

Modality of Strengthening Cooperation Relationship Riau Island (Indonesia) with Terengganu (Malaysia)

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ABSTRACT

Historical and cultural backgrounds mutually influence the cooperation between the Riau Islands (Indonesia) and Terengganu (Malaysia). The relationship between the Riau Islands (Indonesia) and Terengganu (Malaysia) leaves cultural heritage such as manto hoods, copper household items, gamelan, and others. Close relations between the two can be enhanced in cooperation through cultural diplomacy and public diplomacy. This research uses historical research methods with cultural and public diplomacy theories. The study results show that the modality for strengthening the cooperation relations between the Riau Islands (Indonesia) and Terengganu (Malaysia) is in the socio-cultural and economic field. Therefore, each country always has the same socio-cultural strength and the opportunity to develop the economic potential of the existing historical and cultural heritage.

1. INTRODUCTION

This article will explain historical developments from a local and national perspective. The long-standing relationship between the Kingdom of Riau Lingga and the Kingdom of Johor on the Malaysian Peninsula has become an embryo in all matters, including cooperation. This article aims to examine the modalities from a historical aspect, which could be the background for the cooperation relationship between the Riau Islands and Terengganu Malaysia, so that these modalities are used as a basis that is shared by both regions and is held firmly to become cooperation in the economic, cultural, and social fields.

In recent years, the Riau Archipelago (Indonesia) has established a relationship of visits between officials and Terengganu (Malaysia). Riau Islands local media recorded the relationship. In 2015, Karimun Regency and Malaysia's Terengganu State collaborated to preserve Malay arts and culture to strengthen the ties of allied countries (Bie, 2015). In 2018, the Director of Tourism for Terengganu Malaysia, namely Tun Ahmad Faisal Bin Tun Abdul Razak, said that the marketing of Terengganu tourism has so far only been marketed at the local level of Malaysia and Singapore. However, after seeing the opportunities that exist, tourism promotion to increase tourist visits is increased, one of which is to Batam, Indonesia (Gokli, 2018).

In 2022, the President of the Malaysian Malay Trade Council (DPMM) stated that the products of the Tanjungpinang household industry, one of which was crackers, were equivalent to the Terengganu cracker product (Bie, 2015). In 2023, historical tourism in Lingga Regency, Riau Archipelago Province (Kepri) noted that it had brought in foreign tourists from Terengganu, Malaysia. One of them is the Elder of the State Invitation Council (DUN), namely Dato' Haji Yahaya Bin Ali with the status of an important person in the Terengganu State parliament, along with a group of dato'-dato' (Royal Leaders) and other dignitaries (Lingga, 2019). Their arrival was welcomed by the Regent of Lingga by giving them the opportunity to invest in Lingga.

Historically, Sultan Lingga Sultan Mahmud Muzafar Syah, was born and raised at the Terengganu Palace in 1823. His paternal grandfather was the Lingga Sultan of Riau and his mother was the Sultan of Terengganu (now part of Malaysia). Apart from having strong ties to Malay history from the time of the first Riau Lingga Sultans, Sultan Abdul Rahman Syah and Sultan Mahmud Muzafar Syah in Terengganu, Malaysia, to this day there is still a heritage associated with the Lingga. Looking at the facts and supporting data, the existence of this historical relationship is indicated by the name Jalan Daik in the middle of Bandar Terengganu, there is also the name Kampung Daik, Songket Woven Cloth, Malay Gamelan and musical

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instruments. In Terengganu itself there are still many families who claim to be from Daik, generally mentioning that they are from Resun and have family ties which they call the Group of Children with Children of Daik People, with a total of 400 members (Posmetro.co/mrs, 2019). One of the Riau Archipelago regions, namely Natuna, has a Malay language similar to Terengganu. This was due to the fact that the first ruler of Natuna, known as Datuk Kaya, was said to be a descendant of the Pattani Sultanate which previously controlled the region to the northern part of Peninsular Malaysia (Kelantan and Terengganu). Mutual visits between officials and economic actors between the Riau Islands (Indonesia) and Terengganu (Malaysia) are interesting to study both in terms of historical and cultural background and the potential for cooperation between the two. Therefore, the main problem in this study is what is the modality for establishing cooperative relations between the Riau Islands (Indonesia) - Terengganu (Malaysia).

