ended the Riau Lingga Kingdom and began the Dutch rule in Riau Lingga. In 1913, the Dutch officially ruled directly in Riau Lingga [7].

From the historical journey of the Kingdom of Johor Riau to Riau Lingga above, the Riau Islands region-areas in Sumatra such as Riau Daratan-Jambi (Indonesia), Johor-Pahang-Selangor-Terengganu (Malaysia), and Singapore were an empire under the Kingdom of Johor Riau. The 1824 Treaty of London shifted the context of the new Malay world based on the colonial version of civil and territorial identity structure. As a result, the relations between the three regions in the present context were divided into 3 (three) countries before the 1824 London Treaty became the basis of diplomatic ties in the present and future.

In globalization and modernization, relations between countries are an inseparable part of foreign relations. So that foreign relations are good, all countries try to carry out diplomacy. In addition, diplomacy and culture are two interdependent and closely intertwined fields. Culture is both a foundation and a tool, the goal of diplomatic activities. Cultural diplomacy can empower culture to improve diplomatic behavior and use diplomacy to respect and preserve culture [8].

Cultural diplomacy uses cultural products as its primary manifestation, for example, by promoting a country's culture through modes of exchange for education, arts, and popular culture (literature, music, and film). Many of these cultural diplomacy instruments are still used today. In this regard, the relations between Indonesia – Malaysia – Singapore before the London Treaty left a legacy of Malay culture. This has become one of the means of cultural diplomacy in the three countries (Indonesia-Malaysia-Singapore). Therefore, the problem in this research is the relationship between Indonesia-Malaysia-Singapore before the 1824 London Treaty and its cultural heritage.

Cultural diplomacy is a two-way connection, not unilateral coercion. Thus, cultural diplomacy provides a space for dialogue that leads to the formation of mutual trust. Cultural diplomacy can increase understanding between people and cultures because cultural diplomacy provides what is of interest to the recipient. Cultural diplomacy also operates over a long period to connect parties from conflicting groups, even in hostile diplomatic relations. Therefore,

cultural diplomacy can be the only practical solution when tensions and conflicts arise. Related to the above, this study aims to re-tighten the cultural and historical ties of Indonesia-Malaysia-Singapore relations.

## 2 Literature Review

The Treaty of London 1824 was an international treaty. Dharwis Widya Utama Yacob, in his writing "Perjanjian Internasional Sebagai Perwujudan Arsip Terjaga: Studi Kasus Treaty of London dan Treaty of Waitangi International" [9], states that international agreements or treaties between countries (treaties/treaties) are agreements made under international law by several parties who a state or international organization. This international agreement is also, of course, a manifestation of archival activities because the results of the agreement are made in writing and stored for some time in a particular form or name. However, this international agreement is more directed to the so-called archives maintained because it is directly related to the existence and survival of the nation and state whose integrity, security, and safety must be maintained. Therefore, this paper leads the author to see the London Treaty as an archive that must be preserved, and its function is still utilized in the present context.

The relationship between the three countries is closely related to border areas and national existence. Nina Andriana, in her writing "Eksistensi Kebangsaan Dan Perwujudan Keindonesiaan Di Wilayah Perbatasan Darat Indonesia-Malaysia: Kasus Kalimantan Barat" [10], that the condition of the border area which is full of "limitations" shows an indication of the ease with which people in the region are more oriented towards neighboring countries because the state neighbors are relatively better able to overcome the limitations they experience. The assumption that the sense of nationalism in border communities is fragile is not entirely wrong, but it is also not quite true. Many factors cause the feeling of nationalism in border communities to be strong or, conversely, fragile. The state has an essential role in growing and maintaining a sense of nationality in people throughout the archipelago, especially in border areas. This paper presents a portrait of a sense of nationality in the understanding and daily life of border communities. In the end, this paper recommends to the government and related stakeholders that the approach to growing and maintaining a sense of nationality in border communities must be more innovative, humane, and civilized.

