

PENYENGAT ISLAND RIAU ISLAND: TOWARDS A WORD HERITAGE

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Abstract:

Malay history and culture cannot be separated from the existence of Penyengat Island. This island once had a strategic role. First, Penyengat Island was the fortress of Raja Haji during the war against the Dutch. Second, as the administrative center of the Riau-Lingga Kingdom. Third, to become the center of Islamic Malay studies which is well-known in the Malay world. Various disciplines have existed on this island. Studies from various disciplines have been carried out. The results mostly recommend that Penyengat Island provide lessons for the life of the Malay community now and in the future. This study uses the historical method through four stages of work, namely heuristics (collection of sources), source criticism (external to the material and internal to the content), interpretation and historiography. The primary sources are Malay manuscripts that were born on Penyengat Island in the late 19th and early 20th centuries. The secondary sources are scientific journals and government policies that discuss Penyengat Island. These primary and secondary sources are then analyzed and interpreted. The final stage is historiography to strengthen the narrative and support data for the submission of Penyengat Island as a world heritage. Penyengat Island has a tangible and intangible cultural heritage. The forerunner of the Indonesian language is recognized as being born from there. Therefore, Penyengat Island deserves to be a world heritage.

Keywords: *History, Culture, Malay, Heritage, Word*

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INTRODUCTION

Penyengat Island has strategic value in the historical context in the western part of Indonesia. First, as an important part in the period of the Riau kingdom's war against the Dutch (1782-1784) which ended with the death of Raja Haji Fisabilillah. The stinger was the fortress of Raja Haji during the war against the Dutch. Second, as the center of government. Third, as the center of Malay civilization both in the field of language and culture (Roolvink, 1980).

From Penyengat Island, Raja Ali Haji's writings produced works in the form of the *Bustan Al-Katibin* Book, Malay grammar books, and *Gurindam Dua Belas*. If the first work has become the basis and source of the development of the Indonesian language, the second work has contributed greatly to the development of the Malay and Indonesian literary worlds. The influence of Raja Ali Haji's works in the contemporary perspective has transcended the national boundaries of Indonesia, Malaysia, Singapore and Brunei. Until 1824, when both the Dutch and the British signed the London Treaty, the areas of Johor, Riau (including Bintan and Penyengat), Lingga, and Pahang, were one unified territory with a center of government that moved from Johor, Bintan, Lingga, and then the Stinger. In 1911, Penyengat was abandoned after the Dutch forced a treaty on Sultan Abdurahman, recognizing Dutch sovereignty. The Stinging Palace was then left in a state of disrepair and was later damaged (Razak, 2020).

In general, the topography of Penyengat Island varies, namely lowlands around 80% and the remaining 20% in the form of hills. The highest point is in Kampung Jambat and Kampung Bulang, about 50 meters above sea level. Judging from the geological conditions, Penyengat Island is

dominated by sand mixed with gravel, while the beach is classified as sloping, muddy, and interspersed with rocks. The soil type contains organosol, podsol, red yellow podsolic, lysosol and latosol, and the base soil is mostly granite. Meanwhile, the air temperature is around 27.4°C on Penyengat Island, and the humidity is around 83%, with an average rainfall of 188.1 mm every day.

As an area that witnessed the history of the Malay Kingdom's journey, Penyengat Island has cultural remains or important historical sites. Some of the objects that have been designated as Cultural Conservation are 46 with details: three forts and one fortification; ten tombs; six buildings and eight building sites; three pier treads; one ancient ditch; 12 sums; and one pool.

