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**BUDAYA MELAYU
DALAM PERJALANANNYA
MENUJU MASA DEPAN**

**YAYASAN PENERBIT MSI - RIAU,
PEKANBARU**

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DALAM PERJALANANNYA
MENUJU MASA DEPAN**

Oleh

Suwardi - MS

Guru Besar FKIP UNRI

**YAYASAN PENERBIT MSI - RIAU,
PEKANBARU
1991**

**Budaya Melayu
Dalam Perjalanannya
Menuju Masa Depan
Oleh : Prof. Drs. Suwardi Ms.**

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Propinsi Riau Pekanbaru**

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Dicetak oleh Percetakan Maju Pekanbaru

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Puji dan syukur diucapkan kehadiran Tuhan Yang Maha Esa karena dengan rahmad dan nikmatNya jua buku ini dapat diterbitkan sebagaimana adanya sekarang ini.

Selesainya buku ini sudah tentu berkat bantuan dari segala pihak. Satu dari sekian banyak bantuan yang telah diterima adalah dari kepala Pusat Penelitian Universitas Riau yang bersedia memberikan bantuan dana untuk membiayai penerbitan /pencetakan buku ini. Atas segala bantuan itu dihaturkan ribuan terima kasih dan semoga Tuhan membalas segalanya itu dengan amal saleh yang diterima di sisiNya.

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Pekanbaru, 17 Agustus 1991

Salam hormat saya,

SUWARDI MS

PENGANTAR PENERBIT

Yayasan Penerbit Masyarakat Sejarawan Indonesia Propinsi Riau dalam program kerjanya menetapkan antara lain untuk menerbitkan hasil penelitian dan karya ilmiah para sejarawan dan simpatisan MSI guna dapat disebar luaskan ketengah-tengah masyarakat, terutama bagi yang berminat dalam memperkaya pengetahuan dalam kesejarahan.

Disamping itu penerbitan ini dimaksudkan untuk memperkaya informasi kesejarahan khususnya tentang daerah Riau, dan Indonesia umumnya.

Adanya usaha para sejarawan untuk memperkaya bahan-bahan tertulis tentang Sejarah akan menambah perbendaharaan sumber-sumber sejarah. Dengan kata lain sekaligus akan membantu penambahan pengalaman bagi yang mempelajarinya, seperti terkenal pada ungkapan "Historia Magistra Vitae" (Sejarah adalah guru kehidupan), sejarah membuat orang bijaksana terlebih dahulu, dan berarti akan mampu melakukan antisipasi terhadap gejala/persitiwa masa depan. Oleh karena itu buku ini dengan judul "**Budaya Melayu dalam Perjalanannya Menuju Masa Depan**" akan dapat memberikan informasi yang bermanfaat terutama dalam pelaksanaan dan melanjutkan pembangunan.

Terbitnya buku ini kiranya dapat pula mendorong sejarawan lainnya untuk menghasilkan karya tulis yang dapat dipublikasikan.

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Penerbit.

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BAB XI
THE SILK ROAD, A ROAD OF DIALOG
BETWEEN EAST AND WEST HAMISPHERE
A CASE OF MALAY CULTURE IN MALACCA STRAIT *)

I. Introduction

An earlier undrstanding of Silk Road was a silk traffic line and other commodities between China (incast) and India, middle East countries and mediteranean sea (in west). Its meaning is broader nowadays. It will be more meaningful in the future in case of facing some trends (21st century Megatrends) because its progress will bi more sophisticated, too.

It is know that at the end of 20th century has been undergone the process of globalization in some aspects of human life, nation and world community.

This rapid and sophisticsted changes hard been anticipated by some people such as scientists and other expert from many countries, country group, etc. One of them is culture which is appreciated so far because of the now trends that the border of culture and nations are already obscure. The dimension of space and time is not an hinderance to develop an information. The now era and the future will be the era of information.

A life style of golbalization and cultural of nationalism which will protect cultural imprealism will also happen in uncertain situation. The developing countries will face a serious problem of the influence of other culture which is untolerated so far. They pomote their language, religion to netralize a political and military attack by applying political of nationalism which has been renewed (John Naisbitt and Patricia Aburdenne : 1990).

The stuation will demand all over the world to restudy the history and culture including their values. Humanism values, culture glorious values as corporation and world peace are necessary to get a special attention. In this case, UNESCO has sponsored to carry out a study about a history of human being and nations in the world namely in Silk Road.

One of the studies is the study about Silk Road in large dimensions and meaning to face the future which will be full of the procces of globalization. Silk Road

*) A Paper present in Jalan Sutra Seminar (SilkRoad) in Surabaya, Januari 9th, 1991

of the earlier Christ had an important meaning and strategies to anticipate the future itself in order the human being will have a happy and welfare situation.

The main point of this study is in the title of "The Silk Road, a Road of dialog between East and West Hemisphere, A Case in Malacca Straits "

The Silk road as a dialog is a process of transformation, aculturation and socialization the values of culture among tribes and nations.. " The dialog " is stated in " The Random House Dictionary Of English Language is " an exchange of ideas, especially on political issues with a view to reaching an amicable agreement ". For more detail discussion, it is necessary to study Silk Road in Malacca Straist namely in case of the growth and the development of Malay culture. One of the Malay culture aspects that will be studied is Malay language and its literature. Other aspects of the culture will also be aposed namely things which have Malay culture charecteristic as sea culture.

