

Improving the Malay Language to Become an International Language

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Abstract. This paper discusses the efforts to improve Malay into an international language since the time of the Traditional Malay Sultanate, which had reached its peak during the Riau-Lingga Sultanate. For this purpose, this research uses the method of linguistic history. Throughout its history, Malay has played a special role in the archipelago and has been recognised by foreign nations as an international language. The Malay language has been developed and guided since the time of Srivijaya Kingdom, Mallacca Malay Sultanate, Riau-Lingga-Johor-Pahang Sultanate and Riau-Lingga Sultanate. In this case, Malay was used as the language of diplomacy, administration, business, religion and science, as well as the medium of everyday communication between individuals and leaders of the archipelago. When the Malay-speaking nations became independent, the decision was to choose Malay language as the main official tongue in the newly formed countries such as Malaysia, Singapore, Indonesia, and Brunei Darussalam. Therefore, Malay has the potential to be improved into an international language in the era of globalization.

1 Introduction

Researchers and linguists, especially foreign experts, have argued that Malay has been recognised as an international language for a long time and has played a special role [1–3]. Being one of the world's five most spoken languages, and it serves a special purpose. because of its widespread use in Asia, particularly in Southeast Asia.

In addition, the most decisive factor is its authority as the main diplomatic language and the only language used by traditional kingdoms in the archipelago. In this case, the kings of the archipelago in the past were very loyal and only used Malay as the language of diplomacy, both in diplomatic relations among themselves (the rulers of the archipelago) and with the rulers and or business people (commerce and so on) of foreign nations with whom they were in contact. The attitude that was consistently applied in the Malay language became known throughout the world due to the actions of the archipelago's kingdoms. at that time, including among foreign leaders who dealt with local (archipelago) rulers.

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There are other benefits to speaking Malay. From the Srivijaya Kingdom, which peaked in the seventh century, to later kingdoms, Malay has been employed in the field of religion as a means to spread Hinduism, Buddhism, Islam, and Christianity. Another important role is that Malay is also used as the main language of commerce. In addition, Malay has been used as a tool for the development of science in the archipelago, which as the language of religion and science reached its peak until the early 20th century centred in Riau-Lingga Sultanate [1,4]. The advantages of Malay in these fields cannot be separated from the attitudes and policies of the rulers of the archipelago at that time who prioritized the use of Malay for all types of communication in the region.

Based on the facts stated above, efforts to re-establish Malay as a world language in this modern era are a necessity. In this case, it must be considered and emulate the policy of strengthening and excelling the role of Malay in the past. In addition, the current factors of the Malay language when dealing with the international world, both from an internal and external perspective, must indeed be taken seriously.

2 Results and Discussion

2.1 Malay language in Riau-Lingga Period

The Malay language is one of the natural languages (linguistics) among the 5,000 natural languages that exist in this world. So far as can be traced, the first glory period of the Malay language occurred from the seventh century (633 AD) to the fourteenth century (1397 AD) during the Srivijaya kingdom.

By the early 15th century, the Malacca Kingdom had become a thriving centre of world trade in the east. The merchants who came from Persia, Gujarat and Pasai - while trading - also spread Islam throughout Malacca's territory. In addition, they also spread the Malay language because the local people they visited did not understand and did not want to use the language of the traders, and vice versa. The best option was to use the Malay language.

Sultan Ala'uddin Riayat Syah II, the son of Sultan Mahmud Syah I Malacca, carried on the Malay leadership. He established a new Malay state with its government being centred in Johor from 1530. In the province of Johor, language and literature were guided and developed to replace the lost treasures of Malacca. In addition, new works were published. Among the famous works of Johor tradition is the *Sejarah Melayu* (Sulalat al- Salatin 'Regulation of All Kings') written by the Grand Vizier of the Royal Court Tun Muhammad Seri Lanang.

In Riau-Lingga Sultanate, scientific and cultural creativity was developed rapidly from the mid-19th to the early 20th century. Intellectual activity, which had characterised Malay civilisation since the Srivijaya period, was rethrived. It is not surprising to say that in this period, following the Malacca Sultanate, the Kingdom of Riau-Lingga emerged as the Malay-Islamic civilizations' epicentre. Among all authors and their works are listed below.* Bilal Abu, or his other name Lebai Abu Penghulu Penyengat, wrote at least two works. In 1820, he authored *Syair Siti Zawiyah*, and in 1830, *Syair Haris*.

Raja Ahmad Engku Haji Tua (the father of Raja Ali Haji) authored three books: *Syair Engku Puteri* and *Syair Raksi* in 1831; and also *Syair Perang Johor* in 1844. He also worked on the outline of *Tuhfat al-Nafis* which was later completed and finished by his son, Raja Ali Haji.

Another author from this early generation was Daeng Woh. He wrote *Syair Sultan Yahya* (1840).