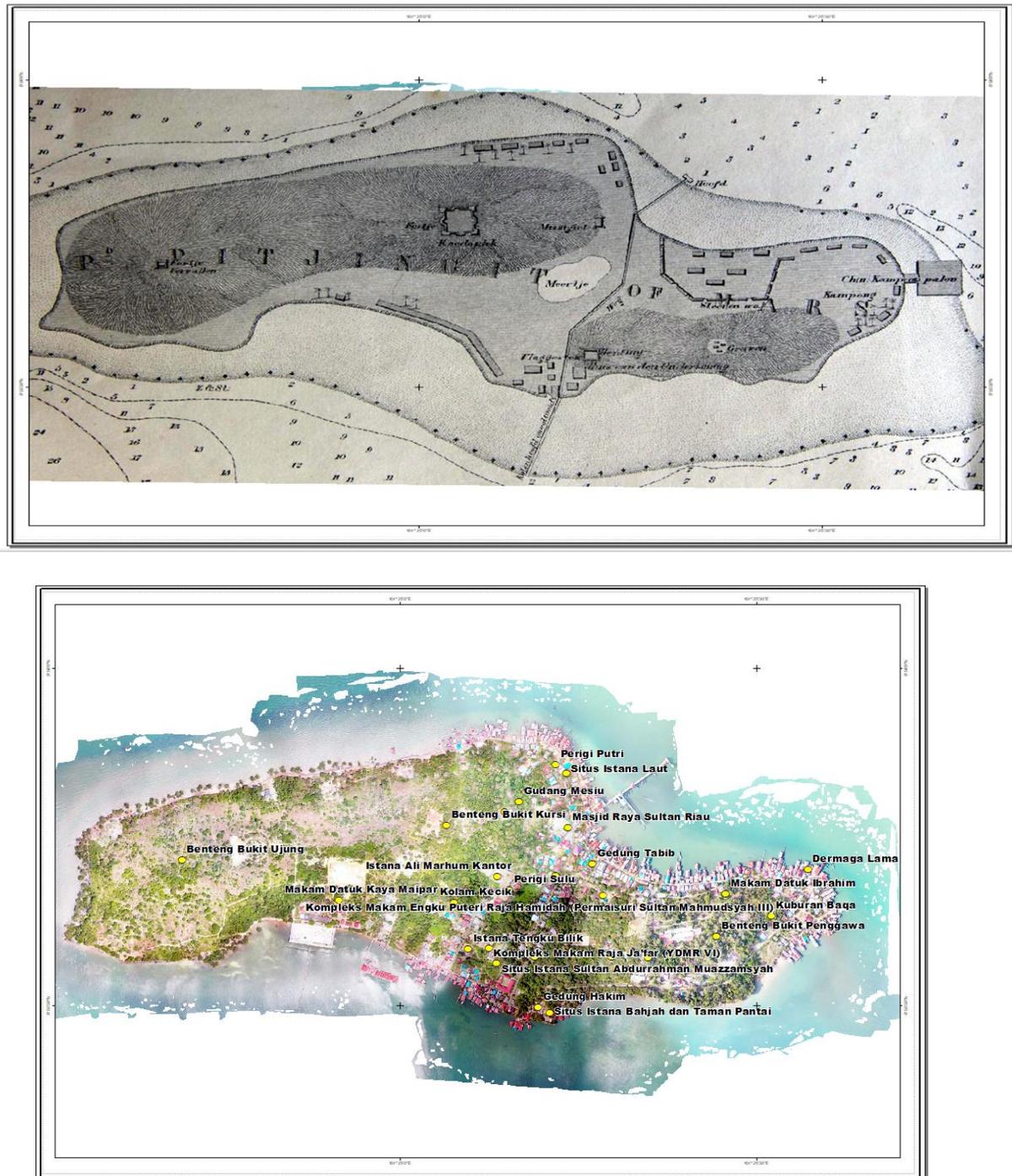


Figure 2. Stinging Island and Cultural Heritage Object (2021)

Source: Balai Pelestarian Cagar Budaya Sumatera Barat (2021)

Penyengat Island Cultural Conservation Area is an island located in the administrative area of Tanjungpinang City. In the city government system, this island is the area of Penyengat Village, which is included in the Tanjungpinang City District. Having a land area of 94 hectares, Penyengat Island is divided into six villages, namely Jambat Village, Balik Kota Village, Datuk Village, Baru Village, Bulang Village and Ladi Village. As for the division of the territory into the neighborhood associations and neighborhood units, it consists of 5 RWs and 11 RTs. Regional boundaries: to the north by the Sea and the Senggarang Village, to the south by the Sea and West Tanjungpinang Village, to the west by the Sea and Galang Village, Batam City, and to the east by the Sea and Tanjungpinang City Village.

Penyengat Island was designated as a National Cultural Conservation Area by the Ministry of Education and Culture (Kemendikbud) in April 2018. This determination was stated in the Decree of the Minister of Education and Culture No. 112/M/2018 concerning the Penyengat Island Cultural Conservation Area as a National Rank Cultural Conservation Area. Judging from its history and role, Penyengat Island has a very big opportunity to be named as one of the world's cultural heritages (Kebudayaan, n.d.). This expectation is not excessive considering that in 2015, Penyengat Island was already on the 11th waiting list to be submitted to the United Nations Educational, Scientific, and Cultural Organization (UNESCO) as a world cultural heritage.

Therefore, in 2019 Penyengat Island was proposed as a world cultural heritage. Penyengat Island deserves to be a world heritage. One of the reasons is the historical fact that Sultan Mahmud Riayat Syah or Mahmud Syah III, who was the eighth sultan as well as the last king of the Sultanate of Melaka, married Engku Putri binti Raja Haji Syahid Fisabilillah (Raja Hamidah), around 1801 AD, with a dowry of Stinging Island. In addition, Penyengat Island is the smallest island in the world which is used as the center of government, namely by the Kingdom of Riau, Lingga, Johor, and Pahang. The island, with a length of two kilometers and a width of 850 meters at that time, had complete government facilities. In addition, Penyengat Island is also used as the center of Malay civilization. Another most interesting thing, according to UNESCO, Penyengat Island is the forerunner of the birth of Indonesian, a unifying language.

In addition, history proves that the Malay language of the island unites Indonesia, Singapore, Malaysia and Brunei Darussalam. Even today, our three neighboring countries still use Malay. To make Penyengat Island a world heritage is not an easy thing. All parties related to the plan in the Riau Archipelago must work together, collect data, including regional cultural assets, then compile it before reporting it to the central government to be proposed to UNESCO. Nevertheless, Penyengat Island as a world heritage is a prestige and has other positive impacts, especially in the education and tourism sectors.

Related to the above, this paper intends to support and strengthen the narrative that Penyengat Island is worthy of becoming a world cultural heritage. This paper also provides narration and data support according to the recommendations given regarding the proposal of Penyengat Island as a world cultural heritage.

METHODS

This study uses the historical method. The historical method in reconstructing the traces of the spice trail in the Riau Islands goes through four stages of work, namely heuristics (collection of sources), source criticism (external to material and internal to content), interpretation (interpretation) and historiography (writing of historical stories) (Wasino & Hartatik, 2018). The primary source is a Malay manuscript that was born on Penyengat Island in the early 20th century, and the primary source is a scientific journal that discusses Penyengat Island. These primary and secondary sources are then analyzed and interpreted. The final stage is historiography to strengthen the narrative and support data for the submission of Penyengat Island as a world heritage. This paper is limited by its temporal and spatial scope. The temporal scope of this paper is the 19th century until now. In comparison, the spatial scope is the Island of Stinging.