The article above guides the author so that the relationship between the three countries of Indonesia-Malaysia-Singapore, which was once a territory of the Malay kingdom in the present context, is limited by border areas between countries that must be adequately addressed. The relationship between the three countries leaves a cultural heritage and cultural similarities between the three. Bambang B. Sulistiyono, in his writing "Merajut Asa Dalam Kekerabatan Dan Kerjasama Sosial Budaya Khas Bangsa-Bangsa Asean" [11] that socio-cultural similarities do not guarantee eternal harmony, so sensitivity based on the habits or customs of the community ultimately forms an interpretation that can lead to conflict. Different feelings often lead to varying interpretations because feelings are strongly influenced by the strength of a culture that cannot be separated from the history of a nation.

On the other hand, socio-cultural density is the primary key to the unification of Southeast Asian nations that are members of ASEAN. Because the sociocultural approach to kinship has high flexibility compared to approaches through other aspects such as politics, economics, and security. Thus, the socio-cultural approach through public diplomacy, reconciliation, and fraternity needs the most significant emphasis. Southeast Asian nations already have strong kinship characteristics from the historical values that once existed. This paper leads the author

to open a discourse on cooperation opportunities between the three countries, Indonesia-Malaysia-Singapore.

Simon Mark [12] divides the essential elements of cultural diplomacy into four categories. These elements are:

- a. Actors and government involvement; Cultural diplomacy is a government diplomatic practice where cultural diplomacy supports the government's foreign policy. Therefore, cultural diplomacy usually involves directly or indirectly the ministry of foreign affairs.
- b. Objectives; Cultural diplomacy is carried out for several purposes. The government uses cultural diplomacy to achieve idealistic goals, such as building mutual understanding, combating ethnocentrism and stereotypes, and preventing conflict. Apart from the idealistic goals of cultural diplomacy, there are also objective functions of cultural diplomacy, namely increasing trade, political, diplomatic, and economic interests, building bilateral relations, including economic, cultural, trade, cultural and diplomatic elements, connecting diaspora groups, and also helps in maintaining bilateral ties in times of tension between the two countries.
- c. Activities; The target of cultural diplomacy activities is to cover many groups. Cultural diplomacy activities are now not only visible to the elite and do not cover various groups but have expanded such as providing scholarships abroad or student and intellectual exchanges, conducting arts activities both at home and overseas, cultural group performances, art performances and exhibitions, seminars and conferences, festivals held abroad and supporting festivals organized by other countries at home. This is further emphasized by Erik Pajtinka in his writing entitled *Cultural Diplomacy in Theory and Practice of Contemporary International Relations*. In her writing, Pajtinka said that in cultural diplomacy, various kinds of cultural diplomacy activities are carried out by diplomats and non-diplomats. According to Pajtinka, several activities are part of diplomatic activities, namely assisting in the dissemination of national culture and cultural identity carried out by cultural actors from countries carrying out cultural diplomacy to countries of destination for cultural diplomacy. Helping may include providing logistics, technical, organizational, or supporting cultural activity actors, related Non-Government Organizations, cultural institutions, athletes, or actors carrying out cultural activities from countries conducting cultural diplomacy to cultural diplomacy destination countries. The assistance provided sometimes depends on what the actors of cultural activities need because it all depends on the conditions of the diplomatic destination country.
- d. Audiences; In attracting the interest of foreign people, countries that carry out cultural diplomacy abroad also support cultural diplomacy activities of other countries in their own countries to maintain good relations, such as providing a place for cultural communities of other countries that carry out cultural activities in their country. Audiences of cultural diplomacy activities abroad may be diaspora from their own country [12].

The relationship between Indonesia-Malaysia-Singapore can be seen with the theory of Neoliberalism. Vinsensio Dugis states that neoliberalism is a reaction to the state's increasing role, which causes the market system's destruction [13]. The solution proposed by the ideology of Neoliberalism is to disarm the state's role and return all economic transactions to the law of the market. Neoliberalism can be characterized by ideas emphasizing deregulation or market regulation, non-disclosure of state-owned enterprises, limited government intervention, and a more open international market.

