

SIAK, RIAU AND TERENGGANU, MALAYSIA: *The Genetic Relation of the Malay Archipelago Diaspora*

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ABSTRACT

This paper aims to analyze the genetic ties of Siak and Terengganu, Malaysia as a Malay Diaspora group in the archipelago that once outperformed the world in its time, especially in the trade economy. This article is the result of a research library where the search for data does not need to go to the field, but simply by analyzing various sources, both primary and secondary which ultimately results in interpretation as the implementation of content analysis. As for the results of the analysis of various data sources, it is no secret that the Malay diaspora is the dominant group in the archipelago even though the Malay Kingdom of Melaka fell to the Portuguese in 1511 and the Malay Kingdom of Johor has also experienced a throne crisis since the death of Sultan Mahmud Shah II in 1699. This situation Raja Kecil took the opportunity by controlling Johor so he was crowned the 12th Sultan of Johor with the title Sultan Abdul Jalil Rahmat Syah. Meanwhile, the former Sultan of Johor fled to Terengganu to live with his majesty Tun Zainal Abidin (the first Sultan of Terengganu). It means that the king is the father of Tengku Kamariah, the wife of Raja Kecil, who founded the Siak Kingdom in 1723. Then after the death of Sultan Sulaiman, Sultan Mansur returned to Terengganu. In 1761, Treasurer Tun Hassan of Johor and Sultan Ismail of Siak sent letters to Sultan Mansur Terengganu asking for help against the Bugis in Riau. Sultan Terengganu agreed to help them but before the war in 1763 Sultan Ismail had married Tengku Tipah, daughter of Sultan Mansur Terengganu. This means that there is a relationship between Siak and Terengganu. When Tengku Yahya, son of Sultan Ismail, became Sultan of Siak, there was a cup de tat in the Kingdom of Siak, the king fled to Terengganu and died in Dungun. At another time, Tengku Ahmad son of Sultan Zainal Abidin II fled to Riau and married the daughter of the King of Siak named Tengku Puteri by giving a dowry to a country called Dungun.

Introduction

Siak in Riau and Terengganu in Malaysia are two cities that have historically been inseparable by kinship as the area known as Nusantara was a united Malay World before the country split into what it is today. It is Malay nature to be bound by kinship ties, which are intertwined for various reasons, including the existence of marital ties. Therefore, the Malay diaspora on this earth will

not disappear and perish, but will continue to develop, even if limited to the present territorial boundaries.

Before Raja Kecil established the Kingdom of Siak in 1723¹ whose title was Sultan Abdul Jalil Rahmat Syah, the Kingdom of Siak was located within the territory of the Kingdom of Johor-Riau, succeeding the Sultanate of Malacca, which was defeated by the Portuguese in 1511 AD. During the reign of the Kingdom of Malacca and the Kingdom of Johor, a king was appointed in Siak as the representative of the kingdom. After the Kingdom of Johor took over the government, it befriended the Dutch and fought against the Portuguese. Eventually, due to various considerations, a Harbor Master (Syahbandar) was appointed at Siak to collect excise duties on goods entering and leaving via the Siak River. Syahbandar exists because Siak River is a river that goes straight to the Strait of Malacca. At the time, the Strait of Malacca was very strategic as a trade and shipping route, eventually becoming the busiest area and largest commercial port in the archipelago. It was even a port for ships from East Asia (China), South Asia (India, Persia, Arabia) and other parts of the archipelago. As a result, society in the Malay Sultanate of Malacca became international, as merchants and immigrants intermarried with the local Malays, making Malacca a busy port and allowing Western powers to rule it. Further marital relations between the various kingdoms in the archipelago gave birth to new offspring. This article, therefore, attempts to trace the key events between Siak and Terengganu of Malaysia that made them arguably the genetic bond of the Malay archipelago diaspora..

Research Methods

This paper is the result of library research. In library research, library resources are used to obtain research data. That is, library studies confines its activities to materials held in libraries and does not require field surveys. Collection materials include books, magazines, academic papers, etc (Zed, 2008:1; Hamzah, 2020:12). The presentation in this study leads to descriptive explanations as a characteristic of qualitative research (Hamzah, 2020:11).