This paper is intended to provide support and strengthen the narrative that Penyengat Island is worthy of becoming a world cultural heritage. This paper also provides narration and data support according to the recommendations given regarding the proposal of Penyengat Island as a world cultural heritage, including how the local government (Tanjungpinang City and Riau Islands Province) maintains, preserves and regulates the use of Penyengat Island as a national cultural heritage area. The historical value and tradition of Penyengat Island give its own color compared to other regions. Typology and contribution of the Malay language in Penyengat Island as well as the importance of Penyengat Island as a world cultural heritage

RESULT AND DISCUSSION

a) The Greatness of Penyengat Island in the Riau Archipelago: A Study of Various Disciplines

Talking about Malay culture, it is difficult to be separated from the existence of this Penyengat Island. Although small, this island was once the center of Islamic Malay studies, which was well-known in the Malay world. Not only about religion, but various disciplines have also existed on this island. Although the golden era of Penyengat Island has long passed, now the splendor of Penyengat Island is still visible. Several studies from various disciplines have been carried out. The results mostly recommend that in the past, Penyengat Island has arranged a harmonious life that provides lessons for the life of the Malay community in the present and the future.

Risqiana Dani (2008), in her writing on Preserving the Historic Areas of the Riau-Lingga Malay Sultanate on Penyengat Island, Riau Archipelago, mentioned that Penyengat Island in its growth had an old area as the beginning of its growth as well as the center of growth and the history of the city. The presence of historical and architecturally valuable buildings displays a visual story that shows the history of a place, reflecting the changing times of its inhabitants' way of life and culture. To maintain its preservation, Abdul Malik (2009) in his writings Malay Cultural Heritage On Penyengat Indera Sakti Island, Penyengat Indera Sakti Island is one of the valuable heritages left by the Riau-Lingga Sultanaten (Kemajuan et al., 2009). The historic island should be developed as a historical and cultural tourism area that can attract domestic and foreign tourists. For this reason, the physical arrangement of the area should be done as well as possible to add to its attractiveness as a tourism destination. Without paying attention to the factors of beauty, cleanliness, health, and comfort, no matter how high the historical value, this beautiful island will not become a world-class tourism destination.

In this regard, the Batusangkar Cultural Conservation Preservation Center (Working Area of West Sumatra, Riau, and Riau Islands Provinces) in 2015 conducted a Preservation Planning Study in Each Zone in the Penyengat Island Cultural Conservation Area. The study concludes that based on the field conditions of Penyengat Island, it can be described that there are areas that are densely populated today, cultural heritage buildings, as well as buildings and structures of prospective cultural heritage sites, vacancies in the western and eastern regions. Therefore, the concentration of the zoning plan is focused on the central part of Penyengat Island. The Penyengat Island area consists of a site on which a dead monument and a living monument stand. A dead monument is a building that no longer functions as it was found, for example, the Hakim's House.

Meanwhile, living monuments are buildings that still function as found, for example, the Sultan Riau Grand Mosque (Olisstiowati et al., n.d.). Both types require different handling. Zoning of any site containing a building or structure can legally be carried out once it is designated as a cultural heritage.

W. Djuwita Sudjana (2017) offered a zoning concept for Penyengat Island. Penyengat Island in the Riau Archipelago Province is the only area with a cultural heritage in the form of buildings that are still intact with a characteristic Malay color. In his study, a zoning concept was produced for all sites in the Penyengat Island area. Besides having cultural heritage, Penyengat Island is also a residential area for residents. Muhammad Rijal (2018), in the Configuration of Settlement Spaces

on Penyengat Island, mentions that the physical spatial arrangement formed on Penyengat Island, related to its physical geomorphological conditions, forms a linear configuration that is interrelated. This configuration creates stratified activities, from waters to hilly land settings, or vice versa, from land activities to aquatic settings, thus creating a transitional space that tends to be dense and clustered (Ramelan et al., 2017). Suyitno (2019) conducted historical research and development of Penyengat Island as a leading destination for Tanjungpinang City. Scenarios for the development of tourism on the island in the future can be divided into three main scenarios: the management of tourist objects and attractions, the management of entertainment attractions for tourists, and the management of more comprehensive facilities.

Penyengat Island also provides valuable lessons in the health sector that are still relevant today. Anastasia Wiwik Swastiwi (2020) conducted a study on the Handling of Disease Outbreaks on Penyengat Island in 1849. The current conditions are when the covid-19 outbreak spreads. Penyengat Island again gave a valuable lesson, how such a small island could survive the plague in 1849. The disease that spread that year was smallpox. If in 1849, Penyengat Island managed to handle the epidemic well. The current conditions during the outbreak of covid-19 are not impossible; we can all learn from this past history.

Regarding health and the current COVID-19 pandemic situation, Anastasia Wiwik Swastiwi (2020) also wrote a teaching guide who was born on Penyengat Island, namely Avoiding Covid-19 with Gurindam Twelve. This thought of Raja Ali Haji brings its own color with interesting disclosures and remains current with the noble values contained in it. Gurindam Dua Belas, as an ancestral cultural heritage, has opened a panoramic view of Raja Ali Haji's thoughts about the good life that he aspires to. With a background of Islam and Malay culture closely related to him, Raja Ali Haji has produced a timeless work and does not lose its relevance in the contemporary context. In fact, during the COVID-19 pandemic.

Penyengat Island bequeathed not only tangible but also intangible culture. From Penyengat Island was born several intangible heritages such as Malay medicine contained in Malay manuscripts such as *Rumah Ubat Pulau Penyengat* (Swastiwi, 2021a). Other Malay manuscripts such as *Syair Perjalanan Engku Puteri ke Lingga*, *Kitab Pengetahuan Bahasa dan Tunjuk Ajar Perempuan*, how to cook, and the use of spices in Malay cuisine (Swastiwi, 2021b). In addition, from Penyengat Island, Malay arts were also born, such as Gazal, Boria and Zapin Penyengat. Dwi Sobuwati (2020) mentions that the Zapin Dance appeared in 1811, while the zapin Dance was popularized in 1919. Since the beginning of its appearance, this dance has become a symbol and meaning of respect and is used as entertainment to serve the currently serving kings of Penyengat. At that time, this dance could only be danced by male dancers. In the end, along with the times and changes in people's mindsets, this dance has a broad symbol and meaning. The dance is inherent as a symbol and meaning of social life, education, Malay customs, and cannot be separated from symbols and meanings related to divinity (religion). To this day, the existence of the Penyengat Zapin dance is growing and is known by the wider community.