Malay language as " Lingua Franca " and its further development as a language and literature contains glorious value as it was applied in literary work of some literarian in the past should also be studied. The dialog always raises a process of communication. The main media of a dialog is the language it self. The product of the dialog will gain several things such as idea, concept, and the values which belong to the followers.

The Malay culture followers has been spreaded from the Pacific Ocean to the Indian Ocean. The role of Pacific Ocean in the past had indicated the development of the Malay language and now this area is widely talked as it is put in the Megatrends 2000.

Besides, the Mediterranean was as sea in the past but Atlantic is as sea now but Pacific will be as sea in the future (Naisbitt and Patricia, 1990).

The study of Silk Road in Malacca Straist will figure out the dialog among many nations that used this area especially from west to east as created a gaint culture in which glorious value has contribute to a further communication and intereaction of some nations now and in the future.

II. The Traditonal Sail and Trade Performing a Harbor

A sail from east to west (China to India, Mediterranean sea and vice versa) has used this road or Malacca Straits. This road used to trade a kind of spices such as, cinnamon, incense, and campnhor. Besides, the most important thing was for the purpose of the spread of some religions (Hindu, budhist, and Islam)

At the same time, there was a kingdom which had a culture of sailing, planting rice, raising cattly, performing metal, matrilineal system, burying the dead body, raying to the encastor, etc. (Brandes, Coedes in Hall, 1981 : 11).

Sartono Kartodirdjo (1987) said in this archipelagoes especially since long time ago was a cross area of sea traffic to connect the east continent and the west continent. The navigation and the technology of sailboat was to sail a long the coast. The knowledge of astronomy and mon-soon had helped them to perform the permanent route from east to west. This route had established some towns with their harbors as capital cities of some kingdoms such as Sriwijaya kingdom (in the 7th century) up to the decline of Majapahit kingdom (in the 16th century).

The growth of the harbors in Melacca Strait in the past covered south Sumatera, Riau archipelago, Malay peninsula and others will contribute a provement as the richness of culture value of the society as a sea culture. In the term of 7th century up to hhe brightness of Malay imperium which established the Jambi kingdom (AD 671), Sriwijaya (AD 683-1377) in) Palembang and other areas as its center such as in Kedah, Jambi, Muara Takus, etc. Afterward some kingdoms also grew. They were Bintan, Temasik, Lingga, Kritang, Siak, Melacca, Kampar, Indragiri, Rokan, etc. Van Leur (in Burger 1956) stated that the trade in the sea as " Benang Emas " (Golden Linen).

It was also stated that the ancient trade had more meaning of ten times in culture that in economy. The trade was as permanent history and a relative one up to 15th century. It had some influences to the progress of the community culture.

The stucture of trade and sail had just changed since 16th century as the result of political system, transportation technology and culture values. The charecteristic of ancient culture had changed revolutionarily since the end of 16th century as the coming of the western people to the area of Malacca Straits (Melacca was occupied by Portuegese in 1511, Banten was occupied by the Duch in 1596).

The position of Sriwijaya kingdom as coast kingdom in trade was very necessary. It had a large influence in sea. The position and the brightness of Sriwijaya were because of the international trade of East-Asia, West Asia and Europe in Melacca Straits as long as 15th century. It was an important trade center in the history.

The middle east countries (Arab, Syria, Egypt, Mesopotamia) used road with large carvan in the desert to trade with the Eastern and then they used sea via South Asia. This thing promoted the progress of sea traffic in South East Asia. Sriwijaya

kingdom took the advantages in the progress for the purpose of well-known. Ships from Melacca Straits boarded in this harbors to take food and other equipments. Sriwijaya occupied Jambi, Tanjungpura, Malacca Peninsula and Tanah Genting Kra (Thailand) and Cylon. Sriwijaya owned many ships and the trade income and tax would increase the kingdom treasures.

Vlekke (1966) stated that Sriwijaya in 12th century was a very progress one. Pepper plantation was planted in large scale from Norht Sumatera to South Sumatera, Sunda strait and Banten region. This good was very necessary for the Western trader.

Sriwijaya had sent the envoys to China since 7th century. The envoys brough. Some valueable things to China, and the China gave them back some luxury things as presents. Base on this Kanton Governor (AD 1443) said the Sriwijaya's envoys spent too much money. The emperor stated the envoys to China was one time enough a year. The progress of power, Sriwijaya had conquered the part of Malay Peninsula, East Coast of Sumatera and Sunda Strait. These areas were at halassocracy which were able to control the traffic in Malacca Straits and also as the center of trade. The goods were textile, camphor, gems, valueable woods, spices, cotton cloth, " songket " silver, gold, silk, ivory, sugar, ceramic, etc.

Sriwijaya as the center of trade had been visited by traders from Parsi, Arab and China who trade theri goods and others. Sriwijaya was also successful as the center of Budhism, that were written in some templels in Jambi, Muara Takus, Borobudur, Sari, Kalasan and some inscriptions in Talang Tuo (AD 684). It sing (AD 671), stated that he visited the center of Sriwijaya in his way to India and met 1000 Budhist priests Ir. J.L. Moens in Muara Takus).