2. METHODS

This research is qualitative research using historical research methods. Reconstruction is carried out based on field notes, objects and oral reports from historical actors or contemporary witnesses. The method for reconstructing past events related to relations between the Riau Islands (Indonesia) and Terengganu (Malaysia) consists of four work steps, namely heuristics (source collection) both primary and secondary sources, source criticism (external/material and internal/content) , interpretation (interpretation) and historiography (writing historical narratives). Apart from that, what are the prerequisites for strengthening cooperative relations between the Riau Islands (Indonesia) and Terengganu (Malaysia) from an international relations perspective in the current situation.

This research is limited by spatial limitations and temporal limitations. The limitation of space in this research is the growth and development of Malay history which involves the Riau Islands (Indonesia) and Terengganu (Malaysia). Meanwhile, the temporal boundaries start from the 19th century until now. The 19th century was the beginning of the relationship between the Riau Islands (Indonesia) and Terengganu (Malaysia). This research focuses on the relationship between the Riau Islands (Indonesia) and Terengganu (Malaysia), which has a cultural heritage. The sources used in this research are divided into: (1) Primary sources. The primary source used in this research is a Malay manuscript which tells of events in the 19th century. The Malay manuscripts are *Tuhfat An-nafis* and *Hikayat Siak*; (2) Secondary sources. Secondary sources are written results or research results related to the relationship between the Riau Islands (Indonesia) and Terengganu (Malaysia). Arba'iyah Ab's writings. Aziz (2021) entitled *Malay Songket: The Symbol Of Blood Brotherhood And Etiquette Culture* .

This article traces the history of the relationship between Terengganu (Malaysia) and Riau (Indonesia) through Riau songket. Yulius Purwadi Hermawan et.al (2014) in their article *Diplomasi di Asia Tenggara* offers cultural diplomacy solutions in the relations between the Riau Islands (Indonesia) and Terengganu (Malaysia). Cultural diplomacy offers an alternative solution to unravel the complexity of international relations, by prioritizing culture as the basis of soft power. In contrast to conventional diplomacy which relies on formal and state actors, the concept of modern diplomacy provides wider space for the involvement of non-state actors. Asep Saefudin Ma'mun (2012) in his article *Diplomasi Publik Dalam Membangun Citra Negara* states that public diplomacy is related to efforts to influence public attitudes, including dimensions of international relations. A good image can foster favorable public opinion which will be the main capital for carrying out profitable public diplomacy. From the primary and secondary sources above, it shows that the Riau Islands (Indonesia) and Terengganu (Malaysia) have a long historical and cultural relationship. In the current context, the cultural heritage in the two regions is similar because they have the same historical and cultural roots and have great potential to be developed in various aspects.

3. RESULTS AND DISCUSSIONS

Historical and Cultural Background of the Riau Islands (Indonesia) – Terengganu (Malaysia)

In explaining this article, the author used several previous articles or journals to bridge the discussion and find novelty and contribution to the findings that can be obtained from this article. In terms of tracing Malay history in the Riau Islands and Terengganu Malaysia, the author examines articles from (Roza et al., 2022), (Samin, 2015), and (A. W. Swastiwi, 2023a). Meanwhile, to examine the development of global history from an international relations perspective, the author examines articles from (Hobson & Lawson, 2008) and (Ringmar, 2013).

For a discussion of the history, especially the genealogy of the Malay Kingdom, you can find the article (Roza et al., 2022) which explains that the genealogy of the Malay Kingdom of the Archipelago and the Malacca Peninsula has a close relationship. Royal relationships and their dynamics can be found in the article (Samin, 2015) which has the same royal patterns and similarities. To narrow the findings to the

scope of Sumatra, which is very close to the Malacca Peninsula, the author examines an article from (A. W. Swastiwi, 2023b) which discusses traces of Malay history from an Indonesian perspective. From the three articles, the author sees that the aspect of modalities in building cooperative relationships from the past until now has not been explored, so the author takes this to explain. Meanwhile, to strengthen aspects of the International Relations perspective, the author examines an article from (Hobson & Lawson, 2008) that explains the history of International Relations into four spectrums, namely: History without Historicism, Historicist Historical Sociology, Radical Historicism, and Traditional History. The article from (Ringmar, 2013) also contributes to the author looking at historical developments outside of a European perspective.

