

Interaction of Technology between the Malay Government and European Powers in Selected Malay Historiography Manuscripts

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Abstract

The glory achieved by civilization is influenced by various factors, including establishing interactions with other civilizations. The demand for such interactions is driven by the human nature of mutual dependence on one another. Due to the importance of interaction in a civilization, historical records demonstrate that the Malay civilization, from its proto-historical kingdoms to the coastal empires, has engaged in interactions with other civilizations such as China, India, Ryukyu, the Ottoman Turks, and Arab-Persians. From time to time, the network of interactions among the Malay states expanded as they began to engage with European powers that first arrived in the Malay Archipelago due to exploration and colonization missions in the 16th century AD. This qualitative study aims to identify and analyze the forms of interaction between the Malay government and European powers, particularly focusing on technological interactions based on selected Malay historiography texts. The analysis of Malay historiography texts in this study indicates that there is a technological interaction, including cannons, ships, and cars, between the Malay kingdoms and European powers.

Keywords: Europe, Malay Historiography, Interaction, Malay Kingdoms, Technology

Introduction

The emergence of a civilization in the world is closely related to the progress achieved by a group of people within that civilization, in accordance with the definition of civilization itself, which is often correlated with achievements that are both material and spiritual. Connecting the existence of civilization with progress is appropriate because, according to Mashitah Sulaiman & Adibah Sulaiman (2011), civilization is built upon proper planning, action plans, and direction based on a high standard of living. As outlined, the aspects that make a civilization clearly manifest the progress of human groups achieved within a civilization due to their ability to plan and organize life systematically to reach a high level of civilized living.

However, the progress enjoyed by civilization is not solely determined by internal factors. In addition to the essential aspects that build a civilization, as mentioned earlier, the rise and fall of a civilization in the world are also influenced by the interaction processes between civilizations. The reality is emphasized by Ibn Khaldun (2006) in his magnum opus, *Muqaddimah*, stating that humans, as social beings, require interaction to cultivate a civilization. The need for interaction among humans arises from their natural traits and characteristics, which require them to constantly depend on and establish relationships with one another to sustain life on this Earth.

The importance of the interaction process in influencing the rise and fall of civilizations worldwide has led the Malay community to establish its interactions at the regional and international levels. In this regard, studies conducted by scholars such as Nazarudin Zainun & Nasha Rodziadi Khaw (2009), Nazarudin Zainun, Nasha Rodziadi Khaw, Tarmiji Masron & Zulkifli Jaafar (2009), and Nasha Rodzaidi, Nazarudin Zainun, Tarmiji Masron & Zulkifli Jaafar (2016) have found that the proto-historical kingdoms of the Malay Archipelago, namely Ch'ih-Tu, Tan-Tan, P'an-P'an, Kedah Tua, Langkasuka, and Ko-Lo, had sent tributes to the Chinese empire during the rule of the Sui and Tang Dynasties. The interactions of the Malay Archipelago's kingdoms with the Middle East have been identified through studies conducted by Abu Hanifah Haris & Mohammad Redzuan Othman (2014) and Mohd Zul Fahmi Md Bahrudin and Norsaleha Mohd Salleh (2020), which examine the relationships between the Malay kingdoms and Egypt as well as Arab-Persian regions.

The interactions of Malay civilization during that period extended beyond mere engagement with external civilizations, which has been the primary focus of earlier scholarly studies. The Portuguese's exploration and colonization, followed by the Spanish, Dutch, and British, marked a significant new chapter in the interactions between Malay society and these European powers for the first time. The arrival of European powers in the Malay Archipelago not only transformed the Malay community's geopolitical, socioeconomic, and sociocultural landscape but also fostered interactions with the Malay society. Traditional Malay literature, particularly in the Malay historiography genre, has detailed Malay kingdoms' interactions with European powers, especially regarding technology. This study will examine the interactions between the Malay government and European powers through the lens of selected Malay historiographical texts. These texts include *Tuhfat al-Nafis*, *Al-Tarikh Salasilah Negeri Kedah*, *Hikayat Siak*, *Hikayat Johor*, *Tawarikh Almarhum Sultan Abu Bakar*, and *Hikayat Johor dan Tawarikh Yang Maha Mulia Ibrahim Sultan Johor*.