The Tanjungpinang city government, through the Public Works and Spatial Planning Office of the Tanjungpinang City Government, Riau Islands Province (2020), also carried out Legalization Assistance activities and Guidelines for Preserving Cultural Conservation Areas on Penyengat Island. Efforts to organize buildings and the environment are aimed at controlling space utilization and creating an orderly, sustainable, quality environment and increasing the vitality of the economy and people's lives. Therefore, the preparation of the RTBL document is not only as a fulfillment of formal legal aspects, namely as a product of spatial use regulation and building and environmental arrangement in selected areas, as well as a development guide/control document in the implementation of building and environmental management in selected areas. It is also intended to meet the criteria for sustainable building and environmental planning, including the fulfillment of building and environmental planning requirements, improving the quality of life of the community through improving the quality of the environment and public spaces, the

realization of environmental protection, as well as increasing the vitality of the environmental economy.

In 2021, as of this writing, the West Sumatra Cultural Conservation Preservation Center will again conduct zoning on Penyengat Island. This zoning is an update from the 2015 zoning, which was only 16 sites and the 2019 Sea palace zoning by the West Sumatra BPCB team. In addition, there are additional sites from 46 in the Decree of the National Cultural Conservation Area; there are additional 10 objects. Therefore, the addition of the site may be more than 10 objects.

b) History of Penyengat Island

Penyengat Island is an area that has an important role in developing the Malay Kingdom. In the past, Penyengat Island was a haven for sailors. It is because, on Penyengat Island, there are many sources of fresh water. According to the story, the stinger comes from the word 'sting', because in the past, sailors who were taking clean water on the island were always attacked by bees (Matheson, 1989).

In its development, Penyengat Island became important evidence in the history of the civilization of the Malay Kingdom (Haji & Ahmad, 1997). In 1782-1784 Penyengat Island became the defense base of Raja Haji (Yang Dipertuan Muda Riau IV) during Riau's war against the Dutch. There are 3 (three) fortifications recorded, namely Bukit Kursi Fort, Tanjung Nibung Fort (Bukit Ujung), and Bukit Penggawa Fort which was built by Raja Haji.

In 1803 Sultan Mahmud Syah III married Engku Puteri Raja Hamidah by giving Penyengat Island as a dowry or dowry. Sultan Mahmud Shah III then ordered the construction of Penyengat Island as a city that functions as the center of government, with the completeness of the square, moat and fortifications, and other facilities to support the city. In the same year, Penyengat Island officially began to be used as the seat of the Kingdom of Yang Dipertuan Muda, the Riau-Lingga Malay Kingdom. In 1900-1911 Penyengat Island was used as the seat of the Riau-Lingga Sultanate.

Due to internal dynamics and external threats, especially from the VOC/Dutch, the Malay Kingdom of Johor-Riau-Lingga often experienced a shift in the center of government, namely from Johor, Hulu Sungai Riau, Daik and finally to Penyengat. One of the factors causing the movement from Johor to Hulu Sungai Riau was the political conflict in the Malay Kingdom of Johor-Riau between Raja Kecil (Kecik) and the rulers of the Malay Kingdom of Johor-Riau. As a result, in 1723, Raja Kecil and his troops built a defense location on Penyengat Island to attack the Riau Malay Kingdom, Lingga, Johor, which was centered in Hulu Riau (Riau Islands) (Matheson, 1989).

The development of the Johor-Riau-Lingga Malay Sultanate can be divided into two periods. The first is the Johor-Riau Malay Kingdom, and the second is the Riau-Lingga Malay. Meanwhile, based on the government center, it is divided into four administrative regions, namely Johor, Hulu Riau, Daik, and Penyengat. The first period is between the years (1511-1718) with the seat of government in Johor. While the second period (1718-1784) was centered in Hulu Riau Bintan, which later moved to Daik Lingga under the name the Riau-Lingga Malay Kingdom. The transfer of the center of the kingdom from Johor to Hulu Sungai Riau took place during the reign of Sultan Abdul Jalil Riayat Syah IV in 1719. Here are the Kings or Sultans who ruled in Hulu Sungai Riau (Drs. Haji Abdul Malik, 2012):

1. Sultan Abdul Jalil Rahmat Shah (1718-1722)
2. Sultan Sulaiman Badrul Alamsyah I (1722-1760)
3. Sultan Abdul Jalil Muazamsyah (1760-1761)
4. Sultan Ahmad Riayat Shah (1761)
5. Sultan Mahmud Shah III (1761-1784)

The transfer of the royal center from Hulu Riau Bintan to Daik in 1787 was due to the conflict between Sultan Mahmudsyah III and the Dutch. The following are the Sultans who ruled the Riau Lingga Malay Kingdom in Daik Lingga:

1. Sultan Mahmudsyah III (1784-1812)
2. Sultan Abdul Rahman (1812-1832)
3. Sultan Muhammadsyah (1832-1841)
4. Sultan Mahmud Muzafarsyah (1841-1857)
5. Sultan Sulaiman Badrul Alamssyah II (1857-1883)
6. Sultan Abdul Rahman Muazam Shah II (1883-1911)