### **3 Research Method**

This research is qualitative research that uses a historical approach. Historical research seeks to reconstruct facts in the past about what, who, when, where, and how objectively, systematically, and accurately carried out at present. The reconstruction process was based on field notes, artifacts, and verbal reports of historical actors or witnesses [14].

Thus, the method used in reconstructing past events related to Indonesia-Malaysia-Singapore relations before the 1824 London Treaty went through four stages of work, namely heuristics (source collection), source criticism (external/material and internal/content), interpretation (interpretation of sources). Moreover, historiography (writing historical stories). Furthermore, how are the tides, and which areas are involved in the manto hood until its development? The primary sources used in this research are Malay manuscripts from the 18th and 19th centuries. The Malay manuscripts are Sullalatus Salatin, Tawarikh Raja-Raja Melaka dan Pahang, Tuhfat An-Nafis, and Hikayat Siak. While the secondary sources used are the results of writings or research results related to Indonesia-Malaysia-Singapore relations before the 1824 London Treaty.

### **4 Result and Discussion**

#### **4.1 Lingga (Indonesia) –Terengganu (Malaysia) – Singapore**

On January 12, 1812, Sultan Mahmud died in Lingga. Tengku Abdul Rahman was appointed Yang Dipertuan Besar Riau because the eldest son, Tengku Long Husein, was absent. This appointment created divisions within the kingdom. On the pretext that Tengku Abdul Rahman was more entitled to the throne because he was on the side of the Sultan when he died, his appointment as successor to the Sultan by Yamtuan Muda Riau VI Raja Jafar was justified by custom [2].

In 1818 the relationship between Riau and England was getting stronger. On August 19, 1818, an agreement was signed in which Riau allowed British ships to sail to the domestic ports of Johor, Pahang, Riau, and Lingga. In the same year, after the defeat of France in the European War, the Dutch would again take their colonies in the archipelago from the hands of the British. The British, represented by William Farquhar, came to Riau to announce the return of the Dutch to Riau and persuaded King Jafar, Tengku Long Husein, and Datuk Temenggung Abdurrahman, as well as all the significant people in Riau to prepare for resistance. Riau then prepares to fight by building strongholds.

The Dutch heard about the preparations and, through their representative, Adrian Koek, said they would not take Riau. Instead, they would help him solve their domestic problems. Tengku Long Husein and Temenggung Abdurrahman canceled the attack, who disagreed with King Jafar, whom they considered siding with the Dutch. The Dutch then placed their resident in Tanjungpinang, namely Kapitan Gones. William Farquhar, disappointed in King Jafar's attitude, approached Tengku Long Husein and Temenggung Abdurrahman offered a deal with Tengku Long Husein. On February 6, 1819, an agreement was signed between the British and Tengku Long Husein, in which the British supported him as Sultan in Singapore. In return, the British were allowed to open a port in Singapore. Tengku Long Husein also officially became the King of Singapore.

The division in the royal family after the death of Sultan Mahmud is still ongoing. Until now, Sultan Abdurrahman has not been officially canceled. Therefore, Engku Puteri still holds

the royal regalia, a patching device. On the other hand, Tengku Long Husein also wanted the regalia because he would gain legitimacy as a Malay sultan only with it. Sultan Abdurrahman then left Lingga for Trengganu and married the sister of Yang Dipertuan Trengganu. His son, Tengku Besar Muhammad, married the daughter of Yang Dipertuan Trengganu and later had a son named Raja Mahmud [15]

The division in the royal family after the death of Sultan Mahmud is still ongoing. Sultan Abdul Rahman Shah, at that time, had yet to be officially crowned. Engku Puteri still holds the royal regalia, which is a patching device. On the other hand, Tengku Long Husein also wanted the regalia because only with it would he gain legitimacy as a Malay sultan [16].