Qualitative research is research that intends to understand the phenomenon of what the research subject experiences holistically and by means of descriptions in the form of words and sentences by utilizing various scientific methods (Kaelan, 2012:5). This means that qualitative research is a systematic research method used to examine an object without any hypothesis assessment and the expected research results are not generalizations based on quantity but rather the meaning of the observed phenomena. Thus, qualitative research does not perform calculations in conducting epistemological justification (Sugiyono, 2012:7; Prastowo, 2012; Iskandar, 2013). Library research requires philosophical and theoretical processing rather than empirical testing in the field. Its research methods include data sources, data collection and data analysis. (Rahman, 2018:107).

The data sources used are primary sources and secondary sources (Arikunto, 2018:107). Primary sources are of course those that are closely related to the focus of the discussion, while secondary sources in this study include journals, articles, scientific works that are in accordance with the discussion in this study and of course those that are relevant and can support the deepening and sharpness of the analysis of this research (Sugiyono, 2018; Prastowo, 2012; Iskandar, 2013). Furthermore, the analysis process is carried out by seeking understanding of complex data and can only be found by conducting content analysis (Creswel, 2014; Bungin, 2012).

¹ In *Hikayat Negeri Johor* manuscript Cod. Or. 3322 and *Adat Raja-raja Melayu* manuscript Cod. Or.1999 and *Syair Perang Siak* manuscript, the National Archives of the Republic of Indonesia's collection Code Kl. 153 the name is written with k-c-i-l (lowercase).

Genealogy of Siak, Riau

Siak is a Malay country whose history is part of the Sultanate of Melaka. Even in *Malay History*² it is also written about Siak as a country within the Sultanate of Melaka. This means that Siak before 1723 and before it became a kingdom was included in the territory of Johor.

Furthermore, Siak in the XIV century was under the rule of Raja Gasib. According to Anrooij (1885), the Gasib Kingdom was very powerful at that time. This is evident from the royal heritage found in the forest around the Gasib River such as weapons, trays (dulang) and others. Furthermore, the memorandum noted that the Gasib kingdom's power extended to Bukit Seligi, which is located in the west of the southern part of Riau Province (a hill that borders West Sumatra and Riau). Later, the Gasib kingdom was defeated by Aceh and after the Gasib king's power was controlled by Aceh, the king's position was destroyed and his descendants who survived the war were taken to Aceh. Since this incident, the Gasib Kingdom has been silent. The gloom of the Gasib kingdom lasted until the Melaka Kingdom led by Sultan Mahmud Syah I (Anrooij, 1885).

When viewed from the current geography of Siak, Siak is located on the eastern side of the island of Sumatra, namely in Riau Province and is located at coordinates 10 16' 30"- 00 20' 49" South latitude and 100 54' 21" 102° 10' 59" East longitude. The Siak area largely consists of lowlands in the east and some highlands in the west. Siak has a tropical climate with air temperatures between 25°-32° Celsius. The Siak region is drained by the Siak River and plays a major role in the Siak country.

The importance of the Siak River can be seen from the contents of the contract between the Dutch and the Johor Sultanate on April 9, 1689 (Netscher, 1870). In the agreement, the Dutch wanted the control over the trade through the Siak River. This route became more important because trade at that time was more to the east coast of Sumatra than to the west coast which at that time did not yet have a port.

The Siak River that drains the Siak country and empties into the Strait of Melaka or Melaka Sea (Nordin, 2011) was very instrumental in the transportation aspect to get to Johor. The Siak River is a deep river that can be passed by large commercial ships. This is because there are no piles of mud, sand or gravel found in the Siak River that interfere with the passage of ships. Moreover, the river water does not come from the mountains which causes flooding, but the water comes from swamps and other lowlands where the water is absorbed by plants and flows very slowly so that the river current is very favorable for travel (Leyd, 1929). In addition, the Siak River is predicted as a means of connecting the Minangkabau people to the Malay Peninsula, especially Negeri Sembilan since the 16th century. The arrival of the Minangkabau people to Siak was part of the wave of Minangkabau overseas travel to various countries outside their home country (Mansur, 1970). The lands along the Rokan, Siak, Tapung, Kampar, Indragiri, Kuantan and Batanghari rivers are historically referred to as the overseas lands (Naim, 1979:61).