This study can redirect the focus from previous research that often discusses the interactions of the Malay kingdoms with China, India, Egypt, the Ottoman Turks, and Arab-Persian towards the interactions between the Malay kingdoms and European powers. At the same time, this study will also provide due recognition to the Malay historiographical texts as a source of indigenous history that can be utilized to examine the interactions between the Malay kingdom and European powers. Furthermore, this study will contribute to knowledge, particularly in efforts to enhance the existing corpus of research related to the interaction between the Malay government and external civilizations. Finally, this study will also guide the country's leaders and policymakers when interacting with other nations in the current context.

Literature Review

Salmah Jan Noor Muhammad (2017) conducted a study on the manuscript *Al-Tarikh Salasilah Negeri Kedah* to identify the methods of diplomatic leadership and their effectiveness on the Kedah government. Her findings revealed that the Kedah government practiced a three-in-one leadership approach, transforming conflicts into peace and strengthening diplomatic relations to establish diplomatic ties with other governments.

Based on the study's objective to analyze the external relations of the Siak kingdom in Malay Islamic historical texts, Tatiana A. Denisova (2011) found that the *Hikayat Siak* records the existence of relationships between the Siak kingdom and the English and Dutch. The relationship of the Siak kingdom with these Europeans is evidenced through the affairs involving Raja Kecil and the Minangkabau nobility of Siak-Johor with the colonial administrative staff (English and Dutch).

In the same study, Tatiana A. Denisova (2011) found that the manuscript *Tuhfat al-Nafis* also recorded the relationships of the Johor government with various foreign countries, merchants, and foreign staff from Arab nations, China, the Middle East, Siam, India, and European countries including the Netherlands, England, and France.

Mohd Samsudin (2013), while discussing the objectives of the study on the relationship between the manuscripts *Hikayat Johor dan Tawarikh Almarhum Yang Maha Mulia Ibrahim Sultan Johor* with historical developments and the British colonial era in Johor, also touches upon the diplomatic relations established by the Johor government with foreign countries. According to the hikayat, the evolution of Johor's foreign relations can be traced through Sultan Ibrahim's visits to several countries in Southeast Asia. Moreover, Sultan Ibrahim also visited eastern nations such as Japan to enhance trade relations and Shanghai in China.

Meanwhile, Ermy Azziaty Rozali, Mohd Hafiz Othman, and Napisah Karimah Ismail (2020), when analyzing the Islamic governance policies implemented by Sultan Abu Bakar and Sultan Ibrahim in the state of Johor, found that the manuscripts *Hikayat Johor dan Tawarikh Almarhum Sultan Abu Bakar* documented in detail a series of visits by Sultan Abu Bakar to meet Sultan Abdul Hamid II, the Ottoman Sultan, to establish diplomatic relations.

Overall, the research conducted on previous scholars' studies related to the Malay kingdom's relationships, based on Malay historiographical texts that serve as the main materials in this research, found that the investigations have primarily focused on the relationships of the Malay kingdoms in both regional and international contexts, such as with India, Colombo, Japan, and the Ottoman Empire. Previous studies have shown that the issues surrounding the interaction of Malay kingdoms with European powers have not received adequate attention from scholars as a focal point for research. The lack of prior studies that fully concentrate on discussions regarding the interaction between Malay kingdoms and European powers, particularly in the context of technology, has motivated and served as the impetus for this research to highlight these issues based on systematic efforts and detailed discussions.

Research Methodology

This study is oriented towards qualitative research, employing two research methods: literature review and content analysis. The methodology for gathering materials and information related to this research has been implemented through a systematic literature review. This involves examining and reading the findings of previous researchers, which are documented in books, journals, theses, papers, and seminar presentations. The objective is to identify gaps in the research that earlier scholars have overlooked. All the materials were obtained by visiting several knowledge institutions, such as the Sultan Abdul Samad Library at Universiti Putra Malaysia, the Tun Sri Lanang Library, and the Library of Malay Civilization and Culture at Universiti Kebangsaan Malaysia.

The content analysis method is applied by analyzing selected Malay historiography texts to gain detailed insights into specific issues within the texts, particularly concerning the technological interactions between Malay states and European powers. The method is implemented through three procedures: collecting, identifying, and summarizing data. The research data is gathered by carefully reading texts that align with the outlined objectives. Furthermore, the first stage data will be used as discussion material to analyze the research findings. The analyzed data will then be used to summarise the research findings.