In 1900, Sultan Abdul Rahman Muazam Syah II (1883-1911) moved the center of his government from Daik Lingga to Penyengat Island. This move followed the death of his father Yang Dipertuan Muda King Muhammad Yusuf al-Ahmadi in 1889 in Daik Lingga. The position of Yang Dipertuan Muda is new in the Malay Sultanate. The position of Yang Dipertuan Muda serves as the representative of the Sultan or Prime Minister in the practice of the current system of government. This position was realized from an agreement between Sultan Sulaiman Badrul Alam Syah I and the *first Yang Dipertuan Muda* of the Riau-Johor Malay Sultanate, Daeng Marewa. This position was obtained after the Upu Bugis Five Brothers troops helped Tengku Sulaiman (Sultan Sulaiman Badrul Alam Syah I) overthrow the government of Raja Kecik. Yang Dipertuan Muda I Daeng Marewa and the Sultan took an oath of allegiance that was binding on the children and grandchildren of both parties; Bugis and Malays were loyal to each other to build a kingdom together. The position of *Yang Dipertuan Muda* then becomes the full rights of Upu Bugis descendants permanently. In comparison, the position of *Yang Dipertuan Besar* remains the full right of the descendants of the Malay sultan. It is the most basic political change in the order of the royal government in the Malay Land since the Bugis people participated in the political arena. Officials who govern as the Riau *Yang Dipertuan Muda* include :

1. Daeng Marewah (Marhum Died in the Baru River), buried in the Upper Riau River, (1722-1728)
2. Daeng Celak (Marhum Died in Kola), buried in the Upper Riau River, (1728-1745)
3. Daeng Kemboja (Marhum Beard), buried in Kuda Pasir/Tanjung Unggat, (1745-1777)
4. Raja Haji (Marhum Teluk Ketapang) was buried in Penyengat Island, (1777-1784)
5. Raja Ali (Marhum Pulau Bayan) was buried in Tanjung Unggat, (1784-1806)
6. Raja Jaafar (Marhum Kampung Ladi) was buried on Penyengat Island, (1806-1832)
7. Raja Abdul Rahman (Marhum of the Mosque) was buried in Penyengat Island, (1832-1844)
8. Raja Ali (Marhum Kantor) where he was buried in Penyengat Island, (1844-1857)
9. Raja Abdullah (Marhum Mursyid) was buried on Penyengat Island, (1857-1858)
10. Raja Muhammad Yusuf (Marhum Ahmadi) was buried in Daik-Lingga, (1858-1899)

The position of *Yang Dipertuan Muda Riau* also experienced a change of location, namely from Hulu Riau to Penyengat. The reign of Daeng Marewah until Raja Ali was domiciled in Hulu Riau, while from Raja Jaafar to Raja Muhammad Yusuf was based on Penyengat Island. Based on historical sources, since 1857, the Riau-Lingga Malay Kingdom has been unstable due to Dutch interference in the government and in 1900, by the Dutch, the position of *Yang Dipertuan Muda* was removed. In 1911 Sultan Abdul Rahman Muazam Syah II was impeached from his position, and the Dutch fully controlled the kingdom. The Sultan, who did not want to sign the letter of impeachment by the Dutch, then chose to flee to Singapore with a royal entourage.

The history of the Riau kingdom during the government center on Penyengat Island does not only describe the political aspect, but also in the cultural aspect. It is precisely in this cultural context that the great and important contribution of the work of Raja Ali Haji (1808-1873) is noted to make the Malay language the basis for the development of the Indonesian language. Raja Ali

Haji is the most superior writer among writers in the Riau Lingga Kingdom who writes in various fields of science, so that it appears in him the combination of four breaths of life: poet, linguist, historian and scholar.

The works of Raja Ali Haji are not limited to the titles of the books that have been described, but in some of his works, various forms of poetry or prose are included as reinforcement or clarifying the work in the title of the original book. According to experts, these works can stand alone as a unified whole. For example, in the book of language knowledge, there are dozens of poetry and prose adapted to the word being discussed in the book.

The issue of language has always been the peak of tension between the managers of the Johor Riau kingdom and the Dutch Colonial since the seventeenth century until the abolition of the Riau Lingga kingdom. For the Malays, language has a special meaning more than the usual sense. Raja Ali Haji was well aware that the use of the Malay language was increasingly irregular at that time. The development of the cosmopolitan region of Singapore made Malay a market language leading to an almost literal inferior language. The spelling of the jawi letters began to disobey the rules, using many witness letters so that it blunted the use of logic which in turn reduced intelligence and depth. In the Betawi region (Batavia) and other cities on the island of Java, the people of Indo and Chinese descent use Malay, which in Riau's view is an "injured language". The above made Raja Ali Haji summoned and work hard to compile a guide or reference for the Malay language. The reference is in the form of a book on grammar rules, namely *Bustanul Al Katibin* and a Monolingual dictionary, namely the *Kitab Pengetahuan Bahasa*. Raja Ali Haji was the first indigenous person to compile a monolingual dictionary, and these works were made on Penyengat Island.

One of the prominent features of the works of Raja Ali Haji (which is considered to be able to represent most of the works produced in the 19th century in Riau is the very large use of Arabic vocabulary. Therefore, it should prompt researchers to study the language more deeply by involving institutions that are familiar with the use of Arabic.

The first work in the field of language was *Bustanul Al-Katibin li's-Sibyan al-Mutaiallamin* (The Book of Plantations of Scribes for Children Who Want to Learn), which was completed in 1850. Pahang, Riau and Lingga written in 1858. In addition, he also wrote the famous *Gurindam Dua Belas* (1847) and several other literary works such as *Mukaddimah Fi Intizam* (1857), *Tsamarat Al Muhimmah* (1857), *Silsilah Melayu Bugis* (1865), *Tuhfat Al Nafis* (1865), *Syair Hukum Nikah* (1866), *Syair Siti Shianah* (1866), *Sinar Gemala Mustika alam, syair hukum Faraid, Syair Awai, Thawarik Al Wustha* (Swastiwi, 2015). Through his works and services, in particular, in the field of Malay language, which is the basis for the development of the Indonesian language, Raja Ali Haji was inaugurated as a National Hero in the field of Language in 2004.