In the 13th century, according to Negerakertagama Terengganu was held by Raja Mandalika, followed by Megat Panji alam and Tun Telanai, then under the Johor Kingdom, two admirals namely Megat Sri Rama ruled Terengganu, followed by Bendahara Hasan, Tun Zain Indra, Tun Yuan, Tun Suleman, Tun ismail. The Terengganu Sultanate then had a sultana named Sultan Zainal Abidin. On the orders of Sultan Sulaiman Badrul Alam Shah Johor was replaced by Sultan Mansur in 1733, aged 3 years until 1794, Sultan Mansur's successors were: Sultan Zainal Abidin II (1794-1808), replaced by Sultan Muhammad in 1839, Sultan Ahmad Shah II (1876-1881), replaced by Sultan Zainal Abidin III (1881-1918), Sultan Muhammad Shah II (1920-1942), Sultan Ismail Nazaruddin Shah 1945-1949, and so on until now and the Sultan of Terengganu was once the 6th Agung of Malaysia, namely 21 -9-1965 - 20-9 1970 (Ahmad, 2003)).

In the 18th century, the cooperation network of the Riau Kingdom was extensive in the Malay world, especially through trade and marriage. Sources from Tuhfat al-Nafis wrote salasilah of Bugis, Malay and Siak figures. In historical stories, there are recorded marriages between Riau aristocrats and Siak, Terengganu, Perak, Kedah, Brunei, West Kalimantan and Bugis people in Selangor. It can be said that the Riau Malay aristocracy is closely related to Pahang and Terengganu, as well as the Riau Bugis who are related to Kalimantan, Perak, Kedah and Selangor (Samin, 2015). The reign of Sultan Muhammad Muazzam Syah (1832-1841) was said to be a man who loved art and was more in Terengganu than in Lingga. During his reign, it was said that he produced many household items from copper produced in Copper Village. His successor was Sultan Mahmud Muzzafar Shah (1841-1857). This sultan, according to Rida K Liamsi (2017), always made Terengganu his political backbone to realize his dream of building a new Malay empire on the peninsula with other Malay leaders. From here, during the period of Sultan Muhammad Muazzam Shah (1832-1841) and Mahmud Muzzafar Shah (1841-1857) the relationship between Lingga and Terengganu was so close. This makes it possible for the development of lay or cover between the two areas to influence each other or have similarities. This is reinforced by the folklore that developed both in Lingga and in Terengganu that when Tengku Umar lost the war with Sultan Mansur (Sultan Terengganu), he moved to Daik Lingga. At that time, Lingga was during the reign of Sultan Masa Muhammad Syah (1832-1841) (Andaya, 2016). Sultan Muhammad Syah (1832-1841) is said to have loved art and was more in Terengganu than Lingga. Apart from frequenting Terengganu, His Majesty the Sultan also frequently traveled to Singapore. He went to Singapore to take Raja Maimunah's son, Tengku Besar Singapore's son, as his son-in-law. According to Tuhfat al-Nafis, the marriage of King Maimunah's child with his son, Sultan Mahmud Muzaffar Syah, was carried out according to Malay customs on a large scale with a complete wedding process (Haji & Ahmad, 1997). The peristisa quote in Tuhfat al-Nafis is as follows.