#### **4.2 Batam (Indonesia) – Singapore**

Sultan Abdul Rahman Syah gave King Isa the authority to be his representative in Nongsa and the surrounding area. This Sultan's policy is essential for Batam's history because it marks a new chapter in the history of local government in Batam after it was no longer the center of government of Temenggung Johor, left by Temenggung Abdurahman. The surrounding Bulang Island became increasingly deserted after Temenggung migrated from Bulang Island to Singapore with 150 followers in 1818. The original Batam people, such as the Senimba people who lived in Teluk Senimba, also moved to Singapore [2].

After being opened by Nong Isa, Nongsa slowly developed into an important port to replace the port area around the Bulang Strait, deserted since Temenggung Abdurahman moved to Singapore in 1818. In 1829, Nongsa took over the function of the Bulang Strait. All ships originating from Riau, namely Tanjungpinang, Penyengat Island, and the southern islands of Bintan Island, stop first at Nongsa before crossing to Singapore [3].

#### **4.3 Lingga (Indonesia) - Terengganu (Malaysia) – Singapore Staying Tied after the 1824 Treaty of London**

The Treaty of London is an agreement between England and the Netherlands signed on March 17, 1824. This agreement was made as a result of changes that occurred in Europe. Napoleon's defeat in the European War in Leipzig in April 1814 influenced politics in the colonies, including Indonesia [17]. The Treaty of London was signed on March 17, 1824, containing the following agreements:

- The British handed over the Fort Marlborough factory in Bengkulu and all of its ownership in Sumatra to the Dutch.
- The sovereignty of Aceh must not be disturbed by the Dutch, but Aceh must also not interfere with security at sea.
- Britain was given access to trade with the Maluku Islands, especially with Ambon, Banda, and Ternate.
- The Dutch handed over all companies in the Indian subcontinent, which had been established since 1609.
- The Dutch surrendered the city and the Malacca Fort and agreed not to open an office in the Malay Peninsula or make agreements with local authorities.
- The British withdrew their troops from the Belitong control area and handed them over to the Dutch.
- The Dutch withdrew their troops from Singapore and handed the territory to the British.
- The U.K. promises not to establish representative offices in the Karimun Jawa Islands, Batam Islands, Bintan, Lingga, or other islands south of the Singapore Strait. All transfer

of property and establishment would take place on March 1, 1825, and the Dutch in London paid a sum of £100,000 before the end of 1825.

- The 1824 Treaty of London was officially demarcated by two territories, Malaya, which was ruled by the British, and the Dutch East Indies, which the Netherlands ruled. The successor states of Malaya and the Dutch East Indies were Malaysia and Indonesia. The line that separated the sphere of influence between Britain and the Netherlands eventually became the border between Indonesia and Malaysia, with a small segment being the border between Indonesia and Singapore.

Until 1824, the area that became the Residency of Riau and its surroundings was under the rule of Malacca, and all government archives remained there at the time of the handover of the British government. Meanwhile, on the other hand, the Sultans of Johor, Pahang, Riau, and Lingga saw a separation of territory between the British and Dutch governments without their knowledge. The task of conveying the separation of powers in Malacca was left to the official Christiaan van Angelbeek, a Malay translator. He arrived in Riau in April 1825 and Yang Dipertuan Muda, as the Sultan's proxy, handed over a letter from the Governor-General Baron van der Capellen outlining the reasons for the actions taken between the Dutch and the British in connection with the Johor Pahang Kingdom of Riau Lingga. In 1827 the Resident of Riau L.C. von Ranzow was honorably discharged, and in his place was appointed Major C.P.J. Eliot, who understands Malay affairs very well. During his reign, he again had to deal with Sultan Husein, whom the British government supported in Singapore. Conflict mainly occurred over parts of the Lingga Kingdom, particularly in the Karimun Islands. Eliot's urgings were unsuccessful, so in 1827 he was forced to expel Sultan Husein's people with weapons from the islands [18].