The founders of the authorship tradition in the Riau-Lingga Sultanate were Daeng Woh, Raja Ahmad Engku Haji Tua, and Bilal Abu. Together with their compositions, there were

two other works whose authors were unknown. These were written by Arab poets who had lived on Penyengat Island for a considerable amount of time and were titled Syair Menyambut Sultan Bentan (without year) also Syair Hari Kiamat.

Raja Ali Haji (1808-1873) was the most famous of Riau-Lingga's intellectuals at the time. He wrote two books on linguistics (Malay), *Bustanul Katibin* (1850) [5] and also *Kitab Pengetahuan Bahasa* (1858) [6]. His other works in matters of government and law were *Muqaddima Fi Intizam* (1857) additional to *Tsamarat Al-Muhimmah* (1858), in the study of history there were *Tuhfat Al-Nafis* (1865), *Silsilah Melayu dan Bugis* (1866), and also *Sejarah Riau Lingga dan Daerah Takluknya*, in the field of philosophy, which was combined with the poem, namely *Gurindam Dua Belas* (1846/7), in the field of literature (poetry), which was also combined with the field of religion namely *Syair Abdul Muluk* (1845/6), *Syair Sinar Gemala Mestika Alam* (1895), *Syair Suluh Pegawai* (1866), and *Syair Siti Sianah* (1866), *Syair Awai*, and *Taman Permata*. His other works were *Al-Sugra*, *Al Wusta*, and *Al-Qubra*. He was also believed to have written the manuscript of *Peringatan Sejarah Negeri Johor*.

Another well-known contemporary of Raja Ali Haji was Haji Ibrahim Datuk Kaya Muda Riau. The province of Riau Archipelago received at least five publications from this author. His linguistic contributions include *Cakap-Cakap Rampai-Rampai Bahasa Melayu-Johor* (there were two editions: the first book was published in 1868 and the second book was in 1875, in Batavia). His other publications were *Perhimpunan Pantun-Pantun Melayu*, *Hikayat Raja Damascus*, *Syair Raja Damascus*, and *Cerita Pak Belalang dan Lebai Malang*.

Abu Muhammad Adnan published both original works and translations. His works in the matter of language were *Kitab Pelajaran Bahasa Melayu* with the series of *Penolong Bagi yang Menuntut Akan Pengetahuan Patut*, *Pembuka Lidah dengan Teladan Umpama yang Mudah*, *Rencana Madah pada Mengenal Diri yang Indah*. In addition, he also wrote *Hikayat Tanah Suci*, *Kutipan Mutiara*, *Syair Syahinsyah*, *Ghayat al-Muna*, and *Seribu Satu Hari*.

Raja Ali Kelana was next in queue to write. He authored a work in the language arts, specifically *Bughiat al-Ani Fi Huruf al-Ma'ani*. His other works were *Pohon Perhimpunan*, *Perhimpunan Pelakat*, *Rencana Madah*, *Kumpulan Ringkas Berbetulan Lekas*, and *Percakapan Si Bakhil*.

Another author was Raja Haji Daud, Raja Ali Haji's half-brother. He wrote the following books: (1) *Asal Ilmu Tabib* and (2) *Syair Peperang Pangeran Syarif Hasyim*.

Raja Hasan, who is the son of Raja Ali Haji, was known to have written a poem. *Syair Burung* was the name of his composition.

The next author was Umar bin Hasan. He wrote the book of *Ibu di dalam Rumah Tangga* (Mother in the Household).

Khalid Hitam or Raja Khalid the son of Raja Hasan, apart from being active in political activities, was also known as an author. His works were (1) *Syair Perjalanan Sultan Lingga dan Yang Dipertuan Muda Riau Pergi ke Singapura*, (2) *Peri Keindahan Istana Sultan Johor Amat Elok*, and (3) *Tsamarat al-Matlub Fi Anuar al-Qulub*.

Five books were written by Raja Haji Ahmad Tabib. They were *Syair Tuntutan Kelakuan*, *Syair Dalail al-Ihsan*, *Syair Perkawinan di Pulau Penyengat*, *Syair Raksi Macam Baru*, and *Syair Nasihat Pengelihara Diri*.

Raja Ali and Raja Abdullah, apart from being known as royal leaders as The Young Lord of Riau, were also authors. Raja Ali composed two books: *Syair Nasihat* and *Hikayat Negeri Johor*. On the other hand, *Syair Madi*, *Syair Kahar Masyhur*, *Syair Syarkan*, and *Syair Encik Dosman* were published by Raja Abdullah.

Raja Haji Muhammad Tahir was known as a judge. However, he also published a literature work, *Syair Pintu Hantu*. Raja Haji Muhammad Said was known as a translator. His translation works were (1) *Gubahan Permata Mutiara* (translation of *Ja'far al-Barzanji*) and (2) *Simpulan Islam* (translation of *Shaykh Ibrahim Mashiri*).

Two books were published by Abdul Muthalib: *Ilmu Firasat Orang Melayu* and *Tazkiratul Ikhtisar*.