... then His Majesty Sultan Muhammad Syah went to Singapore and took His Majesty Raja Maimunah's son, the son of His Majesty's brother, Tengku Besar Singapore (who had died in Belanga Bay), and brought him to Lingga. (So) then he sat him with his son Yang Tuan Besar Sultan Mahmud Muzaffar Syah, (married according to the customs of the king who has a big marriage rather than working and being humiliated and united and bathing and others), and always (was) holding (once will) your majesty's daughter whose daughter is (titled) Tengku Empuan. Then the work was finished) was"

During his reign, it was said that he produced many copper household items. He brought in copper craftsmen from Java to promote development in the arts and crafts sector. Oral sources said that the copper craftsmen lived in a village believed to be Kampung Copper (now). Some of the copper production during the time of Sultan Muhammad Syah is currently stored in the Linggam Cahaya Museum, Daik-Lingga. Among them are sangku, trays, teapots, women's clothing equipment, and so on. In addition to copper crafts, Sultan Muhammad Syah also plans to build the foundation for Room 44 in Daik. The foundation was then built during the reign of Sultan Mahmud Muzzafar Shah (1841-1857). Room 44 is planned as a place for the Sultan's family or other sources as a storage place for various handicrafts. The size of the foundation for Room 44 is around 48×49 meters and the number of space foundations that have just been prepared is 32. The incomplete construction of Room 44 was caused by Sultan Mahmud Muzzafar Syah being stepped down from the throne of the Lingga-Riau Sultanate on September 23, 1857.

But in the following period, namely during the time of Mahmud Muzzafar Syah (1841-1857), Teuku Umar returned to Terengganu bringing equipment in the form of gold thread and kelingkan and their craftsmen. From the sequence of these historical events, it can be interpreted that the embroidered kelingkan on the layah or hood, which was later called tekak kelingkan in the local language, existed in Lingga in the early 19th century. Sultan Lingga Sultan Mahmud Muzafar Syah, was born and raised at the Terengganu Palace in 1823. His paternal grandfather was Sultan Lingga Riau and from his mother's side was Sultan Terengganu (now part of Malaysia). In addition to having strong Malay historical ties from the time of the first Sultan Lingga Riau, Sultan Abdul Rahman Syah and Sultan Mahmud Muzafar Syah in Terengganu, until today there is still an inheritance associated with the Lingga . The relationship and early history of the Terengganu and Riau Malay Kingdoms began with the result of a marriage between the sultan of Terengganu and the son of the king of Riau. The result of this relationship has created a cultural chain that has similarities in the socio-cultural context of the Malay Archipelago. The impact of this process of cultural assimilation and acculturation resulted in the creation of the Malay songket art, which was neatly mixed and used very famously in both countries (Suhana & Norhayati, 2015).

When the Terengganu government died, namely Sultan Zainal Abidin in 1733-1793, he was replaced by his youngest son, namely Raja Mansur. Sultan Mansur Syah 1 who had lived in Riau for 14 years and married Raja Bulang anakanda to Sultan Sulaiman, namely the Sultan of the Kingdom of Johor - Riau on 14 April 1739 (Rogayah A. Hamid & Mariam Salim, 2006). His Majesty had several consorts and between his sons and daughters named Tengku Tipah. Tengku Tipah was married to Yam Tuan Raja Siak, Raja Ismail, son of Sultan Mahmud Siak (Rogayah A. Hamid & Mariam Salim, 2006). During the reign of Sultan Sulaiman (d. 1760), the Sultan of Terengganu often visited the Riau palace and so his majesty brought elements of Riau culture back to his kingdom in Terengganu. This is where what can be concluded as a fabric of understanding comes into play

Terengganu consists of several regions, namely Besut, Dungun, Kemaman, Kuala Berang or Ulu Terengganu, Kuala Terengganu and Marang, Paka, Kemasik and Kertih. To the east, it is bordered by the South China Sea. While in the south is the state of Pahang, Kuala Terengganu is the capital of Terengganu (Muhammad Yusoff Hashim, 1991). Terengganu Country is a country located on a wide and long coast, starting from the coast of Kuala Besut to the coast of Kuala Kemaman. When compared to other countries on the Malay Peninsula, Terengganu is a maritime area because of its position facing the South China Sea and all trade matters are mostly controlled through rivers, seas and coasts. The existence of the maritime economy directly brings development in fishery product companies. Fishery products are the main export commodity for Terengganu. The use of the sea road as a road of transportation and communication has led to the emergence of an advanced port in Terengganu. Based on the world map drawn by Ptolemy, a famous geographer, there are two main ports in the eastern part of the Malay Peninsula, namely Primula which refers to placement at the mouth of the Terengganu River and Kole at the mouth of the Kemaman River. The existence of this port explains that since the second century BC, the Terengganu port has been a stopover for traders and scientists in the South China Sea region and has been a major contributor to the development of Terengganu's fisheries economy.