The list of writers on Pulau Penyengat does not end with Raja Ali Haji. There are many other writers. Among other things, Haji Ibrahim. From this author, the Riau Archipelago inherited at least five books. His work in the field of language is *Cakap-Cakap Rampai-Rampai Bahasa Melayu-Johor* (two volumes: first issue 1868 and second 1875, in Batavia). His other works are *Perhimpunan Pantun-Pantun Melayu, Hikayat Raja Damsyik, Syair Raja Damsyik, dan Cerita Pak Belalang dan Lebai Malang*. The next author is Raja Ali Kelana. He produced works in the field of language, namely *Bughiat al-Ani Fi Huruf al-Ma'ani, Karyanya yang lain Pohon Perhimpunan, Perhimpunan Pelakat, Rencana Madah, Kumpulan Ringkas Berbetulan Lekas, dan Percakapan Si Bakhil*. Another prolific writer was Raja Haji Daud, the half-brother of Raja Ali Haji. He wrote the book *Asal Ilmu Tabib" dan "Syair Peperangan Pangeran Syarif Hasyim*. Another name is Abu Muhammad Adnan whose works in the field of language include of *Kitab Pelajaran Bahasa Melayu, Hikayat Tanah Suci, dan Seribu Satu Hari*. Another author, Raja Ahmad Engku Haji Tua, who is the father of Raja Ali Haji, also wrote three books, namely *Syair Engku Puteri, Syair Perang Johor, and Syair Raksi*. A descendant of Raja Ali Haji, Raja Hasan is also included in the list of writers who produced works on Pulau Penyengat. He wrote a poem entitled *Syair Burung*. Umar bin Hasan then, Khalid Hitam is known for his

writing *Syair Perjalanan Sultan Lingga dan Yang Dipertuan Muda Riau Pergi ke Singapura*. Other prolific authors are Raja Haji Ahmad Tabib, Raja Ali, King Abdullah, Raja Haji Muhammad Tahir, Raja Haji Muhammad Said, and Abdul Muttalib. Not only male writers. Women also contributed to several works in the world of writing on Penyengat Island. Two of Raja Ali Haji's daughters, Raja Safiah and Raja Kalsum, produced their own writings. Safiah wrote *Syair Kumbang Mengindera*, while Kalsum wrote *Syair Saudagar Bodoh*. Raja Ali Haji also had time to compose *Syair Abdul Muluk* with Raja Saliha.

A very famous female author at that time was Aisyah Sulaiman. The grandson of Raja Ali Haji wrote *Syair Khadamuddin*, *Syair Seligi Tajam Bertimbal*, *Syamsul Anwar*, dan *Hikayat Shariful Akhtar*. In addition to women who have a relationship with Raja Ali Haji, there are also Salamah binti Ambar, Khadijah Terung, and Badriah Muhammad Thahir. The first two wrote original works, while Badriah focused on translation.

Thus, it can be concluded that there had been intensive coaching and development of the Malay language at that time. Their linguistic works include grammar, spelling, and dictionary (Raja Ali Haji), etymology and morphology (Haji Ibrahim), semantics (Raja Ali Kelana), and language studies (Abu Muhammad Adnan or his real name Raja Abdullah).

c) Remains of Cultural Heritage on Penyengat Island and its current condition

One of the cultural potentials on Penyengat Island can be seen from the 46 cultural heritage objects designated as national cultural heritage based on the Minister of Education and Culture Decree No. 112/M/2018 regarding the Penyengat Island as a National Rank Cultural Conservation Area. In addition, it is one of the requirements to be designated as a world heritage world heritage (Kebudayaan, n.d.).

The 46 (forty-six) Cultural Conservation remains in the Penyengat Island Cultural Conservation Area have different conditions: intact and not intact. There are 2 (two) main factors that cause the Cultural Conservation on Penyengat Island to be no longer intact. The first cause is the historical factor. In 1911, Sultan Sultan Abdul Rahman Muazam Syah and his royal family left Penyengat Island and fled to Singapore because they were not willing to sign a Dutch contract that contained the removal of the rights and powers of the king. According to oral sources, in order not to be owned or used by the Dutch, the Sultan ordered royal officials and their people to destroy important buildings on Penyengat Island, except the Penyengat Mosque. The second factor is development pressure and the increasing number of residents on Penyengat Island.

In 2015, the population of Penyengat Island was recorded at 2681 people. The increasing need for land for settlements and community plantations has caused many people to build houses or clear land on or around the Cultural Conservation area. Physical characteristics of the Penyengat Island area, land use is still dominated by open space. Settlements are concentrated on the coast, especially the north and south sides of Penyengat Island.

Traditional building styles include the shape and style of the residents' houses, divided into two: buildings on the beach are generally on stilts and terraces and buildings on the mainland generally use pedestal and stilt foundations. The shape and style of the historic building are a blend of Middle Eastern and Malay styles. The pattern of the road network on Penyengat Island is a linear and organic network, does not have pedestrians, because the road body is not so wide. There is also no dedicated parking area on the streets of Penyengat Island. Many people on Penyengat Island take water from wells or old wells to meet their daily needs.

Penyengat Island as a center for language development is marked by the development of the Malay language, including linguistic works carried out by past writers on Penyengat Island. The work is still a treasure/collection of local residents and cultural institutions on the island. Institutions that store the ancient manuscripts of Penyengat Island include the Indra Sakti Cultural Foundation, having its address at Penyengat Island, which stores about 200 ancient manuscripts

by Raja Ali Haji, Raja Abdullah, Raja Ali Kelana, and so on. Some of the collections of this institution are in good condition and have been documented in the form of microfilm and digitization, but some are in a damaged condition and need special handling (preservation). Another institution that keeps the ancient manuscripts of Penyengat is the Mosque of the Sultan of Riau Penyengat and the private collection of the Penyengat community itself.