The author Haji Abdul Rahim published a work. The work, which was completed in 1894, was entitled *Syair Hikayat Tukang Kayu yang Bijaksana dengan Tukang Emas yang Durjana*. The author Haji Abdul Karim also published a poetry work. His poem was entitled *Syair Kisah Keling dengan Bak Yah dan Rahimah* (1894).

Female writers also contributed to the popularisation of writing in the Riau-Lingga Sultanate in the mid-1800s and early 1900s. Among them was Raja Saliha. She was believed to have co-authored *Syair Abdul Muluk* with Raja Ali Haji.

Raja Safiah wrote *Syair Kumbang Mengindera* and her sister Raja Kalsum wrote *Syair Saudagar Bodoh*. Both female authors were the daughters of Raja Ali Haji. Aisyah Sulaiman was another one popular female author at that time. The granddaughter of Raja Ali Haji wrote (1) *Syair Khadamuddin* (1926), (2) *Syair Seligi Tajam Bertimbal*, (3) *Syamsul Anwar*, and (4) *Hikayat Shariful Akhtar* (1929).

There were at least two more female authors who wrote original works. First, Salamah binti Ambar wrote two books namely (1) *Nilam Permata* and (2) *Syair Nasihat untuk Penjaga Anggota Tubuh*. Second, Khadijah Terung wrote the book *Perhimpunan Gunawan bagi Laki-laki dan Perempuan*.

Another female author was Badriah Muhammad Thahir, who specialised in translation. Her translated work is *Adab al-Fatat*, which was a translation of Ali Afandi Fikri's work.

To optimise their intellectual and cultural creativity, the scholars and culturists of the Riau-Lingga Sultanate also established *Rusydiah Kelab* in 1880. *Rusydiah Kelab* was an association of Riau-Lingga scholars, where they discussed various matters related to their work.

The authorship world would not be complete without a publishing house. With this, the kingdom established publishing houses (1) *Rumah Cap Kerajaan* in Lingga, (2) *Mathba'at Al-Riauwyah* in Penyengat (1894), and (3) *Al-Ahmadiyah Press* in Singapore (1920). With these three publishing houses, the works of Riau-Lingga could be well printed, which in turn were widely spread.

From the list of works by Riau-Lingga authors, it can be seen that at that time there was intensive development and guidance of the Malay language. Their linguistic works included grammar, spelling and punctuation (Raja Ali Haji), etymology (Haji Ibrahim), morphology and semantics (Raja Ali Kelana), and language lessons (Abu Muhammad Adnan or his real name Raja Abdullah). Therefore, their works became more special, especially Raja Ali Haji and Haji Ibrahim, compared to Munshi Abdullah's works, who had not published any works in the field of language. At that time there was an effort to standardise the Malay language. In addition to high-quality literary works and works in many other fields of study, the Riau Lingga standard Malay (high Malay) language became the most prominent among other Malay dialects in the archipelago and became a reference for the Malay language.

The mindset behind advancing and directing Malay in the Riau-Lingga Sultanate was encouraged by Raja Ali Haji† (may Allah have mercy on him).⁶ In the preamble of his grammatical work, *Bustan al-Katibin* (1850) [5], He emphasized the relationship among excellent knowledge, polite behaviour, and language proficiency. Since manners and politeness originate in speech and then in behaviour, the desire to learn words begins with speech patterns. It is necessary to possess both knowledge and speech, or *ilmu wa al-kalam*, in order to speak intelligently or in a courteous manner. In terms of benefits, it is quite significant. Those who are experts at vows clearly demonstrate this (researchers/researchers, pen.).

Raja Ali Haji obviously recognised the value of language for people. With language skills, humans can reach the level of people who are well-mannered, intelligent, highly

knowledgeable and useful. In this regard, in his work, *Gurindam Dua Belas*, he asserted, "Look at a country's language culture to learn about it." (Haji 1847).

For this reason, Raja Ali Haji emphasised the value of using appropriate language and speech. This was because language is the basis for the development of knowledge and manners. Therefore, everyone should understand the language correctly and well, especially should be connected to learning languages in order to comprehend Allah, exalt Him, and express gratitude for the gifts of wisdom and intelligence that has bestowed for his creatures. so that humans become more noble beings compared to other creatures.

Through language, human beings develop a culture which enables them to improve and upgrade their lives until they arrive at the pinnacle of human civilization. Raja Ali Haji had an extremely sophisticated and contemporary perspective in this area that surpasses even the claims of modern scientists. As a result, Raja Ali Haji's contributions to linguistics and philosophy have been misinterpreted by numerous contemporary scientists.

Raja Ali Haji prioritised the formation (development) of Malay-Islamic systems of ontology (form), cosmology (nature), and epistemology (science) in language studies. That means, according for him, the research, education, and application of Malay language were supposed to be a means and a medium that led humans in the direction of acknowledging, appreciating, comprehending, pronouncing, expressing, and presenting Allah in worship and praise, which in turn led humans to fairness, contentment, and prosperity in this life as well as the afterwards [7].