Meanwhile, the information on the Malay historiography manuscripts that serve as the primary material in this study is summarized in the table below:

Title	Editor	Year of Publication	Publisher
<i>Tuhfat al-Nafis</i>	Virginia Matheson	1997	Dewan Bahasa dan Pustaka
<i>Hikayat Siak</i>	Muhammad Yusoff Hashim	1992	Dewan Bahasa dan Pustaka
<i>Hikayat Johor dan Tawarikh Almarhum Sultan Abu Bakar</i>	A. Rahman Tang Abdullah	2011	Yayasan Warisan Johor
<i>Hikayat Johor dan Tawarikh Almarhum Yang Maha Mulia Ibrahim Sultan Johor</i>	A. Rahman Tang Abdullah	2014	Yayasan Warisan Johor
<i>Al-Tarikh Salasilah Negeri Kedah</i>	Mohd. Zahid Mohd. Shah	1968	Dewan Bahasa dan Pustaka

Research Analysis

The existence of technology that encompasses human daily life today did not just begin in the current millennium. M. Husain Sardar (1984) stated that technology has existed simultaneously with the creation of humans on Earth. The relationship between human existence and the creation of technology, according to Wan Ramli Wan Daud (1993), is attributed to the fact that humans have been striving to produce various forms of simple technology, referred to as lifestyle technology, since ancient times. This technology has been developed to facilitate daily tasks and improve everyday life. The efforts made by humans

since ancient times to create technology suitable for the era and society in question serve as evidence that technology is one of the essential aspects that help sustain life on Earth.

The importance of technology in human life can be evidenced through the history of early world civilizations, which recorded how technology played a crucial role in the establishment of planned cities like Mohenjo-Daro and Harappa in ancient India (Mohd Koharuddin Mohd Balwi, 2002). Agricultural activities have also increased due to systematic irrigation technologies and canals developed and inherited from the Greek-Roman civilization in Europe (Wan Ramli Wan Daud, 1993). The invention of the wheel by the Sumerian civilization has made it an essential transportation tool in the history of human civilization from ancient times to the present day (Donald Clarke, 1977). Through the emergence of various technologies from the early civilizations, continuous innovation and long-term research were subsequently carried out by humans to develop existing technologies further. The results of this innovation process led to the creation of even more advanced technologies designed to facilitate human life.

As a civilization, the Malay community has long been engaged in developing its technology to facilitate daily life. The technology produced by the Malay community is typically derived from the management and utilization of natural resources as its raw materials. The materials used by the Malay community to create technology at that time included roots, bamboo, rattan, wood, copper, silver, and iron. At the same time, the tools employed were simple implements such as axes and wedges for felling and processing wood or bamboo (Wan Ramli Wan Daud, 1993). In addition, the Malay community also embraces and adapts external influences from its civilization to create new technologies while maintaining the Malay identity that it upholds. Muchtar Ahmad (2016) states that based on the considerations made, the Malay community selects only a few elements from external influences before innovating them according to their needs and requirements or creating something new and diverse for use in daily life.

As a result, several technologies of the Malay community that embody local wisdom have been created for use in daily life, such as woodworking technology, irrigation technology, land preparation and planting technology, rice harvesting technology, sailing technology, and warfare technology (Wan Ramli Wan Daud, 1993). However, the technological development of a nation, according to Wan Daud Wan Ramli (1993), heavily depends on the interactions between civilizations, which facilitate the transfer of technology. For instance, the plow commonly used in Peninsular Malaysia and Java is believed to have originated from Indian or Chinese civilizations, as the Indian civilization is recognized as one of the earliest known societies to cultivate rice.

Aside from the civilizations of India and China, this technology transfer also occurred between the Malay kingdoms and European powers through interactions in the context of technological sharing, as recorded in Malay historiographical texts that serve as primary materials for this study. The interaction in the form of technology sharing between the Malay government and the European powers witnessed the transfer of European technology, including firearms, ships, automobiles, and the provision of advanced technological gifts to the Malay government. In this regard, the Kedah government, for instance, has interacted with European powers in the context of technology sharing involving the purchase of cannons

and two-masted ships from European powers. As mentioned, the interaction in the context of technology sharing between the Kedah government and European powers is recorded in the manuscript *Al-Tarikh Salasilah Negeri Kedah*, as illustrated in the excerpt below.