The climax of Sriwijaya kingdom was between 9th and 11th century. At that time the Sriwijaya was a twin kingdom of Zabag and Sribuza. In 10th century, all over Sumatera was occupied by Sriwijaya (Abu Zayd, in DM. Mansur, 1979 : 106). Besides, There was a country called Kalah instead of Zabag and Sribuza which had a large power toward te trade from Persia to China. geologist of Arab/Persia, Mas'ud praised the progress and the power of Sriwijaya at the end 10th century. Abu Dulaf also told about Kalah (Kedah) which had the largest stock of tin in the world (MDM, 1979 : 109). Whetley stated that Sriwijaya also had Coast area in the Peninsula, Sumatera Island and other islands in south China sea. But in 1025 (Tanjore inscription) that Sriwijaya was attacked by Cola King and the power of Sriwijaya had decline since then Palembang was not the center of Sriwijaya anymore, it had moved to Jambi. The nigration happened from Sriwijaya to Bintan, Indragiri and Melacca. One of the

Sriwijaya haritages was the founding father of Melacca kingdom.

In AD 1325 was the end of Sriwijaya as a center of International trade. In AD 1365, Sriwijaya was conquered by Javanese and in AD 1377 Sriwijaya tried to come back but it failed. Burger (1956 : 35) said that Sriwijaya was conquered by the Chinese and followers who stayed many years at sea to govern the century. As the result, the center of trade moved to Jambi, Bintan, Temasik and Melacca developed to replace Sriwijaya's role since AD 1400-1512.

At the same time, the center of trade had developed in east coast of Sumatera such as the kingdom of Aceh, Lamuri, Arkat, Rupert, Siak, Kampar, Tongkal, Indragiri and Klang, Beruas and Perak in west coast of Melay peninsula. Economic and political power were the main point to determine as the most influence thing. It happened up to 16th century. At the time, Malacca developed quickly. At the end of 14th century Melacca had become the center of trade and Islam in Southeast Asia. Tome Pires said that it was the center of trade in Asia. In this region, the traders from Arab, Parsi, Gujarat, Benggal, Pegu, Thailand, China met with the traders from Sumatera, Java, Malucus, and other small islands in one hand.

Creating a good situation for the trade, Melacca was necessary to guarantee the security and the stability of Melacca Straits. Malacca expanded its territory to Kelang, Selangor, Perak, Bernam, Mangong, Beruas, Kedah, Bintan island and Riau archipelago who was inhabited overseas Melacca (Kampar, Aru, and Indragiri) conducted a serious attack to Melacca could occupy Indragiri, Siak and Melacca could do the pepper trade and gold from Minangkabau. At last, Kampar Kingdom was also occupied, the dynasty of Melacca was also developed in Kampar. At the time, Pasai still could exist as an exporter of pepper to Melacca, Arab and Europe.

The trade relation ship between Melacca and Thailand could exist up to 15th century. Actually, they were in war.

The well-known Malacca as the center of Islam began from Sultan Iskandarsyah and continued by his successors. The relation to China was always harmony. It was proved by many Melacca envoys who visited China, even some of them visited six times a year (AD 1420, 1421, 1423), (Buyung Ad I, 1973 : 12).

One of the authentic prove about Melacca success was the existence of Malacca Laws in term of Iskandarsyah, Mahmudsyah (AD 1400 - 1571). Yusuf Hasyim (Islam in Malaysia), there were two kind of laws. They were Kanun Laws and Malacca Laws. Those laws explained about the center of Malacca rivers, villages, its conquered

area, king responsibilities, area division in society, family's rules, agriculture, and the Laws of Melacca Strait included the responsibilities of the crew, navigation, traders and the authority of the Shipper, etc. Malacca was run according to the laws. Based on these, the security and stability in society could exist.

III. Melay Language As Dialog Media

The Silk Road was in land (Middle Asia, India and Europe), it was known since then in the Ocean. It was proved by the usage of Malay language in south China up to Pacific Ocean, South India, West Africa and so forth, and also in Indonesia Archipelago (Sumatera).

The usage of Malay language by the people from South China up to West of Sumatera indicated the cluster of that language. The spread from Malagasi in west, some regions in Southeast Asian and islands in Indonesia and polinesia in east (Herras sea). The group of the language is said as Austronesia by John Reinold Foster. Wilhelm Van Humboldt said as Malay language of Polinesia, Slamet Mulyono said as Nusantara Language (Bahasa Nusantara). Some similarities those words are " life, death, I and you " (hidup, mati, aku dan kamu).

The similarity of language is in the structure of word and the structure of sentence. From the similarity of word of could prove the similarity of culture of Asia people and the ancient of Austronesia. The influence of China spreaded to Southeast Asia, Thailand, North Burma up to west of Assam.

The spread of root word and additional word (suffix prefix), number (pitu, valu, siwah), mixed with decimal, unit, ten, twelve base on those that before other nations came from Asia island, the western Indonesia had known the number. The number spreaded from Malagasi up to Polinesia.

Demonstrative word " this, that " (ini, itu) came from south India and spreaded. They become new word in Sumatera island. From those facts, Humboldt decided that Polinesia language came from Asia island and west of Indonesia.

The following progress, there was an assimilation of some languages between various of language in Asia island and west of Indonesia, in Sumatera the Malay language assimilated with the Batak language).