Studying, learning, and using the language to praise the greatness of Allah with all the consequences as follows: faith, fear, manners, politeness, and noble character. Therefore, it is certain that because of his pure intentions and the right way, the language which was guided by Raja Ali Haji became the national language of several countries, not only the Republic of Indonesia, because of the grace of Allah, the Almighty God.

Raja Ali Haji's philosophy and worldview over the Malay language's development became a reference for the scholars of the Riau-Lingga Sultanate in their work. Therefore, in the works of the afterwards authors, the consistency of their thoughts, behaviour and work was still clearly related to the basis that had been outlined and inherited by the main character who fought for the Malay language which was also the Indonesian language.

The term "classical Malay language" refers to the Malay language that was developed and directed from the 14th through the 19th centuries during the Malay Empire. Its main characteristic was that the language was so attached to the religion of Islam. Therefore, the civilization that it supported was known as the Malay-Islamic's civilization. The Malays acquired Jawi writing, also known as Arabic-Malay writing, from this civilization. Because of the writers' inventiveness, the Malay language retained its status as a global spoken word over the Riau-Lingga period and demonstrated the traits of the shift from classical to modern Malay language.

2.2 Malay Language in the Colonialism Period

The Dutch colonial's government continuously attempted to usurp the Malay language and switched it by Dutch within the colonisation along of the archipelago. In the year of 1849, the Dutch East Indies Government established a school for Javanese. The question of which language should be used as the language of instruction came up at that point. There was disagreement among the Dutch leaders. However, General Governor Rochussen, who was in command at the time, strongly believed that Malay should be used for instruction because it is now the language used for communication across the Indian Archipelago (current Indonesia).

There is another point that should not be forgotten concerning the development of the Malay language in this archipelago. Despite being under Dutch colonisation, Malay was still

being used as the official language between the Dutch and the kings and leaders of the people at that time. Concerning that, [2] concluded, "In this way, the Malay language maintains its international character (italicised by me, HAM) and grows stronger and wider in its special position."

Over a decade of Japanese colonialism (1942–1945), the Malay (Indonesian) speech gained even more traction. This was due to the Japanese colonial government which did not allow Indonesians to use Dutch. And, the people of the archipelago only wanted to use Malay when they communicated with the Japanese.

2.3 Malay Language During the Indonesian National Movement

By the 20th century, Malay had become the language of the national movement. During this time, the importance of the Malay position grew. At that time, the country's leaders realised that fighting for Indonesian independence required strong unity throughout the archipelago. Because of this, the entire Indonesian people needed to speak the same language in order to support the independence movement.

In Indonesia, there were several figures who proposed the necessity of a language of unity for the Indonesian nation to fight for independence and after independence. Among other things, the proposal originated with R.M. Soewardi Soerjaningrat or known as Ki Hajar Dewantara through his article presented at the the Congress of Colonial Teaching in The Hague, Netherlands, on August 28, 1916. Because of the language's rapid development at the time, he suggested that Malay serve as the unifying language.

An expression of the desire for a language of unity was made in 1918 when the public's Council was appointed. On 25th of June 1918, according to the King of the Netherlands' Decree, Members of the council were permitted to speak in Malay. That's how it followed, the founding of the Balai Pustaka publishing house, which published Malay-language publications such as social and political organisations, Pujangga Baru Magazine, Panji Pustaka Magazine, Bintang Timur Newspaper (Jakarta), and Warta Deli (Medan).

Eventually, two perspectives regarding to the name assigned to the Indonesian national language surfaced at the inaugural conference of Indonesian Youth. M. Tabrani suggested the name Indonesian for the language, while Muh. Yamin suggested the original name Malay. As a result, in the First Congress of Indonesian Youth on 2 May 1926, the given name for the Indonesian language, as suggested by M. Tabrani, was accepted [8].

The Malay language was officially confirmed as the national language for Indonesia during the second meeting of the Congress of Indonesian Youth, which took place in Jakarta on October 28, 1928. M. Tabrani had proposed the politically correct name for the language, Indonesian, and Congress participants had enthusiastically accepted it. Thus, by using Malay in just 17 years since 1928 (Indonesian) as a tool of struggle, the Indonesian nation succeeded in regaining its independence. In fact, the Indonesian people in certain areas before that, especially in Java, had struggled for hundreds of years but were unable to fight off the colonialists.

2.4 Malay Language Struggle During the Riau-Lingga Period

In Riau-Lingga Sultanate, the development of Malay culture and civilization was carried out vigorously since the early 19th century. This included the struggle in the field of language which was carried out by scholars at that time.

2.4.1 The Language of Education in the Colonial Period

It had already been mentioned above that The Dutch East Indies Government founded a Javanese school in 1849. In response to the language problem of education for the natives,

there was disagreement among Dutch leaders. However, General Governor Rochussen strongly believed that since Malay has become a common language in Indian Archipelago, instruction should be given in that language. He made this statement after realising that Malay had also become widespread among the Javanese who used it as a second language.