Meanwhile, the ownership of land and buildings/structures of Cultural Conservation or objects suspected of being Cultural Conservation on Penyengat Island consists of the Tanjungpinang City Government, the Riau Islands Provincial Government and the people of Penyengat Island. Meanwhile, the management of Cultural Conservation or objects suspected of being Cultural Conservation on Penyengat Island is carried out by the people of Penyengat Island, the Tanjungpinang City Government and the West Sumatra Cultural Conservation Preservation.

d) Stinging Island management

Penyengat Island has relics that are still in situ and surrounded by people who are believed to be descendants of cultural supporters who produced the material cultural heritage. The problem is whether the local community is willing to preserve and understand that the material cultural heritage can provide great benefits. From several discussions that have been carried out by both the community and local government at the sub-district and city levels, they want a change in the management of Penyengat Island, especially in its material cultural heritage. The attitude of the people of Penyengat Island towards cultural heritage is very positive. They want to raise the link between the cultural heritage and their cultural identity. The past must be relevant to the present. They believe that the important value of an object, building, or location must primarily come from or be given by the community that supports the material cultural heritage.

In improving the cultural resources of the Penyengat Island area, the local government has a great concern. In the Tanjungpinang City Regional Regulation No. 10 of 2014 concerning the Tanjungpinang City Regional Spatial Plan for 2014-2034, the Regional Government has determined Penyengat Island in various statuses, namely the arrangement of:

- a. Penyengat Island as a cultural center;
- b. Penyengat Island as a cultural shopping center;
- c. Penyengat Island as a feeder port;
- d. Penyengat Island in the water resources network;
- e. Penyengat Island as a protected cultural area;
- f. Penyengat Island as a tourism area;
- g. Penyengat Island as a strategic area of Tanjungpinang City.

With the various development statuses of the area, the determination of zoning on Penyengat Island is a necessity. Based on the field conditions of Penyengat Island, it can be described that there are areas that are densely populated today, cultural heritage buildings, buildings and structures of prospective cultural heritage in some parts, and vacancies in the western, eastern regions. Therefore, the concentration of the zoning plan is focused on the central part of Penyengat Island.

Meanwhile, regarding the utilization of historical and cultural potential on Penyengat Island, there are several efforts made by the local government of Tanjungpinang city through the Tanjung Pinang Culture and Tourism Office in promoting Penyengat Island, namely: Provision of a Tourism Information Center. However, so far, tourism promotion activities carried out in Tanjung Pinang City have only been limited to providing information in the form of brochures, stickers and pamphlets distributed at the location of each tourist attraction. The implementation of tourism promotion like this is not effective because it is limited to each tourist attraction and does not describe the tourism potential as a whole. The tourism promotion center in Tanjung Pinang City,

which the Tanjung Pinang City Government manages, is called the Tourism Information Center, located on Jalan Merdeka and adjacent to the Tanjung Pinang City Culture and Tourism Office. However, there is an opportunity for the Tanjung Pinang City Culture and Tourism Office to increase the promotion of Penyengat Island tourism as brochures, stickers, and pamphlets distributed at tourist attraction locations and placed in tourism information centers. With the availability of a good information center, it is hoped that tourists can find out more quickly and accurately about tourist attractions in Tanjung Pinang, especially Penyengat Island.

Held the Penyengat Island Festival, which was initiated by the Ministry of Tourism and Creative Economy. This festival can be a momentum to promote Penyengat as the center of Malay culture and language in Indonesia. The Penyengat Island Festival is held at the end of every year. One of the reasons for holding the Penyengat Island Festival is because of the uniqueness of the island for various historical relics of Malay civilization during the Riau-Lingga kingdom. It is hoped that the reverberation of this festival will be even greater by involving participants from neighboring countries such as Singapore and Malaysia, which also have Malay history. The activities were also made more so that tourists from other regions could also be present to enliven the atmosphere. To support the plan, the Riau Islands provincial government has scheduled a series of supporting infrastructure developments in Penyengat, such as providing electricity, clean water and access roads to historical sites. In addition, housing on the seafront will be rehabilitated to make it look more lively from a distance. And will make the Stinger brighter at night. The Riau Islands Provincial Government will also rehabilitate several damaged sites to attract more tourists visiting the island. The Riau Islands Provincial Government hopes that Penyengat Island can attract tourists who want to witness historical evidence of the greatness of the Malay kingdom in the Riau Islands.

Related parties support the Penyengat Island Festival, both the Department of Culture and Tourism of the city of Tanjung Pinang and the people of the Penyengat Island themselves. With good cooperation, the Penyengat Island festival becomes a means of direct promotion to domestic and foreign tourists. It is hoped that many people will know about Penyengat Island to bring in many domestic and foreign tourists.

Held cooperation with the Travel Bureau. It can be seen that the travel bureau has a strategic role in developing tourism in the city of Tanjung Pinang, especially on Penyengat Island. In the context of developing the city of Tanjung Pinang, especially Penyengat Island, in the tourism sector, it is necessary to involve a travel agency to determine the right tourism market to achieve optimal results. By looking at the dominant role of travel bureaus in conveying tourist information in the city of Tanjung Pinang and Penyengat Island in particular, and having seen their success, the government has further increased its cooperation with travel bureaus. The form of cooperation that will be carried out can be in the form of compiling an event calendar and creating a more dynamic tourist attraction following the development of market interest. The travel agency has more field experience and forms of practical cooperation with travel agencies in various regions. The benefits obtained include that the government can save more on promotion costs, but the targets achieved will be more precise (benefits of efficiency and effectiveness). Submission of the image of tourism is positive. Information feedback from travel agencies to the government is more up-to-date related to developing tourist interest. Expanding Advertisements on Penyengat Island Another component in the field of tourism promotion is increasing brochures or advertising in the mass media about interesting places and attractions to visit in Tanjung Pinang city, especially in Penyengat Island.