Genealogy of Terengganu, Malaysia

Terengganu Darul Iman is now one of the states in Malaysia. Terengganu is located on the east coast of Peninsular Malaysia which lies between longitude 102.25 and 103.50 and latitude 4 to 5.50. In the north and northwest it is adjacent to Kelantan while in the south and southwest it is adjacent to Pahang. Negeri Terengganu covers an area of approximately 1,295,638.3 hectares / 1,295,512.1 acres. The coastal road extends for approximately 225 kilometers from the north,

² For example *Sejarah Raja-raja Melayu*, code W.191 (ML.44) and *Sejarah Raja-raja Riau*, code W. 62, the National Archives of the Republic of Indonesia's collection; *Hikayat Melayu*, Cod. Or. 7304, Universiti Leiden University Library's collection.

Besut, to the south, Kemaman.³ The capital of Terengganu Darul Iman is Kuala Terengganu which is located 500 kilometers northeast of Kuala Lumpur and faces the South China Sea. Kuala Terengganu has been recognized as a Water Coast Heritage Airport and became a city on 1 January 2008. The city had a population of 357,256 in 2007.

Terengganu Darul Iman before becoming a state in the territory of Malaysia was part of the Malay Sultanate. The current Malay Sultanate of Terengganu was founded over three hundred years ago around 1708 AD. Until now Terengganu has been ruled by 17 sultans and the institution remains sovereign to this day. The current sultan of Terengganu is Duli Yang Mulia Al-Wathiqu Billah Sultan Mizan Zainal Abidin Ibni Al-Marhum Sultan Mahmud Al-Muktafibilah Syah who ascended the throne on May 15, 1998, 18 Muharram 1419 AH after the death of Al-Marhum Duli Yang Mulia Sultan Mahmud Al-Muktafibilah Syah Ibni Al-Marhum Sultan Ismail Nasiruddin Syah.

The founder of the Malay Sultanate of Terengganu was Sultan Zainal Abidin I (Marhum Keledang). He was the son of Bendahara Tun Habib Abdul Majid or also known as Bendahara Padang Saujana. Sultan Zainal Abidin I became Sultan of Terengganu in 1708 based on the *duit kupang emas* Terengganu which recorded his name and the year 1210 A.H. He resided in Kampung Tanjung Baru, Kuala Berang. He moved to Kota Batang Mahang, to Langgar, and to Pulau Manis. Again, he moved to Chabang Tiga before finally residing in Bukit Keledang until the end of his life.

Based on the historical background, Terengganu has a lot in common with other Malay countries. This happened because indeed before the geographical restrictions of the country as it is today, the countries or small kingdoms in the Malay Realm were bound by the Malay symbol of kinship through marriage and *da'wah* islamiyah.

The Sultanate of Terengganu played a role in the development of Terengganu's identity. With the thick teachings of Islam, the Sultanate of Terengganu provides opportunities for ulama to preach the teachings of Islam in all its aspects. This happened continuously to the sultans who ruled Terengganu. During the reign of Sultan Zainal Abidin III, his majesty made it easy for religious teachers and involved the clergy continuously in the government so that it was called 'Sultan Regu Ulama' because his majesty often consulted the ulama in various government matters. His wisdom managed to curb the influence of the British who wanted to colonize Terengganu. Thus Terengganu was nicknamed Darul Iman. In addition, the arts that grew and developed in Terengganu came from the arts of Riau-Lingga and Pahang. Even the art that had disappeared revived after Tengku Ampuan Mariam married Sultan Sulaiman Badrul Alam Syah.

Since its inception up to now, the Sultanate of Terengganu has been led by 17 sultans namely (1) Sultan Zainal Abidin I, Marhum Bukit Keledang, 1708-1733; (2) Sultan Mansur I, Marhum Janggut, 1733-1794; (3) Sultan Zainal Abidin II, Marhum Masjid / Marhum Mata Merah, 1794-1808; (4) Sultan Ahmad I, Marhum Parit, 1808- 1830; (5) Sultan Abdul Rahman, Marhum Surau, 1830M; (6) Sultan Daud, Marhum Kampung Daik, 1831M; (7) Sultan Mansur Syah II, Marhum Mansur, 1831M to 1836; (8) Sultan Muhammad Syah I, Marhum Telor, 1836-1839; (9) Baginda Umar, Marhum Baginda, 1839-1875; (10) Sultan Ahmad Syah II, Marhum Baharu, 1875-1881; (11) Sultan Zainal Abidin III, Marhum Haji, 1881-1919; (12) Sultan Muhammad Syah II, 1919-1920; (13) Sultan Sulaiman Badrul Alam Syah, 1920-1942; (14) Sultan Ali, 1942-1945; (15) Sultan Ismail Nasiruddin Shah, 1945-1980; (16) Sultan Mahmud Al-Muktafi Billah Syah, 1980-1998; (17) Sultan Mizan Zainal Abidin, 1998 to present.