At that time *Syair Abdul Muluk* which was written by Raja Ali Haji had already been well known throughout the archipelago and reprinted many times in Singapore (first printing 1846). Its complete scientific version with a Dutch translation and an introduction published in the *Tijdschrift voor Neerlands Indie* magazine (1847) by P.P. Roorda van Eysinga. It was so influential that Raja Ali Haji's poem became the subject of a folk theatre story which was also called *Dul Muluk* in Palembang, which had been the centre of the Old Malay language, and Bangka-Belitung.

This shows that the standard Riau-Lingga Malay language (High Malay) had been spread throughout the archipelago and highly preferred by the entire population of the archipelago. Given this, the Dutch colonial authorities had no choice but to make Riau Lingga Malay the official language of instruction in the schools they set up for the indigenous people, which includes those in Java.

Von de Wall became a language officer in 1855 after being appointed by the Dutch East Indies Government. He had served in the army before becoming a Dutch officer. He was born in Germany. He was tasked with creating dictionaries in three languages: Malay, Dutch, and Malay. The Dutch East Indies Government required a standardised vocabulary and spelling for education throughout the Dutch East Indies Archipelago, so creating a Malay-Dutch dictionary was a crucial task at the time. Von de Wall was assigned to the Riau-Lingga Kingdom in 1857 specifically for this reason.

He appointed Abdullah, the son of Haji Ibrahim, as his clerk and worked along with Raja Ali Haji as well as Haji Ibrahim to finish the task. Up until 1860, he resided in Tanjungpinang. On February 14, 1862, two years later, he made his way back to Tanjungpinang. From that point on, he would frequently travel between Batavia, Riau, and Lingga until 1873 in order to finish his homework and read through the literary works [9].

During his duty, Von de Wall had edited a book which was written by Haji Ibrahim, namely *Cakap-Cakap Rampai-Rampai Bahasa Melayu Johor*. The first edition of the book had been published in Batavia in 1868 and in 1872 the second edition had also been published.

By the time Von de Wall was in charge, some of Raja Ali Haji's works were already widely known. *Syair Abdul Muluk*, which was printed in Singapore, was reprinted several times. It was published in a scientific version with a Dutch translation and an introduction published in the *Tijdschrift voor Neerlands Indie* magazine by P.P. Roorda van Eysinga in 1847. Two other works by Raja Ali Haji were also published in Dutch-language magazines: an untitled poem was published in *Warnasarie* and *Gurindam Dua Belas* was published by Netscher in the *Tijdschrift van het Bataviaasch Genootschap*. Raja Ali Haji's poem in *Warnasarie* was the only Malay-language poem in a magazine that aimed to publish Dutch poetry in the colony [9].

Being in partnership with Raja Ali Haji and Haji Ibrahim, the works of these famous authors of Riau-Lingga Sultanate certainly influenced Von de Wall's work. In addition to the mentioned works by Haji Ibrahim above, in which Von de Wall was the editor, it was certain that Raja Ali Haji's linguistic works, *Bustan al-Katibin* (1850) [5] and *Kitab Pengetahuan Bahasa* (1858) [6] were also used as references by Von de Wall. The reason was that during his duty in Tanjungpinang and Penyengat Island, Raja Ali Haji's book had been printed. In addition, the oral explanations of both Malay language priests were clearly Von de Wall's main reference because it was his two friends who were the main informants of the Dutch East Indies Government language officer.

In May 1864 another language expert came to Riau-Lingga Sultanate. H.C. Klinkert, his name, was sent by the Dutch Gospel Council to study the pure Malay language. The aim was to improve the Malay translation of the Gospels. He stayed in Tanjungpinang for approximately two and a half years [9].

In the book *Jalan ke Barat* [10] it was noted that The Native Elementary Education Regulations, Article number 28 which began to be implemented in 1872, made a statement of the language that is most developed and pure in speech in those areas will be used for native language instruction. The additional languages will be decided later. The grammar and pronunciation of the natural Malay language uttered in the Malacca Peninsula and the Riau Archipelago will be followed when teaching Malay. (KG 25-5-1872, Stb. No. 99, in Brouwer 1899: Appendix I).

2.4.2 Preparation of the National Language

In 1916, even in the Netherlands, R.M. Suwardi Soerjaningrat, also known as Ki Hajar Dewantara, became the first one who suggested that the national movement as well as independent Indonesia might use Malay as their common language. In his paper "Indonesian for College Language", that published at the First Indonesian Language Congress held in Solo in the year of 1938, he stated more firmly that the language commonly referred to as "Indonesian" is actually Malay, descended from "Riau Malay" [11,12].