Von Heine Geldren's research concluded that the origin of Austronesia nations could be seen in the ancient things as in stone of " beliung ". From this thing, Geldren followed the development of the Miao-tse, proved that the spreading of the ancient things was the same with the language. The further provement was that there

were some inscriptions in which Malay language was applicable such as Kedukan Bukit (AD 683), Talang Tuo (AD 684), Telaga Batu in Palembang, Karang Berahi in Jambi, Gandasuli (AD 832), Klurak (AD 782) in Central Java. Ligor inscription (AD 775) in Tanah Genting Kra in the border of Malay and Thailand, Nalanda (AD 860) in India.

That incirption indicated the existence of Sriwijaya as the kingdom of trade, maritime and the center of Budhist in Nusantara. The kingdom also conquered the majority of Nusantara region (west Sumatera). The existence of Sriwijaya had been written in China chronic as it stated as the coming of It-sing to Sriwijaya in AD 671 who visited India in his way home. The Malay language had become Lingua Franca since then. The usage promoted the spread of the language in Asia island and also to an archipelago in south (Indonesia) and Malaysia had backed Malay culture.

The establishment of Islam Kongdom had made the Malay language as literature language snce AD X II century an it put in old script of Malay poet, such as Tajus Salatin, Bustanus Salatin, Salatus Salatin, Hikayat Indrapura, Misa Melayu, Hikayat Banjar, Hikayat Aceh and so forth.

The scripts indicated the methodology of the origin of Malay Kings, started from Iskandar Zulkarnaen, a greatman of Greek Kongdom. The Hikayat Zulkarnaen was the same age as Hikayat Amir Hamzah, Hikayat Ali Hanafiah which was also expressed in Sultussalatin, Hikayat Mahawangsa described the attack of Garuda bird on the son of Romawi King and his tourage to China. It was even said that Kedah King was the heirtagae of Romawi King (Abu Hasan Sham, 1977 : 7). The script was an evidence to prove the role of Malay language as a media of spereading Islam. One of them was Hikayat Raja-Raja Pasai. The stone of Malik al Saleh was written in Arabic Malay (Ja wi) in Aceh. In the introduction of Sulatus Salatin could be concluded as follows:

"There were many praise word in Arabic, Masnawi Style as a Parsi Poetry".

In the book, it was also stated about a mix marriage system between Malay people and Keling India. For instance, Sultan Mansursyah got married with the daughter of King China Hang Li Po, besides, it was also stated about the marriage of the heritage of King Sura (Chula) and Majapahit as a close relationship. Other was about occupying of Indragiri and Siantan in Riau.

Sulatussalatin also indicated about skill in Parsi language as the following:

" Ar'ayatjina bakhsanat khasad, yakni rakyat itu umpama akar, yang raja itu umpama

pohon, jikalau tiada akar niscaya tiada akan dapat berdiri, demikian lagi raja itu dengan segala rakyatnya " (Abu Hassan Sham : 1977 : 87).

"Ar'ayat jina bakhsanat khasad, is the people of Kingdom is like the root of the tree, if there is no root the tree can not stand, it is an example of King with his people (Abu Hassan Sham, 1977 : 87).

The script of Sulatussalatin was from Goa (Portugese colony) in India. Tun Sri Lanang improved the script. The problem was Portugese had brought the script. The problem was Portugese had brought the script from Malay to India. Hikayat Hang Tuah explained as close relationship between China and Indonesia. (Abu Assan Sham, 1980).

Hang Tuah's journey to Indrapura, kings of Majapahit, India, China, Siam were intersted in him. He was a dedicated man to those kings, namely to king Malacca. Hikayat Hang tuah also stated the relationship between Melacca and turkey. Hikayat Hang Tuah had " epic " values which could be found in Greek.

The tale Hikayat Hang Tuah was not about Malacca but also about Majapahit, Thailand, China, India, Arab, Egypt and Rurkey. It was clear enaugh that there was al close relationship between Malay and the contries in which the trade of China, Southeast Asia, India, Arab, Turkey, Greek and Romawi. Based on the study of ancient script of, it could be concluded that there was a dialog between Malay culture and others. Malay language. had developed as a "Tamaddun" as Malay literature. Those two things got attention from worl experts. It could be seen in the script which was available all over the world (Africa, Europe, India, and others) (ibid, 1980).

The script also stated that Malay language always develop ed and in turn it became the national language of Indonesia (Bahasa Indonesia). The language becomes an official language in international forum as WCOTP and the like.

Kuntjaraningrat (1986) said that the spread of Malay language was in Large scale in AD XVI century. Portugese who came to rural area to trade and to spread Catholic stated that it was neccessary to compose a dictionary about Malay and Italy. It was done by a linguist Antonio Pigafetta (Bausani 1960, Teew 1961).

The spread of Malay language to all over the world indicated that it become a tool of communication between west and east at the earlier of this century. It is hopeful to nomiate the Malay language as one of International languages in the future. It already becomes the national language in Malaysia and Brunei Darussalam. Indonesian language has become a second language in the state schools in Australia. It is

predictable that Indonesian language will become one of international language.

IV. Riau and Some Places as Harbors

The following is to figure out the harbor in Riau (Melacca Starits in East coast of Sumatera), which based on the news of China supported by W.P Groeneveld in his book : Notes on the Malay Archipelago and Malacca compiled From Chinese Sources, VGB XXXIX. 1876.