It is done to introduce more places and attractions worth visiting by tourists who come to Tanjungpinang City and Penyengat Island in particular. Furthermore, with the existence of tourism promotion activities through brochures and advertisements in the mass media, the increase in tourism promotion activities will be more efficient and effective because it is easy to

obtain and be heard by tourists, thus creating a desire to come to visit the city of Tanjung Pinang, especially Penyengat Island.

Another effort of this promotional activity is to increase the number of billboards or billboards in the city center and certain crowded places. The installation of this baleho is one of the relevant factors in introducing tourist attractions and places to know them better. Advertising in mass media and electronic media, billboards and billboards in the city center and crowded places, and other tourist objects can be done as a promotional tool to attract tourists to visit Penyengat Island. Along with current technological developments, there is nothing wrong if the Department of Culture and Tourism makes advertisements on social media and on the website of the Tanjungpinang City Culture and Tourism Office more aggressively. All of this is done to increase tourist visits to Penyengat Island through some of the efforts mentioned above; it is hoped that the tourism development carried out will be able to hold tourists longer in the city of Tanjung Pinang, especially Penyengat Island, so that it will be able to increase the Regional Original Income of the city of Tanjung Pinang. In addition to increasing Regional Original Income, it is also hoped that it will drive the economy of trade, entertainment, restaurants, transportation and others in Penyengat Island in particular and the city of Tanjung Pinang in general.

e) Policy Regarding the Development of Penyengat Island

Until 2021, according to data from the West Sumatra Cultural Heritage Preservation Center (2021), there are regulations related to the development of Penyengat Island, namely:

1. Decision Letter of the National Cultural Conservation Area (No. 112/M/2018 dated 30 April 2018 concerning the designation of the Penyengat Cultural Conservation Area as a National Rank Cultural Conservation Area)
2. Regional Regulation of the Riau Islands Province Number 1 of 2017 concerning the RTRW of the Riau Islands Province;
3. Tanjungpinang City Regional Regulation Number 10 of 2014 concerning the RTRW of Tanjung Pinang City 2014-2034;
4. Tanjung Pinang City Regional Regulation Number 3 of 2018 concerning the Detailed Spatial Planning of Tanjung Pinang City;
5. Decree of the Mayor of Tanjungpinang Number 485 of 2019 dated October 22, 2019, concerning the Determination of the Tanjungpinang City Cultural Conservation.
6. Decree of the Mayor of Tanjungpinang Number 278 of 2014 dated September 2, 2014, concerning the Determination of Areas and Historic Sites and Cultural Conservation of the City of Tanjungpinang.

Meanwhile, the conservation activities that have been carried out based on data from the Tanjungpinang City Government through the Tanjungpinang City Culture and Tourism Office until 2021 are as follows.

1. Revitalization of Historical Site Wells on Penyengat Island
2. Procurement of Supporting Facilities and Infrastructure for Cultural Conservation Management
3. Safeguarding Tanjungpinang City Historical and Cultural Heritage Sites (Tomb of Engku Puteri Raja Hamidah and Tomb Complex of Raja Ja'far) Security of the Physician's Building

CONCLUSION

Penyengat Island is a Malay cultural heritage with a million charms, keeping historical footprints related to the existence and glory of the Riau-Lingga Malay Kingdom in its time. Therefore, Penyengat Island has been designated as a National Rank Cultural Conservation Area, consisting of 46 Cultural Conservations. The 46 Cultural Conservations are in the form of still intact buildings or remnants of foundations, footprints, mosques, wells/wells, forts, hill chairs,

tombs, and others. All of them are authentic evidence with extraordinary and very valuable values and become irrefutable evidence that the wheels of the Malay kingdom government are run on this small island.

In addition to cultural heritage and historical heritage, Penyengat Island also has extraordinary cultural potential. Culture is the whole system of ideas and actions and the results of human work by learning. Penyengat Island was also the center of the Riau Lingga Malay Kingdom from 1900-to 1911, and the evidence can still be seen today. Penyengat Island is also the origin of the Malay language and the forerunner of the Indonesian language. The Malay language was developed by Raja Ali Haji, who was also designated a national hero. Studies from various disciplines have been carried out by looking at Penyengat Island from various sides. Both in terms of social, economic and cultural. Likewise, various policies have been carried out to preserve Penyengat Island as a National Rank Cultural Conservation Area and how to preserve and manage it.

However, there are challenges faced in its conservation and management, including settlement pressures (the emergence of new housing that urges cultural heritage buildings), Penyengat Island is a small island that creates a large coastal environment. It causes high levels of salt vapor to threaten the preservation of the Cultural Conservation. Another thing to note is the accessibility to Penyengat Island. To reach Penyengat Island, visitors must pass through the Port of Tanjung Pinang, and the transportation used is pompong (small boat). It is, of course, very prone to accidents because in certain seasons, the waves are quite high. It should be of particular concern for a cultural tourism center. The challenge does not end there; the taste for novelty is also a scourge for this cultural heritage, which can damage the landscape resulting in disharmony with cultural heritage. Finally, of course, changing new activities and new cultures will erode the extraordinary values of the Penyengat Island area. The role of Penyengat Island is very strategic; namely, it was a fortress during the Riau War, the seat of Yang Dipertuan Muda in 1806 and became the center of government in 1900. In addition, it became the center of Malay culture, the center of the development of Islam. From that role, Penyengat Island has a tangible and intangible cultural heritage. From Penyengat Island were born scholars and reliable writers. The forerunner of the Indonesian language is recognized as being born from there. Stinging is the name of the island belonging to Indonesia that deserves to be a world heritage.

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