Harimurti Kridalaksana (1991) [13], a charismatic expert on the Indonesian language, refutes the statement that the Indonesian language was derived from Malay Pijin and Creole. Among other things, he countered, saying that by the time Malay was officially recognised as the national language of Indonesia in 1928, it had already evolved into a mother tongue and a fully-fledged language for the people living in east Sumatra, Riau, and Kalimantan. It also had a developed literature, known as Angkatan Balai Pustaka or Angkatan 20, which was historically connected to Classical Malay literature, which had been written since the fourteenth century. Additionally, Kridalaksana asserts that Malay underwent a procedure of standardisation prior to becoming Indonesian, particularly as a result of the Dutch colonial system of education.

From the Malay language's history based on its period above, it is clear that Malay had long been the mother tongue, or first language of the Malay people in the Malay Archipelago [14]. In addition, Malay had also been the second language of the entire people for centuries, long before it was appointed as the national language of Indonesia. In its glory days, the Malay language, which had even been recognised by many foreign experts, had become a language among nations or a world language [15]. Francois Valentijn, moreover, said that since the 18th century, Malay had equalled important languages in Europe and was widely spread as far as Persia. How could it be called Pijin or Creol Market Malay?

In addition, apart from being standardised in the Dutch colonial education system, Malay had also been developed and guided by the scholars of the Riau-Lingga Sultanate. The contributions of Raja Ali Haji, Haji Ibrahim, and the writers gathered in Rusydiah Kelab in a multitude of domains, particularly linguistics, had enabled high Malay, or standard Malay, to emerge as a distinctive and extensively impacted language across the Archipelago. This was made feasible by the explicit mention of the highly developed Malay language system, which has been recognised by numerous international researchers.

2.4.3 Language Reference

Ch. A. van Ophuijsen, a Dutch language professor, had written a lot about the Malay spoken language. Along with his other things, the author of *Ejaan Bahasa Melayu* with Latin letters (1901), *Maleische Spraakkunst* (1910 and 1915), that was translated into Indonesian by T.W. Kamil as *Malay Grammar* (1983), explained the matter as follows.

1. The language spoken by those who identified as Malays and were indigenous to the east the east coast in Sumatra, the Riau Archipelago, Lingga, and the Malay Peninsula was Malay.
2. The Malays were merchants and sailors, and a large number of Malay coastal residences on different islands of the East Indian Archipelago (Indonesian Archipelago, HAM), which includes Borneo, were predominantly spoken in Malay.
3. All foreigners, included Europeans and Eastern people, used almost exclusively Malay to communicate among themselves and with the entire people of the Archipelago of the East Indies.
4. The diverse ethnic groupings within the people of the archipelago used it as their means of interactions.
5. The indigenous rulers spoke Malay with each other and the Dutch East Indies Authorities in their correspondence.
6. All communication between natives and European civil servants was
7. Malay has spread over centuries to the point where it can be considered an international language; kings who maintained diplomatic ties with other kings primarily used it for this purpose.
8. One of the main characteristics of the Malay language was quite its easy-to pronounce composition and pleasant tone, which set it apart from other languages.
9. Because stability—one of Malay's most crucial qualities—has been adequately maintained, the language can now play the role of an international one.

He also clarified that Malay has multiple accents, just like Dutch. The Malays preferred the accents uttered in Johor, the Malay Peninsula, and the Riau-Lingga Islands, especially in Penyengat Island, the former residence of the Young Lord of Riau, and Daik in Lingga Island, which is currently governed by the Sultan of Lingga [16].

Riau-Lingga Malay has been utilised as a guide for two objectives. Firstly, most of the existing literature is written in that language. Secondly, it continues to be extensively utilised by the educated populace in Malay kingdoms for correspondence as well as social interactions. In these areas, the influence of other languages was very small; thus, its distinctive character has remained. Those who wish to gain knowledge of various languages in the archipelago will find this understanding of Riau-Lingga, also known as Riau-Johor Malay, exceptionally helpful [17].

2.4.4 Language of the Nation

The First Vice President of Republic Indonesia and Proclaimer of Republic Indonesia, Muhammad Hatta, wrote in [18] that the Indonesian language was unknown at the start of the 20th century. Riau Malay was what was once thought to be a common language. Riouw Maleisch was the Dutch name for it. There were those who claimed that the accent originated from Penyengat Island, a small island near Riau Peninsula.

The future president of the Republic of Indonesia reiterated Bung Hatta's remarks regarding the significance of known as Riau Archipelago Malay language to be the source of the Indonesian language and the nation's unity. At the Annur Grand Mosque in Pekanbaru on Saturday, April 29, 2000, the nation's president of the Nation of Indonesia, Kyai Haji Abdurrahman Wahid (Gus Dur), formally opened the inaugural Grand Meeting of Thariqat Mu'tabarrah all over Sumatra. He emphasised in his speech that Raja Ali Haji's valiant efforts to bring the country together and establish a national language had been acknowledged by the Government of the Republic of Indonesia. He claimed that we might not have developed into the powerful country that we are today without his assistance.