³ Official portal of the Kingdom of Terengganu accessed August 5, 2021

Siak and Terengganu as The Genetic Relation of the Malay Archipelago Diaspora

In the past, countries did not have boundaries or territorial limits as they were known as the archipelago. The archipelago consists of various islands and land masses that are similar in many aspects. Likewise, its inhabitants have similarities in habits and traditions.

Based on geological aspects, the Archipelago began to occur in the middle of the Pluvial period, where the shape of the islands was very different compared to the current situation. During the Glacial era, the Archipelago united with Southeast Asia due to rising sea water which caused the formation of the South China Sea and the Java Sea. At this time, also, the Musi river, Batang Hari river, Kapuas river and other rivers meet between the island of Sumatra and the island of Kalimantan where they drain their water into the South China Sea. Because of this, the fish found in these rivers have similar species (Lutfi, *et.al.*,1977:21-33).

The archipelago is known as a tropical country that gets a lot of rainfall, giving rise to many dense thickets of forest. In contrast to the American and European continents, the Pluvial period was a hot and dry period, resulting in vast deserts. At this time it is thought that the spread of humans due to their barren living space. The first wave was the Wedoide tribe which is recognized by experts as the first tribe to inhabit the archipelago. They were nomads because their lives depended solely on nature. The rest of this tribe is known as the backward tribe or indigenous tribe (Lutfi, *et.al.*,1977:21-33). Then, a transitional age was formed for the indigenous people where the age was called the New Stone Age (Neolithicum) (Lutfi, *et.al.*,1977:21-33; Belwood, 1985; Tamrin and Nur, 2007).

In the next turn, the Malay race emerged in two waves. The first wave was the Proto-Malay race. This first race is estimated to have come around 2500-1500 BC from the Asian continent, spreading to the Malay Peninsula and the western archipelago such as Sumatra. In 300 BC, the Deutro-Malay race also appeared. This tribe forced the Proto-Malay tribe to move and become marginalized to the interior but some lived mixed with these newcomers. From the development of the Deutro-Malay tribe and this mixture, humans as they exist today emerged, which in its development received external influences, especially with trade relations (Lutfi, *et.al.*,1977:21-33). The archipelago is trans-historically bound together by the natural unity of two continents and two seas. In this region, there has been a culture that, when exposed to the outside world, clearly shows its common features (Deraman, 2003).

Subsequently, in the 18th, 19th and early 20th centuries, the overall conditions changed with some periods being challenging for the Malays. During these periods, the Dutch and the British had demonstrated their increasing power in the Malay realm. One by one, the Malay Kingdoms were forced to relent or compromise with these western rulers in order to maintain the nation's personality. In one aspect, although Malay political power can no longer guarantee the economic position of the country, but Malay can still maintain the superiority of its political thinking through the Malay diplomacy system. This system has been ingrained in the culture based on the system of Malayness (Geertz, 1973).

After being the 12th Sultan of Johor for four years, the reign of Sultan Abdul Jalil Rahmat Syah ended at the end of 1722. This was caused by an attack by the Raja Sulaiman brothers who were allied with the Bugis people. At the end of the war, a deliberation was held between Sultan Abdul Jalil Rahmat Syah and Raja Sulaiman where the royal emblem called "regalia kebesaran Kerajaan Johor" was handed over to Raja Sulaiman, son of Sultan Abdul Jalil Riayat Syah IV. This procession was also continued with the division of the royal territory. The contents of the division were (1) Riau Islands, Lingga and the lands of Johor and Pahang became the domain of Raja Sulaiman. Raja Sulaiman was crowned sultan of the region with the title Sultan Sulaiman Badrul

Alamsyah; (2) Siak and the colonies located on the island of Sumatra and surrounding islands such as the island of Karimun became the domain of Sultan Abdul Jalil Rahmat Syah where he was also crowned sultan of the region.