1. Bintan

Bintan had been exposed in the chronic of China and Sulatussalatin. King Tri Buana (Sang Purba from bukit Siguntung - Palembang) visited Bintan and met the King Wan Sri Beni. At that time Sultan Mahmud was attacked by Portuguese and he moved to Bintan in AD 1512 and it became the capital of Malacca Kingdom. Raja Kecil (Raja Sakti) also nominated Bintan as the capital of Johor kingdom.

2. Temasik (Singapore since Raffles)

The heritage of King Malay had ever nominated Temasik as the place of hunting while they were in Bintan. And then Temasik (Singapore) became a part of Malay Bintan Kingdom. The following, it became one of the centre of governments of King Malacca and in term of Riau-Lingga Kingdom, it became a part of the kingdom. Singapore was sold to Raffles by King of Riau-lingga, and then it became an international harbor.

3. Kritang and Indragiri

The name of Kritang was available in China chronic. Kritang was become Indragiri Kingdom (according to local source). It had been established since 15th up to 19th century. The first King was Nara Singa who was a heritage of King Malacca.

4. Siak

Siak was stated in China source. It was a part of Malacca Kingdom before 17th century and it was a part of Johor Kingdom

Siak Kingdom became an independent one since it was governed by Raja Kecil (Sultan Abdul Jalil Rakhmadsyah) (who had government since 1723 up to 1745). It had twelve territories in Riau, east coast of Sumatera up to Aceh. The premier source of Siak well-known as Siak Laws, "Babul Qawaid ". It was a harbor of goods trade from up stream of Siak River (Tapung) which was send to Melacca, Johor and Singapore,. It happened before the western colonialization.

5. Rokan

Rokan was also stated in China chronic. It was the name of a river kingdom. The King of the kingdom came from Malacca. There were five kingdoms in Rokan before 18th century. There were " Tembusai ", " Rambah ", " Kepenuhan", " Kunto Darussalam " and " Roan IV Koto ". The five was the transit harbor of goods to send to European countries.

6. Muara Takus

Muara Takus was a name of a place and complex of Buddhist temple in Kampar Region - Riau. It became the capital city of Sriwijaya before Palembang and Jambi (Ir. Moens).

7. Riau - Lingga

These two countries had been stated in China sources. There were the name of the kingdom which came from ULU Riau, their capital city was Kota Piring, Daik and Penyengat. The Kingdom of Riau - Johor - Lingga and Pahang were a unity under one King (the same king). Riau - Lingga had become a Dutch colonialization since treaty of London in 1824, Johor - Pahang for England. Riau - Lingga Kingdom had succeeded to develop Malay culture (language and literature of Riau Malay).

Raja Ali Haji had published " Silsilah Melayu dan Bugis " (genealogy of Malay and Bugis), Taufat al Nafis and composed a very well-know poetry " Gurindam 12, Pengetahuan Bahasa, Bustanul Katibin and so forth ".

The values in which Gurindam 12 are glorious, some of them are :

Pasal Pertama

Barangsiapa mengenal yang empat

Maka dia itulah orang yang makrifat

Barangsiapa mengenal Allah

Suruh dan Tegah-Nya tiada menyala

Barangsiapa mengenal diri

Telah mengenal Tuhan yang Bahari

.....
(Whoever knows four things)

(He must be the man who has the highest knowledge)

(Whoever know Allah)

(His command and prohibition are agreeable)

(Whoever knows himself)
(He knows God who is as ancient)

.....

A magnificent thing could be seen in Raja Ali Haji's work. Malay language and literature had become nusantara language. In 1928, Riau Malay language had been proclaimed as a unity language (Bahasa Persatuan) in Indonesia which are very useful for the users as it was stated in Youth Pledge (Sumpah Pemuda). Afterward, it became an official language in Indonesia (Bahasa Nasional Indonesia).

V. Other Culture Factors

Other culture factors of Malay except language and literature are architecture, the technology of sailing equipment, tradition and art (sea culture) and laws. There are as follows:

1. Architecture

Based on available source, there some kinds sea architecture which are available in Melacca Strait. East coast of Sumatera and islands which are spread in this area are the location of the spread of sea architecture. In addition, that are things found in Rokan, Siak, Kampar, and Indragiri have the same characteristic as the above architecture. Those things are from the root of Malay culture which lasted in formal Riau Malay Imperium.

The characteristic of architecture is found in the decoration of the building, house, palace, traditional room, etc. The form of house is based on the form of roof which is in the form of "Pandan and Kajang Fold". The accessories have the motive of flora and fauna, nature, the tail of canoe or kite wing. The earliest architecture of house was bamboo cylinder intact at the end and porch house. These architecture can be found in east beach of Sumatera such as in Jambi, Riau Archipelago, Malay Peninsula namely in Malacca.

The choice of the place of a building is closely related to strategic places of traffic line, trade, water resource and the like. The following important thing is the spread of building and settlement which are usually at the beach, islands which are facilitated by harbor or fleet, head village office, etc. And then, those areas were developed and they became the center of government of kingdom (capital city). The areas completed by place, hospital, fortress, gun go down, wells, shopping center.

2. Technology of sailing equipment

According to "Kitab Pengeahuan Bahasa" (Raja Ali Haji, 1858) stated the kinds and forms of sailing equipment in Malacca Straits such as "Jong, Jongkong, Jalur", and other equipment was "Bam" (a wood crossed in front part of canoe, jonggor (a wood which lays to the front) the wood is nail for the canoe.