Lastly, the Republic of Indonesian Government awarded Raja Ali Haji the title of National Hero of the Indonesian Republic and Father of the language of Indonesian, who had become the main figure in the struggle for the Riau Archipelago Malay language. On November 6, 2004, the Republic of Indonesia issued Presidential Decree Number 089/TK/Year 2004 to bestow the award. Raja Ahmad (Raja Halim), the son of Raja Mukhsin, was the representative of Raja Ali Haji's descendants when on the 11th of November in 2004 at the State Palace in Jakarta, Raja Ali Haji received the National Hero plaque from General (Ret.) Dr. H. Susilo Bambang Yudhoyono, the head of state of the Republic of Indonesia at the time.

The Republic of Indonesia's government, speaking for the Indonesian people as a whole, formally acknowledged and valued two things when Raja Ali Haji was named a National Hero. Initially, the most deserving person in the history of Indonesian language establishment is Raja Ali Haji. Secondly, Indonesian national language comes from the Riau Archipelago Malay, which is officially acknowledged.

2.5 Improving the Malay Language as an International Language

The hopes and efforts of the Malay nation to improve the Malay language to become an international language were certainly aimed towards its status as equal to other modern languages in the world. This effort deserves full appreciation and support from the government and the entire Malay nation wherever they are.

The Malay language's status and achievements as an international or world language had been recorded by the Malay language in the past, since long before it was appointed as the language used as the official in Brunei Darussalam, Indonesia, Malaysia, and Singapore. This fact has been recognised by the international community, including experts in history, culture, and linguistics.

Practically, whoever and wherever they come from, everyone who wanted to communicate with the native rulers of the archipelago and all of the people of the country in the past had to use Malay. The positive factors that support the special status of the Malay language should be used as a reference to dignify the Malay language as an international language in the modern era. In this case, the intra-lingual and extra-lingual factors must be considered as a support for modern languages to become world languages, especially English, which is currently the most widely spoken language in the world.

Intra-lingually, the Malay language attracted foreigners' attention because of its good sound system. It is supported by the politeness of its pronunciation. Every language which is spoken politely produces beautiful sounds. Until now Malay language is still characterised by the ease and sonority of its sound system. This has attracted foreigners to learn it because of its ease which ensures that they will also master the Malay language.

Just like the sound system, its grammatical system is quite stable and simple. It has also encouraged the interest of foreigners to learn it because there were no significant obstacles for them to master it. In this case, modern Malay also shows the same characteristics, even its structural stability is increasing with the existence of intensive guidance which is carried out by entrusted institutions with the responsibility for it such as the Language and Book Development Agency in Indonesia, the Language and Library Council in Malaysia, universities, and even individuals who work in the field of language and non-language through their works. The structural stability will undoubtedly attract foreign speakers to learn Malay, both in Malay-speaking countries and their own countries.

Malay is also easily combined with other languages, both regional and foreign languages. This fact allows the Malay language to grow rapidly in the future, especially in increasing the number of vocabulary (vocabulary) and terms. The transparency of the Malay language is indeed to accommodate new concepts in line with the development of universal

human civilization along with the advancement of technology and science. In addition to the advancement and direction of the Malay language in the past, such as during the Riau-Lingga Sultanate, works of grammar, spelling, dictionary, etc. had been produced. So far, for the Malay-Indonesian language, there have been books on Tata Bahasa Baku Bahasa Indonesia [19]; Pedoman Umum Ejaan Bahasa Indonesia; Pedoman Pembentukan Istilah, and also Kamus Istilah [20] in various fields of science and glossaries in various fields of science, which had been done by the Language and Book Development Agency, universities, and individuals who were interested in this field. The existence of these guidelines makes it easier for people to learn Malay or Indonesian, including foreigners.

From the description above, it is clear that, intra-lingually, there is no obstacle at all for the Malay language to be upgraded as an international language. Nevertheless, research on the Malay language in the regions where languages are the mother tongue or first language should be further encouraged. The results will be very beneficial in developing the vocabulary, and terms and strengthening the structure of the Malay language so that it will be more ready to become a world language in this era of globalisation.

Extralingually, the Malay language also has widespread speakers in Indonesia, Malaysia, Singapore, Brunei Darussalam, Southern Thailand, Cambodia, and other Southeast Asian countries. With Malay as a common second language in the archipelago and beyond, Malay speakers rank fifth in the world, with over 350 million people using the language as a native or second language. The large number of speakers made it possible for foreigners to learn Malay so that it is easier for them to communicate with the Malays. In time, this allowed Malay to become an international language.

As its main inheritor, native speakers of the Malay language should have a positive attitude towards the language. This positive attitude is needed so that they will prioritise the use of the Malay language to communicate in their own country. With such a positive attitude, the confidence to use it even when dealing with foreigners will be more reliable so as to enable it to become an international language. The problem is that foreigners are "forced" to use the Malay language in a Malay country, so they have to learn it, just as other nations are forced to learn English to communicate with English speakers in their country.