As Eliot's replacement, B.C. Van Cattenburch served as a resident in Riau. However, he was soon released from duty. Instead, he appointed assistant resident of Sumenep and Pamekasan, H. Cornets de Groot. After the change of resident officials, Riau lost a prominent figure with the death of Yang Dipertuan Muda Raja Jafar, who was considered exceptionally meritorious. King Jafar died on December 18, 1831, at the age of 57 or 58 years. Yang Dipertuan Muda is trying hard to adjust his people's interests with the government's interests. Despite being a devout and pious Muslim, he was not imbued with religious bigotry and hatred. He was the first drafter of the Treaty of October 29, 1830, which was very profitable for Riau and the Dutch East Indies government. The treaty maintained good relations between the Malay kings and the government on a solid foundation [19].

A few days before his death, King Jafar went to Lingga. His eldest son Tengku Abdul Rahman has been assigned the task of holding the government. The resident of Riau confirmed him upon receiving news of his father's death, pending further decisions made with the Sultan. On July 24, 1832, Tengku Besar, heir to the throne of the Lingga Kingdom, arrived in Riau, equipped with his father's powers, to negotiate with the resident concerning the appointment of a new Yang Dipertuan Muda or planning other measures to repel marine pirates [4].

Sultan Muhammad Shah (1832-1841) is said to be a man who loved art and was more in Terengganu than in Lingga. Apart from frequent visits to Terengganu, Sultan also frequently travels to Singapore. He went to Singapore to take the son of King Maimunah, son of Tengku Besar Singapore, as his son-in-law. According to Tuhfat al-Nafis, the marriage of King Maimunah's son with his son, Sultan Mahmud Muzaffar Syah, was carried out with Malay customs on a large scale with a complete marriage process. The quote of the event in Tuhfat al-Nafis is as follows.



*“... maka Baginda Sultan Muhammad Syah pun berangkatlah ke Singapura lalu mengambil paduka anakanda Baginda Raja Maimunah putera paduka kakanda (baginda) Tengku Besar Singapura (yang telah mangkat di Teluk Belanga), dibawanya ke Lingga. (Maka) lalu didudukkannya dengan puteranya Yang Dipertuan Besar Sultan Mahmud Muzaffar Syah, (dikahwinkannya betapa adat istiadat raja yang besar-besar nikah kahwin daripada bekerjanya dan berletak hinainya dan bersatunya dan mandi-mandinya dan lainnya), serta selalu(lah) digelarnya (sekali akan) paduka anakanda baginda yang perempuan itu (bergelar) Tengku Empuan. Maka selesailah pekerjaannya itu) adanya ....”*

His successor was Sultan Mahmud Muzzafar Shah (1841-1857). This Sultan has always used Terengganu as his political support to realize his dream of building a new Malay empire on the Peninsula with other Malay leaders. From here, during Sultan Muhammad Muazzam Syah (1832-1841) and Mahmud Muzzafar Syah (1841-1857), Lingga's relationship with Terengganu was so close.

The relationship between the two is seen in terms of culture, especially in the head covering (hood) and the art of embroidery. The development of the hood between the two areas influences each other or has similarities. This is reinforced by the folklore that developed both in Lingga and in Terengganu that when Tengku Umar lost the war with Sultan Mansyur (Sultan Terengganu), he moved to Daik Lingga. At that time, Lingga was in the reign of Sultan Masa Muhamad Shah (1832-1841). However, in the next period, Mahmud Muzzafar Syah (1841-1857) and Teuku Umar returned to Terengganu with equipment in the form of gold thread and riveted the craftsmen [20].

Sultan Mahmud Muzzafar Syah (1841-1857) also opened new horizons for Lingga's socio-economic life because he frequently traveled to Pahang and Singapore. Moreover, life in the European world more or less influenced his policies during his reign. Thus, it can be ascertained that the existence of the *layah* or the hood has more or less undergone modernization at this time [21].

The successor of Sultan Mahmud Muzzafar Syah, was Sultan Sulaiman Badrul Alamsyah II (1857-1883). During the reign of Sultan Sulaiman Badrul Alamsyah II, Lingga's economy was getting better. He also built transportation facilities such as the Sri Advanced, Betara Bayu, Lelaram, and Gempita ships. At this time, Lingga experienced rapid trade development, and the population of various ethnicities living in Daik alone reached  $\pm 20,000$ . From this, it is believed that trade relations with Singapore were elementary through royal ships even until the end of the Riau-Lingga Kingdom in 1913 [5].