Maka pada delapan belas haribulan Dzulhijjah tahun Hijrah sa-ribu enam puluh (1060) datang dua buah kapal layar orang Portugis masok ka-Kedah. Maka dua orang jeragan kapal itu pergi berjumpa Dato' Seri Paduka Raja Laksamana mengatakan yang mereka itu hendak berjual meriam... Sa-telah selesai jamuan itu maka sembah Dato' Seri Raja Laksamana, "Jeragan2 ini ada membawa meriam. Sekarang ini mereka hendak balek ka-negeri mereka kerana tiada ada lagi kerja mereka itu di-dalam negeri ini. Jika Duli Yang Maha Mulia berkehendak-kan meriam itu boleh-lah berkira dengan mereka. Maka duli baginda pun bertitah kapada Dato' Seri Paduka Raja Laksamana, "Berapa banyak meriam2 yang ada itu?" Maka sembah Dato' Seri Paduka Raja Laksamana, "Kechil besar ada lebeh kurang tiga puluh puchok semua-nya." Maka titah baginda, "Chuba-lah mamak berkira, dan ambil-lah meriam2 itu kerana kita ini tiada menaruh meriam." Maka Dato' Seri Paduka Raja Laksamana dan jeragan2 itu pun bermohon pergi ka-tempat perhentian mereka lalu berkira mengenai berjual beli meriam itu. Maka tetap-lah perkiraan itu dan di-terima oleh Dato' Seri Paduka Raja Laksamana sakalian meriam2 yang ter sebut itu. Maka di-ma'alumkan hal itu kapada Duli Baginda Sultan Yang Maha Mulia. Maka baginda menitahkan Dato' Paduka Maha Wangsa Pebendaha-raan menyelesaikan bayaran-nya, demikian-lah.

(Mohd. Zahid Mohd. Shah 1968: 72-73)

Maka dalam tahun Hijrah sa-ribu dua ratus delapan puluh (1280) pada delapan haribulan Jama- di'l-akhir bersamaan 20 November tahun Masehi 1863 duli baginda Sultan Yang Maha Mulia membeli sa-buah kapal layar bertiang dua daripada sa-orang Inggeris. Akan kapal itu di-pinda oleh duli baginda Sultan Yang Maha Mulia saperti kehendak hati-nya. Maka duli baginda Sultan Yang Maha Mulia me- ngambil Tuan Syed Muhammad, saudara Tuan Pin, menjadi Kaptan. (') Maka Tuan Syed Muhammad memilih orang2 Kedah yang biasa belayar membuat kerja di-dalam kapal itu.

(Mohd. Zahid Mohd. Shah 1968: 211)

The purchase of 30 cannons from the Portuguese and a two-masted sailing ship from the English, as presented in the excerpt from the manuscript *Al-Tarikh Salasilah Negeri Kedah*, clearly validates the existence of interactions between the Kedah kingdom and European powers in the form of technology sharing. The large purchase of cannons by the Kedah government from the Portuguese, totaling 30 pieces, was due to Kedah's lack of firearms then. The absence of cannons in the Kedah government's storage during that period is reasonable, considering that cannons were not a technology produced on a large scale by every region in the Malay Archipelago. Not all regions in the Malay Archipelago possess the expertise to forge cannons, except for Pahang, which is regarded by Linehan (1936) as the best state for producing cannons around the year 1600 AD. However, Norain Ismail (2012) states that the rapid development in the methods and technology of cannon manufacturing in the Malay Archipelago only began to flourish at the end of the 19th century. Therefore, the development of cannon production in the Malay Archipelago was relatively slow and late, as it only accelerated towards the end of the 19th century.

The purchase of a two-masted ship from European powers further extends the interaction regarding technology sharing between the Kedah government and European powers, specifically the British. As recorded in the following excerpt, the Kedah government's purchase of a two-masted vessel is a personal acquisition intended for the use of the Sultan of Kedah himself, in contrast to the previous purchase of cannons, which was explicitly for the Kedah government. Although the Kedah government purchased a two-masted ship from England then, it does not mean that shipbuilding technology did not develop in the Malay Archipelago. Ahmad Jelani Halimi (1999), in his detailed commentary on Malay maritime practices, states that during the 17th to 18th centuries, various types of ships and boats were utilized by the Malays. These included sampan, perahu, penjajab, ghurab, payar, saguk, kapal, bahtera, jong, and kelulus.