Since then Sultan Abdul Jalil Rahmat Syah moved with all his great men and hulubalang and loyal followers to the mainland of Sumatra via the Siak River. Thus, Sultan Abdul Jalil Rahmat Syah became the king of the land and this new kingdom was named the Kingdom of Siak. Thus, the early history of the Kingdom of Siak actually began with Sultan Abdul Jalil Rahmat Syah who was the first sultan and ruled as early as 1723 and ended with Sultan Syarif Kasim Abdul Jalil Saifuddin as the last sultan in 1945. When Indonesia became independent the sultan joined NKRI directly.

Looking at the descendants of the sultans who ran the government of the Siak Kingdom, the sultans of the Siak Kingdom were divided into two periods of government. The first period, the Siak Kingdom was led by Johor Malay descendants, while the second period, the Siak Kingdom was led by sultans from the Arab descent group starting from the 7th sultan.

The order of the sultans of Malay descent who ruled in the first period are (1) Raja Kecil (1723 -1746) title Sultan Abdul Jalil Rahmat Syah; (2) Tengku Mahmud (1746-1765) title Sultan Mahmud Abdul Jalil Muzaffar Syah; (3) Tengku Ismail (1765 -1766) title Sultan Ismail Abdul Jalil Jalaluddin Syah; (4) Raja Alam (1766 -1780) title Sultan Abdul Jalil Alamuddin Syah; (5) Raja Muhammad Ali (1780 -1781) title Sultan Muhammad Ali Abdul Jalil Muazzam Syah; (6) Tengku Yahya (1782-1784) title Sultan Yahya Abdul Jalil Muzaffar Syah.

The existence of kinship relations between Siak and Terengganu can be seen through its history. In 1761, the Great Men of the Kingdom of Johor-Riau chaired by Bendahara Tun Hassan had sent letters to Sultan Mansur in Terengganu and to Sultan Ismail in Siak to ask them both to send an army against the Bugis in Riau who had increased Bugis control over the kingdom of Johor-Riau. The main reason was that the Bugis wanted to eliminate the Malays in Riau. At first Sultan Mansur was almost swayed by this incitement. He even invited Sultan Ismail in Siak to come to Terengganu to discuss the plan to attack the Bugis. Realizing Sultan Mansur's seriousness, Sultan Ismail came to Terengganu with the royal army. Sultan Mansur expressed his readiness to help Sultan Ismail, but he told Sultan Ismail to go first and baginda promised to follow behind. However, in reality, Sultan Mansur was only pretending and he actually did not want to send any help to Sultan Ismail who had gone to Singapore and was waiting for help from Terengganu.

On the other hand, at that time Sultan Mansur was involved in the political upheaval of the Kelantan Kingdom government. Sultan Ismail, who still believed in the arrival of help from Terengganu, had traveled back and forth from Singapore to Terengganu. While in Terengganu, Sultan Ismail had the opportunity to assist Sultan Mansur in breaking the attack from Kelantan. Before going to war, Sultan Ismail had married Sultan Mansur's daughter named Tengku Tipah in 1763. This means that there was a marital relationship that later gave birth to a new zuriat for Siak and Terengganu.

The marriage of Sultan Ismail Siak with Tengku Tipah was not pleased by a relative from Siak named Engku Busu. He made the decision to leave Kuala Terengganu and settle in Dungun. It was Engku Busu who broke the secret by informing the Bugis kings in Riau that the Riau Malays had conspired with Sultan Mansur to attack the Bugis in Riau. Engku Busu also made a complaint that Sultan Ismail of Siak was preparing to gather his army in Singapore to attack the Bugis in Riau. In 1764, Sultan Ismail's forces gathered in Singapore had fought with Daeng Kemboja's forces who came from Riau. Because Sultan Mansur did not provide assistance to Sultan Ismail, Sultan Ismail's army lost and sailed back to Siak and died in 1781 and was remembered as Marhum

Mangkat di Balai.

Furthermore, the government of the Kingdom of Siak was replaced by his son named Tengku Yahya with the title Sultan Yahya Abdul Jalil Muzaffar Syah. Sultan Yahya only ruled for two years, until 1784, so not much was done by this sultan because there were always riots, both among the royal family and the community.