Malay nature and civilization have always been and are improvingly attracting the attention of foreigners [21]. West and East. It is intended that they will take an interest in doing business in Malay cultural and civilised region. Thus, they will learn the Malay language, both in their country and in the archipelago. According to [22], there are currently 219 universities in 74 countries that teach Indonesian[‡]. It shows that foreigners have a great desire to learn Malay or Indonesian, both with instrumental and integrative purposes, as well as doing business in Malay-speaking countries. In this case, the Malay region will encourage the acceleration of the realisation of the international status of Malay language.

Electronic media such as radio, television and the Internet can also attract foreigners to learn the Malay language. In this way, the radio, television and the Internet, which had been developed in the Malay region, are being used very effectively to improve the Malay language among foreigners.

Indonesian for Foreign Speakers (BIPA) components have also been developed in Indonesia for the purpose of learning Malay or Indonesian. The resources are used to instruct international students studying Indonesian, either in Indonesia or in their home countries. So far, foreign students who study Indonesian in Indonesia are improving every year. That fact strongly supports the status of Malay as a language to become a world language.

One of the key elements that determines whether a language becomes an international language is the number of quality works of science, technology and art which are written in that language. English, once again, becomes the best example for this case. Therefore, the government should support and encourage new inventions in the field of science, technology and art which are done by Malays and the results are written in the Malay

language, not in a foreign language, or may be written in bilingual: Malay-English, for example. Since the quality works will be looked for by anyone and anywhere in the world, the existence of quality works in various fields of knowledge which are written in Malay language by Malay and other scientists will encourage foreigners to study Malay. Raja Ali Haji's projects in the classical Malay era are a representative example of this. His works are still being studied by people up to this day.

The intention of bringing in the Malay or Indonesian language is found in the laws of the nation of Indonesia Number 24 year of 2009 in concerning the Flag, Language, and Nation's Emblem of as well as the National Anthem [23]. In the article number 28 it was stipulated that the President, Vice President, and other state officials should speak in Indonesian when making numerous formal speeches through the national or even international levels. There were several cases where Indonesian state officials did not use Indonesian in delivering their official speeches abroad, instead, they used foreign languages, especially English, when delivering welcoming speeches to foreign guests in the country. This indicates a lack of confidence in to use of Malay or Indonesian by the nation's leaders themselves, which negatively affects the efforts to make Malay as an international language.

The same law specified that in Indonesia, discussions held in national or international forums must be conducted in Indonesian. (Article number 32, paragraph 1). Another article (Article number 33, first paragraph) recommended using Indonesian in official correspondence in both government and private workplaces. Here, "private workplace" refers to both domestically incorporated businesses and international businesses doing business in Indonesia.

Moreover, the third paragraph of article number 36 specified that names of roads, buildings or other structures, apartments or houses, workplaces, commerce structures, trademarks, business establishments, educational institutions, and organisations founded or owned by Indonesian nationals as well as Indonesian legal entities must be in Indonesian.

3 Conclusion

The Malay language of the Riau-Lingga Kingdom was able to be maintained as a standard language, known as High Malay, thanks to extensive guidance provided by Raja Ali Haji along with other writers between the 19th and the early 20th centuries. It referred to the High Malay language which was given a new name in Indonesia at the inaugural meeting of Indonesian Youth on May 2, 1926, and it was politically confirmed as the Indonesian language on October 28, 1928, during the Youth Pledge.

The conclusion was made in accordance with the prior regulation of the Dutch East Indies government, which maintained that native education in the entire Dutch East Indies government area should be conducted in the Riau Archipelago Malay language because it is the purest in pronunciation, grammar, and spelling. Based on the assumption that the majority of the archipelago's people would speak Riau Archipelago Malay as a second language if it failed to become the primary language, the policy was implemented. Thus, regardless their ethnic background, culture, and mother tongue, the founding fathers of Indonesia at the time accepted it as the country's national language when it was suggested by Ki Hajar Dewantara, Muh. Yamin, and M. Tabrani (along with a political name change into Indonesian).

During its peak, Malay's superiority as the primary language for communication in a variety of archipelago domains—including those involving foreign countries—made it a recognised international language. Malay gained respect in the eyes of other countries due to the strong stance taken at the time by the archipelago's leaders and populace.

Intra-lingually, as a modern language with more than 350 million speakers (who used it as their first language, second language, and even foreign language), the Malay language has the power to become an international language. However, extra-lingually, the

way of speaking for some of Malay leaders and educated people prefer to use a foreign language, especially English. This might slow down the realisation of Malay as an international language. In this case, it is very necessary to have strong confidence from all elements of the Malay nation to turn Malay into an international language. In order to raise the support position among the international community in accordance with the efforts to turn Malay into an international language, collaboration with nations where Malay is the primary language spoken, such as Brunei Darussalam, Singapore, Malaysia, and Indonesia, is necessary. The international community will be able to support Malay as a worldwide language with the help of Malay nations whose nations hold significant positions in ASEAN. Furthermore, the majority of nations where Malay is taught as a second or major foreign language throughout their educational systems has increased thus far.

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