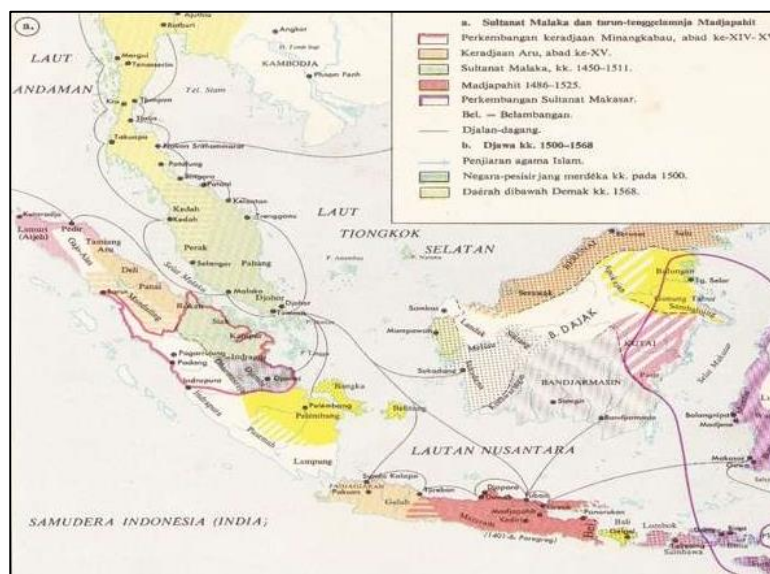


Figure 1. 16th Century Relationship Map of the Riau Islands (Indonesia) and Terengganu (Malaysia)
 Source. Muhammad Yamin (1956)

Historical and Cultural Heritage of the Riau Islands (Indonesia) – Terengganu (Malaysia)

The cultural heritage of the relationship between the Riau Islands (Indonesia) and Terengganu (Malaysia), which still exists today, is the art of embroidery, which in the Lingga Islands of Riau is known as Tudung Manto (W. Swastiwi et al., 2021). The tudung manto is a complement to the Daik Lingga Malay women's traditional clothing. In the form of a thin cloth covering the head made of various types of cloth such as gauze, chiffon, sari and silk cloth with certain colors such as yellow, green, red, black and white (A. W. Swastiwi & Simbolon, 2018)(A. W. Swastiwi, 2018). The distinctive feature of the manto hood is the determination as a motif which is made using flexible wire such as silver or gold colored thread which is called ganggeng or kelingkan. During the 20th century, layah or tudung also developed in the Siak Kingdom in Riau. The difference is that the layah or hood in Siak uses a weaving technique. The art of weaving has long been known in the Siak Kingdom since Sultan Ismail Sultan of the Siak Kingdom III married a son of King Trengganu named Tengku Tepah. Tengku Tepah followed her husband to Siak with her maids of honor and accompanied by skilled weavers from Trengganu and developed weaving in the Siak Kingdom which is now known as "Tenun Siak" (John et al., n.d.).



Figure 2. The Art of embroidery in the Lingga of the Riau Archipelago
Source. Linggam Cahaya Lingga Museum Collection (2023)



Figure 3. Lingga Malay Women Wearing Manto Cloaks
Source. <https://kikomunal-indonesia.dgip.go.id/>

The existence of manto tudung and Siak weaving cannot be separated from the development of textiles in Terengganu. The factor for the development of textiles in Terengganu is the result of the arrival of the Cham people to Terengganu since the fall of the Champa Kingdom to Annam in 1471. The Champa

people are very proficient in handicrafts. They come to Terengganu and practice cloth weaving skills. The looms used by the Champa people are said to have similarities to the looms used today. Trade relations between Terengganu and several Indonesian regions have opened up considerable space and opportunities for textile arts to develop as an important economic resource (Arba'iyah Mohd Noor & Norazilawati Abd Wahab, 2019).