Despite this, the ships and boats owned by the Malay community are still not comparable to those produced by Europe, as developments during the Industrial Revolution indirectly had a positive impact on the shipping industry in Europe with the production of steamships compared to the earlier sailing ships (Nursyazwani Edinin and Maureen De Silva, 2021). However, through the interactions established with Europe, Malay ships, as noted by Wan Ramli Wan Daud (1993), were found to have absorbed elements from European ships, particularly in the replacement of the bulwark with a stern rudder and the addition of a jib sail at the front. The action taken by the Kedah government to purchase a two-masted ship from England is a justified decision, considering that European powers have experienced rapid advancements in shipbuilding industries since the onset of the Industrial Revolution in that region.

The changes experienced by Europe in the shipping industry also prompted the Johor government during the reign of Sultan Abu Bakar to order a ship from European parties. The ship orders made by the Johor government demonstrate the quality of European shipbuilding technology, making it a product that can be widely commercialized. The purchase of ships manufactured by European powers by the Johor government, as mentioned, is documented in the *Hikayat Johor and Tawarikh Almarhum Sultan Abu Bakar* as follows:

Sebermula pada 10 hari bulan April 1865 Yang Maha Mulia Temenggung hendak mencubakan sebuah kapal kenaikannya yang baru diperbuat datang dari Eropah. Maka kapal itu bernama Jauhar' dan inilah kapal yang pertama-tama dimiliki oleh baginda. Maka duduklah kapal itu di tambatan Teluk Belanga. Yang demikian pada hari itu sibuklah orang-orang pergi melihat kapal itu. Dan, ada pula berapa banyak orang yang dititahkan oleh Yang Maha Mulia boleh naik berhilir bersama-sama. Tetapi Yang Maha Mulia sendiri bersama-sama beberapa mem-mem dan tuan-tuan orang putih menanti di Singapura kerana niat Yang Maha Mulia hendak mengajak mereka itu makan angin mencuba kapal baru.

(Rahman Tang Abdullah 2011: 79)

The interaction between the Johor government and European powers in terms of technological collaboration can be highlighted through the event involving Temenggung Abu Bakar, who was recorded as wanting to try out a newly constructed ship named Jauhar, which had been brought in from Europe. While testing his first ship, he graciously allowed the public to watch the ship in Teluk Belanga and sail downstream with him on the vessel chartered from

Europe. As mentioned, the purchase of a ship named Jauhar from Europe by the Johor government demonstrates the existence of interaction between the government and European powers in terms of technology sharing.

Meanwhile, the continuity of technological interaction between the Johor government and Europe continued throughout the reign of Sultan Ibrahim, who inherited the throne from his late father, Sultan Abu Bakar. During the wedding ceremony of His Royal Highness's eldest daughter, Yang Amat Mulia Tunku Mariam, to her partner, Yang Amat Mulia Tunku Besar Mahmud Pahang, both royal brides were paraded in a specially designed European-made ceremonial car. The special elevation used by both royal brides, as mentioned, is referenced by the author of the *Hikayat Johor* and the *Tawarikh Almarhum Yang Maha Mulia Ibrahim Sultan Johor*, as illustrated in the following excerpt:

Maka sedikit sahaja disebutkan di sini bagi perarakan pengantin lelaki bagi berinai dan hari langsung itu menggunakan kereta kenaikan yang khas...Maka sekalian kereta-kereta itu perbuatan Eropah dan ditarik oleh dua kuda sebandung dengan kusirnya (Dutch driver)...

(Rahman Tang Abdullah 2014: 101)

The excerpt describes the ongoing interaction between the Johor government and European powers in the context of technology sharing, as the Johor government ordered a special ceremonial car to be used for the procession of the royal wedding couple. The specially ordered car from Europe, intended for use during the henna and wedding ceremonies, is described by the author as "...pulled by two horses with its driver (Dutch driver)." Based on the description provided by the author, it can be understood that the carriage used to escort the royal couple during that period was similar to a carriage drawn by a pair of horses and operated by a driver, resembling the vehicles commonly used in Europe before the invention of the automobile.

The interaction from the perspective of technology sharing between the Malay government and European powers was also detected within the Siak kingdom. In the Siak kingdom, Major Kot supplied Tengku Akil with firearms during the voyage to Belitung. The provision of weapons by Major Kot was recorded by the author of the manuscript *Hikayat Siak* as follows:

Dan satu tahun Tengku Akil di Muntok, lalu Tengku Akil mendapatkan Mejar Kot, mintak hendak ke Belitung, ada tolong tuan besar. Maka Mejar Kot pun diam, Tengku Akil kembali. Ada empat lima hari, maka Tengku Akil pergi pula, berbicara hendak ke Belitung. "Kita sendiri sahaja pergi." Maka kata Mejar Kot, "Sebab kita tiada boleh tolong, kerana Olandah sudah kembali ke Tanah Jawa. Dan orang Inggeris tiada boleh bicara lagi di dalam ini tanah. Dan sahaya boleh kasih senapang dan ubat pilur tuan raja boleh pergi." Dan Tengku Akil pun membaiki perahu, lima buah. Setelah sudah dan Tengku Akil pun mengambil ubat peluru dan beras. Setelah sudah, lalu berlayar, sama-sama Mejar Kot, menghantar.