To avoid fighting and disputes, Sultan Yahya moved the center of the kingdom from Bandar Senapelan to Mempura. But Tengku Sayid Ali bin Sayid Othman Ash Shahab was not happy, so Tengku Embung Badariah's son with Sayid Sharif Osman came to attack Sultan Yahya in 1784 and was thrown off the throne by Saiyid Ali bin Saiyid Othman Ash Shahab. Sayid Ali was the son of Tengku Embong Badariah who was the daughter of Raja Alamudin Syah.

After the cup de tat, Sultan Yahya fled and went to Retih, Tembilahan and married there. He moved again to Kampar. From Kampar he visited the graves of his ancestors in Malacca, then continued his journey to Terengganu on the Malay Peninsula. He stayed there until the end of his life and was buried in Dungun village and given the title Marhum Mangkat di Dungun. Here is a photo of his grave in Dungun.



Sultan Yahya's tomb in Dungun Trengganu, Malaysia

Sultan Yahya is known as Tuk Siak in Dungun. Even the name Tuk Siak is also immortalized to the name of the street where his grave is. Here are the pictures that the author captured through the camera when visiting Dungun Terengganu.



Tuk Siak Street in Dungun

Furthermore, in 1788, an incident occurred where Sultan Mahmud Syah of Riau with his entourage came to Terengganu to ask Sultan Mansur to help the Riau-Lingga kingdom. While

Sultan Mahmud Syah of Riau was in Terengganu, Saiyid Ali bin Saiyid Othman Ash Shahab of Siak had attacked Kuala Senggora and came to Terengganu.

Sultan Mansur died in 1793 and was remembered as Marhum Janggut. His son, Tengku Zainal Abidin, was crowned Sultan of Terengganu with the title Sultan Zainal Abidin II. During the reign of Sultan Zainal Abidin II, baginda only focused on the domestic government of Terengganu and the political involvement of the government in Negeri Kelantan sahaja. Terengganu and Siak transportation was realized by the departure of his son, Tengku Ahmad to Riau with Sultan Abdul Rahman's entourage sailing back from Terengganu. While in Riau Tengku Ahmad had married a daughter of the Sultan of Siak's descendants named Tengku Puteri with mas kahwin for Tengku Puteri is the Dungun area. With this marriage relationship came later new descendants for Siak and Terengganu.

Sultan Zainal Abidin II died in 1808 and he is remembered as Marhum Mata Merah. The government of the Terengganu Kingdom was replaced by his son named Tengku Ahmad with the title Sultan Ahmad Syah who was married to Tengku Puteri from Siak, he was blessed with a son named Tengku Daud. During his reign several relatives of the Sultan of Siak came to Terengganu to gain a place in the government of the country. Among them was Tengku Wook (Ismail) who was appointed as kemaman. With this marriage relationship came new descendants for Siak and Terengganu.

In the middle of 1830 Sultan Ahmad Syah died and he is remembered as Marhum Parit. The reign was continued by the late king Tengku Abdul Rahman with the title Sultan Abdul Rahman Terengganu. When he died the government was succeeded by Tengku Daud, the eldest son of Sultan Ahmad Syah and his wife Tengku Puteri Siak. After the death of Sultan Daud, the throne of the Terengganu kingdom had become a struggle between Tengku Mansur who was the paduka adinda of Sultan Ahmad Syah with Tengku Umar who was the son of Sultan Ahmad Syah, namely the struggle between the father of a brother and the son of a brother. In the struggle, Tengku Mansur had succeeded in controlling the throne of Terengganu Kingdom and he was appointed as Sultan with the title Sultan Mansur Syah II. Tengku Umar had stepped aside and returned to Daik in Riau-Lingga. Tengku Umar was the son-in-law of Sultan Ismail Siak by marrying his daughter Tengku Bukit..

Conclusion

Based on the marital ties that occurred in the Malay Kingdom in various regions, the consequences are seen in the next genetics that have blood relations, both from the father's side and the mother's side. The relationship between Siak and Terengganu is very clear so it is very natural if the relationship is re-confirmed, this has been done by both parties so that the tomb of Sultan Yahya in Dungun has been repaired. With the existence of the tomb, it can be said as evidence that Siak and Terengganu have a kinship relationship from the genetic aspect. And this relationship should be maintained so that it is eternal and sustainable at any time so that the existing adhesive is not weathered by rain and is not weakened by heat and is not destroyed by time. Thus the Malay Diaspora always exists and continues through kinship relations as the glue.

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