The reciprocal relations between the Riau Islands (Indonesia) and Terengganu (Malaysia), which are already going well, can be upgraded to international cooperative relations. Basically the main goal of international cooperation is mutual benefit and mutual benefit for the two cooperating countries but still following the political and economic policies of the cooperating countries as general cooperation between countries. around the world and in most countries of the world. International cooperation certainly has many advantages that can be felt by the citizens and governments of the cooperating countries. These benefits include:

- 1) The development of the country's economy that accelerates the country's economy can be seen from the country's travel or export trade and imports of goods and services.
- 2) Get opportunities and opportunities to seek knowledge and technology from more developed countries.
- 3) Strengthen the negotiating power and position of the state in the eyes of the international community.
- 4) Foreign capital can flow more easily if the country's economic activities are better developed through international cooperation.
- 5) Through international cooperation, increase the demand for goods and services of the country, thereby reducing the basic price per unit in the country.
- 6) Countries that cooperate internationally can also import goods at higher prices.
- 7) Get a smarter workforce, more knowledge and creativity, because workers are encouraged to quickly export smart and creative activities to other countries.
- 8) Countries that cooperate internationally facilitate the acquisition of raw and auxiliary materials used in the production process.
- 9) International cooperation can create new jobs and thereby reduce state unemployment.
- 10) Maintain commodity prices and remain stable by importing or exporting surplus or scarce commodities to other countries.
- 11) International cooperation can accelerate a country's national development, the method is by borrowing money through the World Bank.
- 12) International cooperation can encourage a country to act to prevent the destruction or disappearance of culture in that country.
- 13) Through international cooperation, a country can improve its defense and security.

In the era of globalization and modernization, relations between countries are an important part of foreign relations. To maintain good foreign relations, all countries try to practice diplomacy. Developments in the world situation, actors and information technology have shifted the direction of traditional diplomacy to more modern diplomacy, in this case public diplomacy. The development of information technology makes the choices of diplomatic tools diverse.

Furthermore, diplomacy and culture are two interdependent and closely related fields. Culture is the basis as well as a tool, the goal of diplomatic activities. It can be said that cultural diplomacy does not only apply and strengthen culture to increase diplomatic behavior, but also uses diplomacy to respect and preserve culture. Cultural diplomacy uses cultural results as its main manifestation, for example by promoting one's own country's culture through educational exchange methods, arts and folk culture (literature, music and film). Many of these cultural diplomacy tools are still used today, and in this case the relationship between the Riau Islands (Indonesia) and Terengganu (Malaysia) has left a Malay cultural legacy (Hermawan, 2014). This is a means of cultural diplomacy between the two regions (Riau Archipelago - Terengganu) and even between countries (Indonesia-Malaysia). Therefore, the problem in this research is to see what are the modalities of strengthening the cooperation relationship between the Riau Islands (Indonesia) - Terengganu (Malaysia).

Cultural diplomacy is a two-way relationship, it doesn't have to be one-sided. Thus, cultural diplomacy offers a space for dialogue that leads to the establishment of mutual trust. Cultural diplomacy can promote understanding between nations and cultures because cultural diplomacy offers something of interest to its recipients. Cultural diplomacy also works in the long run to bring conflicting parties together even in negative diplomatic relations. Therefore, when tensions and conflicts arise, cultural diplomacy can be the only effective solution. In relation to the above, this study aims to strengthen cultural ties and historical relations between the Riau Islands (Indonesia) and Terengganu (Malaysia).

Diplomacy is a political activity of international action. It is interdependent and complex, involving the role of governments and international organizations in achieving their goals, and through diplomatic representatives or other actors. To achieve this goal can be done through cultural diplomacy such as the exchange of ideas, knowledge, art and other cultural aspects with the aim of maintaining mutual understanding between one country and another and society. There is something about culture that can interest someone because of its differences and characteristics. This can clearly be used as cultural diplomacy because it can open up opportunities for its formation and maintenance (Citra, 2009; Gelar, 2018).