(Muhammad Yusoff Hashim 1992: 238)

After noting Tengku Akil's desire to venture to Belitung, Major Kot immediately expressed his willingness to provide a rifle and medicine for Tengku Akil's use during his voyage to Belitung. Major Kot's voluntary action of giving firearms to Tengku Akil during that period not only showcased the good relationship established between Tengku Akil and the British but also illustrated that the Siak government lacked firearms to be carried and used by Tengku Akil throughout his voyage to Belitung. The guns that Major Kot provided will be utilized by Tengku Akil as a means of self-defense in the event of an attack by pirates or any other parties during the voyage to Belitung.

Meanwhile, the technology of firearms was also used by European powers as a commodity in the Johor-Riau-Lingga-Pahang kingdom, either to gain profit or to be exchanged for local commodities sold within that Malay kingdom. The interaction of technology sharing among the governments of Johor, Riau, Lingga, and Pahang with Europe expanded further when Raja Ali received advanced technology as a gift from several European powers during his tenure as Yang Dipertuan Muda. This matter is presented in *Tuhfat al-Nafis* as follows:

Syahadan adapun kompeni Inggeris selalu sahaja membawakan ubat bedil dan meriam dan senapang berjual beli di dalam negeri Melayu berpalu dengan dagangan negeri Melayu, demikianlah halnya sehari-hari adanya.

(Virginia Matheson 1997: 191)

...Dan lagi Yang Dipertuan inilah mendapat dari Raja Perus satu jam yang berbunyi sendirinya serta ada dengan permainannya seekor burung emas yang berbunyi seperti burung jua.....Dan lagi Yang Dipertuan Muda Raja Ali inilah dapat hadiah daripada satu anak Raja Belanda yang bernama Hertokh iaitu satu pistol yang bertatahkan perak.

(Virginia Matheson 1997: 293)

Based on the excerpt, the interaction of technology sharing among the Johor-Riau-Lingga-Pahang government and European powers was established when the English Company made gunpowder, cannons, and rifles they owned into goods for trade within that government. In addition to generating profits through the trade of firearms, the English Company also utilized these firearms as goods to be exchanged for local commodities traded within the Johor-Riau-Lingga-Pahang government. While Yang Dipertuan Muda Raja Ali successfully governed the Johor-Riau-Lingga-Pahang kingdom exceptionally well, he was rewarded by several European powers with various gifts. Among all the gifts, there were several technological items, including a clock given by the King of Perus, which contained a golden bird that could chirp on its own, and a silver-inlaid pistol from Hertokh, the son of the Dutch King. Based on the discussion in the excerpt, it is evident that the Johor-Riau-Lingga-Pahang government interacted with European powers regarding technology sharing.

Conclusion

The process of interaction is not something foreign to the Malay Archipelago. Research by scholars has found that through its kingdoms, the Malay community began interacting as early as the proto-historical era and continued through to the later coastal kingdoms that became well-known. The interaction is established with the local government that governs it and with civilizations outside its own, such as China, India, Ryukyu, Arab-Persian, and the

Ottoman Turks. Over time, the interactions have progressed as the Malay government was also found to engage with Europe, which first set foot in the Malay Archipelago in the 16th century following exploration and colonization missions.

The interactions between the Malay kingdoms and Europe, particularly regarding technology sharing, have been meticulously documented in Malay literature that emerged from the intellectual traditions of the royal courts, specifically in Malay historiographical manuscripts. The research conducted on Malay historiography manuscripts, which serve as the primary material for this study, reveals that the Johor-Riau-Lingga-Pahang, Kedah, Siak, and modern Johor states had interactions with European powers regarding technology sharing. This included items such as cannons, firearms, high-tech gifts, cars, and ships. Therefore, the interactions of the Malay government were not limited to the same external civilizations alone; they also included European powers in various forms, particularly in the aspect of technology sharing.

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