The book of Taufat Al Nafis (Raja Ali Haji, 1865) stated sea transportation, war ship, canoe, small boat, Bugis canoe, Jaya canoe, Banten canoe, big canoe, "gurab, penjajab, wangkang, selub, santi, kici, bidar, ect."

National Geographic Magazine stated the name of sailing equipment such as "pedewak, lancang, jalur, tongkang, gelwet, penisi, pemayang, senat, katar, biduk, ect."

Along Sumatra coast developed the center of kingdoms such as Siak Sri Indrapura, Indragiri, Pelelawan, small kingdoms and others. They were followed by the developement of settlement. Those areas were the center of spread of architecture or art of Riau Malay building.

3. Traditional and Art

As both side of Malacca Straist, sea tradition still existed in foklore, song lyric and old literature which was still read by the people.

There was a poet of "Sufi" who composed "Syai Perahu" at west side of northern of Malacca Straits in AD XVI century. Hamzah Fanzuri had compared human life within a canoe a century ealier than Balise Pascal (Denys Lombard, 1980:327). "Makyong tale, Mendu an Kayat" always expressed sea as the symbol of changes. In Riau archipelago, people still sang "Serampang Laut" and "Gunung Banang", one of the jalur" (long canoe race) quite develops. It is a tradition race which has a ceremony and tradition of magic.

The knowledge of navigation which was possessed by sea community was relatively enough and still relevan to modern science. Our ancestor quite understood of calm sea, big wave, the exact time to sail, etc.

The understanding of people/community about the sea value perplexed in life attitude. It was closely related to some tradition, art and knowledge.

Sea people (Orang Laut) who lived in Malacca Straits are good example. They played an important role in the term of Bukit Siguntang, Bintan, Temasik, Malacca and Riau-Johor. The sea people were very difficult to resettle in and. They were

bakcbones of Riau-Johor up to AD XVII century. They have changed since they were employed in off-shore oil exploration. They like to stay in rig and platform in off shore but the other people it is as a bored thing.

4. Laws

Sea laws were made in term of Sultan Mahmudsyah I. They were about task, obligatory for seamen. The original document and others were collected by Sir Standford Raffles, Maxwell, etc. The content, for instance Chapter I "Peri" stated law of "Jong" (canoe) of the captain, because he was the king of etc. (see The History of Riau, page 834, encloser 3). Besides, it was published Malay King, for instance the king tradition of getting married, etc. (Panuti, 1983).

VI. Conclusion

The Silk Road as a Road of dialog was a tool of communication among nations with their culture which perplexed aculturation, transportation, culture socialization. Silk Road in sea had perplexed sea culture (along Mallacca Straist) where Malay culture had grown. The Malay culture can be concluded as sea culture which possessed dominant culture for its followers. Two of them are Malay language and Malay literature which determine itself concept of community. It glorious values can differentiate Malay an non-Malay one. Other culture factors (architecture, tradition, art, religion belief, laws. etc.) indicate the greatness of Malay community.

This is just an earlier study and it is necessary to continue for the purpose of getting meaning to anticipate an uncertain future. The useful of the study in case of strengthening corporations among nation, creating peace, to guarantee human welfare and community in Malacca Straits. Last but not least, I pray to God in order He bless us, and I hope my description will be useful for human life in general.

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BAB XIII

P E N U T U P

Berdasarkan berbagai topik yang telah diuraikan dalam buku ini diperoleh gambaran tentang perjalanan yang telah dilalui oleh Budaya Melayu sampai masa terakhir ini. Dari gambaran itu ditemukan kondisi dan potensi budaya tersebut sehingga memberikan konfigurasi untuk dijadikan dasar berpijak dalam menghadapi masa depan yang penuh dengan berbagai tantangan.

Budaya Melayu sebagai hasil karya masyarakat pendukungnya telah memberikan urunan yang berarti kepada terbentuknya jati diri dari masyarakat. Dengan nilai-nilai yang dimiliki oleh budaya Melayu itu, Orang Melayu telah mampu menghadapi perkembangan zamannya. Akan tetapi pada masa tertentu yaitu dalam menghadapi tantangan orang barat, sistem budaya Melayu harus mampu menghadapinya dengan cara-cara yang telah ditanamkan oleh pencipta budaya itu sehingga Orang Melayu senantiasa mampu mempertahankan jati dirinya itu, dan pada masanya mereka dapat mengembalikan marwahnya sebagaimana tertuang dalam budaya tersebut.

Dalam menuju masa depan yang akan berlangsung pada abad mendatang, perlu diantisipasi gejala yang muncul dan bagaimana dampaknya kepada budaya Melayu perlu pula menjadi kajian. Mereka yang mempunyai minat dan mempunyai profesi dalam bidang ini kiranya dapat terus melakukan aktivitasnya, jangan sampai patah ditengah, atau cenderung bosan karena tidak memberikan hari depan yang cerah. Orang asing senantiasa gigih dan berlomba-lomba menjadikan budaya Melayu sebagai objek studinya, mengapa kita tidak pula berbuat seperti itu? Kita harus lebih dari Orang Asing itu hendaknya. Orang Asinglah yang belajar dari kita dan tidak sebaliknya yang terjadi.