Modalities of Riau Islands – Terengganu Relations

The growing development of non-state actors, changing agendas in international politics, and developments in technology, information and communication have fueled the development of public diplomacy. Public diplomacy emerges by prioritizing soft power approaches in its implementation. Public diplomacy is getting to the fore because it has several advantages, one of which is low cost. Public diplomacy appears as an alternative foreign policy instrument that can be carried out and developed by countries that have limited power capacity, such as Indonesia. In order to function optimally in the sense of achieving foreign political goals, the implementation of public diplomacy must pay attention to communication strategies. The stages of informing, involving and influencing are built on the domestic and international levels (Effendi, 2013).

Public diplomacy is interpreted as a process of government communication to foreign publics that aims to provide an understanding of the country, attitudes, institutions, culture, national interests, and policies taken by the country (Citra, 2009). Wang (2006) sees public diplomacy as an attempt to enhance the quality of communication between the state and society. The resulting impacts cover the political, economic, social fields, and in practice they are no longer monopolized by the government. Meanwhile, Jan Mellisen (2006) defines public diplomacy as an effort to influence other people or organizations outside their country in a positive way so as to change the person's perspective on a country. Based on all these definitions, it can be said that public diplomacy functions to promote national interests through understanding, informing and influencing the public abroad.

Table 1. Implementation of Public Diplomacy

Hierarchy	Activity
Increase knowledge and recognition of the community	Make people think about the country
Increase public appreciation	Creating positive perceptions, invites to see some issues
Influence society	Inviting companies to invest gains community support

Source. Mark Leonard et al., 2002, Publik Diplomacy, The Foreign Policy Centre, London, page.8

The implementation of public diplomacy that has been carried out by Malaysia is the dissemination of speeches from Malaysian leaders such as the Prime Minister, Deputy Prime Minister and Minister of Foreign Affairs relating to foreign policy. Other implementations include providing information on Malaysia's foreign policy, analyzing and monitoring global trends and issues related to Malaysia, drafting an analysis for the Minister of Foreign Affairs and acting as an important part of implementing and monitoring Malaysians overseas and implementing the "Menmendampingi Rakyat" program. Malaysia" abroad. Meanwhile, the Government of Indonesia has an institution that handles public diplomacy. The Directorate of Public Diplomacy has several functions such as preparation, coordination and implementation, compiling standards, norms, guidelines, criteria and procedures; and provide technical guidelines, information, evaluation and reporting guidelines on policy and technical standards in the implementation of public diplomacy to gain support from the public at home and abroad through the implementation of Indonesia's foreign policy in the political, economic, security, development, social and cultural fields, and strategic issue (Effendi, 2013). The potential of the Terengganu people from the 18th to the 20th century focused on the areas of creative arts skills, weaving songket or sarong, shipbuilding and making household items made of copper. The skills practiced by the people of Terengganu, also continuously mobilized in the younger generation through activities in schools (Table 2).

Table 2. Types of Terengganu People in the Field of Skills in 1921

Occupation	Male	Female
Skill Arts	34.380	37.139
Songket/Sarong weavers	-	13.937
Boat and Ship Builder	663	-
Coppersmith	139	-

Source. Cencus Return of Terengganu 1921, secretariat 2258/1921

Table 3. Activities that take place at the Tengku Ampuan Mariam School

The activity of dyeing silk cloth using paint that does not fade easily
 Attifitas weaves using singket silk and gold thread
 Batik activity
 The activity of weaving from plant leaves
 Sewing and crocheting activities for pillows and chairs

Source. Carpentry Work for Terengganu Girls' School Student, 6 September 1938, SUK. tr. 660/1357