However, despite having the same historical roots, the relationship between the three countries, Indonesia-Malaysia-Singapore, has experienced ups and downs in every important event. The relationship between Indonesia and Malaysia is one of them, also based on similarities such as aspects of culture, religion, and language. However, the similarities between the two countries can not necessarily be used to strengthen relations. They can even boomerang for the two countries that can be said to be allied or closest to neighboring countries.

The estrangement of relations between Indonesia and Malaysia was marked by different political policies and resulted in a confrontation from 1963–1966. The incident that occurred at that time related to the issue of West Irian, which had an anti-Western (Dutch) orientation, continued to the Malaysian Federation. The formation of the Federation of Malaysia was used as a tool for the British nation to emerge and spread its influence in the Southeast Asian region. Responding to this, Indonesia took action by issuing DWIKORA, and the method was applied

when liberating West Irian from Dutch colonialism with TRIKORA. The differences in viewpoints on the two leaderships between Indonesia (Ir. Soekarno) and Malaysia (Tunku Abdul Rahman), which can be said to be very opposite, have caused relations to become heated until there was almost a war in the Indonesia-Malaysia confrontation.

Along with the changing times, although history does not repeat itself, the heyday of the Malay Kingdom has inspired the rulers of the country, whose inhabitants are still allied. The Malay kingdom was separated by Western colonialism and, in real terms, currently resides in three countries, namely Indonesia, Malaysia, and Singapore. Leaders in the three countries have agreed to mutually increase economic growth that is mutually beneficial to all three parties using the "comparative advantage" criteria. Singapore has the capital and technology, Malaysia has a market, and Indonesia has land and labor. Therefore, they agreed to share their advantages by holding a collaboration called the Sijori Growth Triangle (Singapore – Johor – Riau). In the future, the relations between these three countries can be further improved, considering that all three have the same historical and cultural roots.

## 5 Conclusion

One of the essential contents of the Treaty of London 1824 was to regulate the surrender of all British settlements in Sumatra (Bengkulu) to the Dutch and the surrender of all Dutch-owned territories in India and the Malay peninsula (Malacca) to the British. Furthermore, the agreement regarding the surrender of Bengkulu to the Dutch is recorded in the London Treaty, in article 9, which states that Fort Marlborough and all British possessions on the island of Sumatra are, as a result of this handed over to the Kingdom of the Netherlands and the British Empire further promises not to establish settlements on the island nor enter into an agreement with a prince, head, or state on the island of Sumatra. The territorial struggle between these two countries has made Riau, Lingga, Johor Pahang, and Singapore, which are one cultural family, have to be separated. The British controlled the Malay Peninsula, now Malaysia, while the Dutch controlled the archipelago of Indonesia.

This research shows that the Treaty of London 1824 only separated the territory in a government administration. However, the relations between the three regions woven for several centuries are still intertwined—several sultans who ruled in the Riau Kingdom after 1824 established relations with the Terengganu region and Singapore. In the economic and cultural fields, these three areas remain intertwined. In a more contemporary period, after the establishment of Indonesia-Malaysia and Singapore, this relationship is often like a roller coaster. Up and down, along with political developments in the three countries.

Neoliberalism is a view that can be used to see in more detail the cooperation that can be built between Indonesia-Malaysia-Singapore. The efforts made during its development became obstacles and successes that have been achieved. Cooperation remains the principal capital, meaning that goals are achieved through various agreed work programs in collaboration. In this case, Indonesia, Malaysia, and Singapore can establish cooperation based on the same historical and cultural roots.

Cooperation is the most appropriate choice for Indonesia-Malaysia and Singapore. One of them is cooperation in the field of culture. This can be followed by cooperation in other areas such as the economy, environment, and maritime affairs. Moreover, the four essential elements of cultural diplomacy, namely actors and government involvement, objectives, activities, and audiences between the countries of Indonesia-Malaysia-Singapore, will be easier to do because they have the same historical and cultural roots.

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