Sudah banyak yang dilakukan , oleh berbagai lembaga/instansi, dan perorangan untuk kajian budaya Melayu. Akan tetapi hasilnya itu belum banyak disebarluaskan. Mudah-mudahan dengan terbitnya buku ini akan mengisi kekosongan informasi tentang budaya Melayu tersebut. Juga diharapkan melalui buku ini akan mendorong pihak-pihak lain untuk menyusun, meneliti, mengkaji dsb. tentang Budaya Melayu sehingga budaya Melayu yang kaya dengan nilai-nilai itu akan menjadi milik dari generasi penerus dari budaya itu.

Akhirnya dengan mengharapkan saran dan pandangan yang membangun selalu dinantikan semoga kekurangan yang terdapat pada buku ini akan dapat diatasi.

Selamat !

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RIWAYAT HIDUP

Suwardi Ms, lahir di desa Sentajo, kecamatan Kuantan Tengah, kabupaten Indragiri Hulu (Riau) pada 23 Juli 1939. Pada bulan Agustus 1946 mulai mengikuti pendidikan pada Sekolah Rakyat di Sentajo, dan berhasil menyelesaikan pendidikan itu dengan memperoleh ijazah pada tahun 1953/1954. Pada tahun ajaran 1954 itu diterima melanjutkan pelajaran pada pendidikan menengah yaitu di SGB Taluk Kuantan. Selama pendidikan di SGB yang berlangsung tiga tahun dan berhasil lulus dalam ujian seleksi untuk melanjutkan pelajaran ke SGA, dan diterima di SGA Tanjung Pinang. Di SGA belajar selama tiga tahun yaitu dari tahun 1956/1957 sampai 1959/1960, dan tamat dengan memperoleh ijazah. Berhubung hasil yang diperoleh dalam ujian sangat baik, diperkenankan terus melanjutkan ke perguruan tinggi dan diterima di FKIP Universitas Pajajaran Bandung pada jurusan Sejarah Budaya sejak 1960. Gelar Sarjana Muda Pendidikan, jurusan sejarah berhasil diperoleh pada 20 Desember 1963. Bagi lulusan Sarjana Muda yang memenuhi yudisium baik dibenarkan untuk terus melanjutkan ke tingkat Sarjana Lenkgap dan berhasil lulus dengan memperoleh Ijazah Sarjana Pendidikan pada tanggal 16 September 1966.

Dalam masa antara 1963-1964 mencoba menjadi guru SMP di Dabo Singkep sebagai honorarium dan setelah itu diangkat sebagai guru pada STM negeri di Bandung 1964-1966.

Sejak 1 Oktober 1966 mulai bertugas sebagai pengajar di IKIP Jakarta Cabang Pekanbaru yang berlangsung sampai diintegrasikan dengan Universitas Riau pada 1968. Mulai saat diintegrasikan kepada UNRI itu status saya sebagai pengajar UNRI yaitu di Fakultas Keguruan. Di samping tugas sebagai pengajar, diberi jabatan sebagai ketua jurusan Sejarah, dan tidak lama sesudah itu diangkat sebagai pembantu Dekan I FK. UNRI sampai 1969.

Pada tahun itu juga dipercayakanlah sebagai Dekan pada Fakultas Keguruan UNRI yang berlangsung sampai 1976. Sementara itu diberi tugas belajar ke Australia untuk mengikuti program Colombo Plan dengan studi selama satu tahun program post graduate bidang Perencanaan Pendidikan dengan memperoleh sertifikat dari School of Education Macquarie University.

Sejak kembali dari Australia status tetap sebagai pengajar pada FK. UNRI dan sambil melakukan berbagai kegiatan Tridharma, berupa penelitian, seminar, pertemuan ilmiah, pengabdian pada masyarakat.

Penelitian yang telah berhasil dipublikasikan antara lain Sejarah Daerah Riau, Sejarah Revolusi Pisik di Riau, Sejarah Kebangkitan Nasional di Riau, Raja Haji Marhum Telok Ketapang Melaka, Sejarah Perlawanan terhadap Imperialisme dan Kolonialisme di Riau, Biografi Soeman Hs, Pacu Jalur dan Upacara Pelengkapanya, Penelitian Prestasi Hasil Belajar Siswa SMA dalam bidang Studi Sejarah di Propinsi Riau, dsb. Disamping itu patut pula disebutkan hasil penelitian dalam bidang Bahasa dan Sastra Indonesia dan daerah Riau antara lain : Bahasa Melayu Riau dialek Kuantan, Kamus Bahasa Sakai dsb. Hasil penelitian Tim seperti Analisis dampak lingkungan antara lain, analisis dampak proyek Hidrocraker Dumai, Duri Steamflood, Alumina Bintan, PTP VI proyek Alianta, PLTA Koto Panjang dsb. Demikian pula telah berhasil disajikan makalah pada taraf daerah (lokal), nasional dan di luar negeri. Salah satu makalah di tingkat nasional adalah Perlawanan Raja Haji Marhum Teluk Ketapang Melaka yang disajikan dalam Seminar Sejarah Nasional III (1981) di Jakarta. Makalah pada Seminar Sejarah Nasional IV di Yogyakarta tahun 1985 dengan judul : Hasil Belajar Siswa SMA dalam bidang studi Sejarah. Makalah yang berhasil disajikan pada taraf internasional ialah "The Riau-Lingga Kingdom in spread of Islam" (1982) pada work-shop Melayu Sultanate di Kuala Lumpur.