Terengganu has succeeded in producing professional entrepreneurs in the field of these skills. The involvement of the Terengganu Malay community in skills can also produce professional entrepreneurs in various fields. For example in the activities of copper companies. The steps taken by the government to help channel capital to copper entrepreneurs can directly help them to produce high-quality copper products. Among other things, copper products that really attract the attention of the superiors are used coals (Ab. Aziz, 2021). The skills possessed by the Terengganu people above, until now also have similarities with the skills occupied by the Lingga people of the Riau Archipelago. Until 2018, there were several embroidery craftsmen known as tudung manto. The makers of manto hoods in Lingga are known as old craftsmen, namely 1. Mak maznah in Kampung Siak; 2. Mak Ucu Enon in Kampung Putus; 3. Grandfather in Siak Village. 4. Makngah Munah in Kampung Laut. One of the manto hood craftsmen we met, Makngah Munah. Referring to his known age of 73 years, it can be said that he was a craftsman in the 1970-1980s era. Makngah Munah learned how to embroider her finger from her adoptive mother, Haji Zubaidah. Meanwhile, Haji Zubaidah studied with someone named Hajar. While Hajar studied with Fatimah. An Indian national who lives in Daik and lives in the "big house" of Kampung Cina. Meanwhile, this "big house" is the "musty" house or the house of Lieutenant Keling Abdurrahman bin Mahmud, who is known to have served during the last Sultan of Lingga-Riau, Abdurrahman Muazzam Syah.

Starting around 1999, tudung manto was revived through local level training at Lingga. Tudung manto has been growing since 2004, when Lingga officially became a regency. In fact, in 2010, through Ms. Sjarifah Rosemawatie, the wife of Mr. At that time, Daria, the Regent of Lingga, succeeded in developing a small and medium industry for tudung manto and received an Upakarti award. The government of Lingga Regency also pays special attention to the development of the manto tudung. The form is to promote the manto hood as part of the tradition of welcoming guests, wedding ceremonies and so on. In addition, the establishment of the Manto Tudung Tekat House named "Halimah" which is located in Mentok Village provides an opportunity for the development of the Manto tudung. According to Beverly J. Stoeltje (1992, 261), this is a social event which through its forms generally consists of a series of events that are interconnected, involving directly or indirectly and for various purposes, all members of the whole community, united by ethnicity and historical ties. The tudung manto has finally gained recognition as one of the Lingga Malay cultural identities. Meanwhile, the skills to make copper household items in Lingga are no longer found. However, there are still many items stored in people's homes and most of them were donated to the Linggam Cahaya Daik Lingga Museum as part of the museum's collection. The art of making copper household items deserves to be revived. Collaborating with Terengganu Malaysia which has interrelated roots and potential of Malay History.



Figure 4. Copper Household Goods (Source. Linggam Cahaya Lingga Museum Collection, 2023)

The modalities of the two countries can be strengthened in several aspects. Among them are socio-cultural aspects and economic aspects (Table 4).

Table 4. Modalities of Riau Islands - Terengganu Relations

No.	Modality	Socio-Culture	Economy
1.	Malay historical roots are interrelated	Tudung Manto	Joint Development and Marketing
2.	Maritime Waters in the Lingga area of the Riau Archipelago	Fishery Industry	Joint Development and Marketing
3.	Reviving Copper Crafts in Lingga, Riau Archipelago	Domestic industry	Joint Development and Marketing

4. CONCLUSIONS AND RECOMMENDATIONS

The interrelated historical backgrounds between the Riau Islands (Indonesia) and Terengganu left a cultural heritage that can be developed today, namely the Manto Tudung and the manufacture of copper household goods. In addition, the maritime potential between the two that can be developed together is fish crackers. The Riau Islands (Indonesia) and Terengganu (Malaysia) can carry out cultural diplomacy and public diplomacy. The modalities for strengthening the relationship between the two are related historical backgrounds, cultural heritage and maritime potential. Thus, the cooperation that can be carried out is cooperation in the socio-cultural and economic fields. As a suggestion, cooperation in other fields such as politics and defense and security. Therefore, through this research it is hoped that a cooperative relationship between the Riau Islands (Indonesia) and Terengganu (Malaysia) will be established. The maintenance of historical and cultural ties is expected to open opportunities for cooperation in various aspects.

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