Dalam pengembangan kurikulum Lembaga Kependidikan telah pula dilibatkan yaitu sejak akhir 1979-1985, baik sebagai penyusun kurikulum inti LPTK, maupun sebagai fasilitator untuk Penlok P3DK dan P2LPTK Dep. Pendidikan dan Kebudayaan. Pada kesempatan sebagai Master Trainer proyek UNDP II telah ditugaskan untuk melakukan observasi tentang Pendidikan Moral di Sri Langka, Thailand dan Singapore. Hasil dari kunjungan itu yaitu 1980 telah berhasil menyusun Kurikulum inti bidang studi PMP/Kewargaan negara untuk LPTK (IKIP/FIK/FIP) se Indonesia bersama-sama teman dari Universitas/IKIP lainnya.

Sebagai Fasilitator di P2LPTK telah diberi pula kesempatan menyusun makalah yaitu Pengembangan Kurikulum PMP/Kn yang disajikan pada setiap Penlok P2LPTK tsb, terbit 1985/1986. Sejak tahun 1985, disamping jabatan sebagai Lektor Kepala IV/C, dipercayakan pula menjabat sebagai Kepala Pusat Pengabdian pada Masyarakat UNRI Sebagai kepala pusat, saya mencoba mengembangkan suatu pengabdian para dosen dan mahasiswa yaitu pengembangan, pembangunan pedesaan secara terpadu melalui suatu proyek perintisan di suatu desa binaan Universitas Riau dan telah diresmikan Rektor UNRI pada awal 1986. Pengabdian masyarakat dalam pengembangan desa secara terpadu di desa Buluh Nipis terus dilaksanakan dengan penekanan pada percontohan ladang menetap, perbaikan lingkungan pemukiman. Disamping itu dilaksanakan pula program pendidikan luar sekolah di kecamatan

Rumbai dan kecamatan Siak Hulu yaitu di desa Kampung Pinang. Juga program KKN mahasiswa UNRI terus ditingkatkan guna benar-benar dirasakan manfaatnya oleh masyarakat pedesaan.

Sebagai tenaga pengajar di bidang Studi Sejarah dan PMP FKIP Unri telah dicoba mengembangkan proses belajar mengajar berkadar CBSA melalui penerapan Teknologi Kependidikan seperti mengembangkan "Paket Belajar" bagi setiap pengajaran. Dalam menerapkan inovasi pendidikan yang diperoleh dari pendidikan di berbagai negara itu, serta hasil Lokakarya pada IKIP Jakarta selama waktu 4 (empat) bulan telah dicoba dilaksanakan pada tingkat daerah Riau dan di tingkat nasional. Salah satu kegiatan yang masih dijalankan adalah turut serta sebagai anggota pada Badan Pembinaan Pendidikan di daerah Sulit/terpencil Propinsi Riau. Dalam beberapa tahun yaitu sejak 1980 sampai 1986 dipercayakan sebagai Pimpinan Proyek Penelitian Bahasa dan Sastra Indonesia dan Daerah Riau yang menghasilkan naskah sebanyak 28 buah dan sebagian telah diterbitkan oleh Pusat Pembinaan dan Pengembangan Bahasa Dep. pendidikan dan Kebudayaan Jakarta. Sebagai salah seorang pencinta Kebudayaan dan Sejarah telah berkali-kali memimpin Pertemuan Ilmiah di daerah dan sebagai panitia tingkat nasional. Salah satu hasil dari Pertemuan Ilmiah Seminar Kebudayaan Melayu di Tanjung Pinang 17-21 Juli 1985 telah dipercayakan sebagai salah seorang tenaga penyunting buku: "Masyarakat Melayu Riau dan Kebudayaan" yang telah terbit pada tahun 1986. Tugas sebagai penyusun atau penyunting buku ini telah dimulai sejak 1972 yaitu berhasil diterbitkan buku Dasawarsa UNRI (1962-1972), buku Sejarah Riau terbit tahun 1977 dan telah dapat direvisi pula Buku Peringatan 25 tahun Universitas Riau. Pada tahun 1988 s/d tahun 1990 telah disajikan pula berbagai makalah pada pertemuan ilmiah di Riau, Sumatera Utara, Semarang, Surabaya dsb. Demikian pula dirintis berdirinya Akademi Manajemen Koperasi Riau sejak Juni 1987, dan dipercayakan sebagai Direktur AKOP 1987 - 1991 ini, juga telah berhasil mendirikan Yayasan Pendidikan Jalur Wisata Engku Puteri Hamidah yang merupakan Badan Hukum Akademi Pariwisata Engku Puteri Hamidah Pekanbaru yang berdiri sejak tahun 1989. Alhamdulillah sejak April 1987 telah diangkat sebagai guru besar pada FKIP UNRI dan dikukuhkan pada 18 Juni 1988 dengan judul pidato pengukuhan : "Kedudukan dan Peranan Pendidikan Sejarah dalam Integrasi Nasional".

Pada tahun 1991 ini masih terus melakukan penelitian dan pengabdian kepada masyarakat, dan mudah-mudahan akan berlanjut terus.

Hormat saya

SUWARDI MS