

How to Know about Diplomatic Communication in Letter-Writing of Malay Sultanate?

Muhammad, S.J.N*

Salmahjan@upm.edu.my

Universiti Putra Malaysia, Malaysia

Rahman, N.S.A

nadiatulshakinah@usm.my

Literature Section, School of Humanities, Universiti Sains Malaysia

ABSTRACT

Diplomatic communication is verbal and written speech being used in establishing international relations. Oftentimes, the letter has been employed as a means in diplomatic communication for its simple nature in bearing the loaded messages intended to be delivered to the recipients. It is to note that Malay rulers have been using this form of communication in most of their official government affairs. Therefore, this study is aimed to identify and analyze knowledge diplomatic communication Islam in the letter-writing of Perlis Malay Sultanate. Library search and textual analysis were employed as the data collection methods and subsequently utilized to enumerate the findings of this study. The findings highlighted that the use of eulogistic words and linguistic decorum in letter-writing, as well as present-giving, are among the traditional forms of diplomatic communication practiced by the Perlis Malay Sultanate. These findings are found to be informative to political scientists, historians, or other related diplomatic institutions in approaching letter-writing as the primary means of diplomatic communication between governments.

Keywords: Letter, diplomatic communication, Perlis Malay Sultanate, political science

INTRODUCTION

Communication occurred either in verbal or non-verbal forms is a medium used to establish two ways or more in arriving at a term in an agreement. Sulaiman Masri (1997) contends that communication happened when a message from a sender is mobilized through a specific tool or channels to a recipient which later will respond to the said message. Abdul Aziz Yusof (2003) on the other hand opines that communication is a process that involves ideas and feeling presentation to other parties while Mulyana (2006) says that communication is the transmission of information, propositions, emotion, and credibility with the use of symbols, sayings, pictures, figures, and graphics. The transmission action or process concerned is coined as communication.

In establishing a diplomatic relation, communication indeed takes an integral role. Diplomatic is a form of the relation established between countries and it is peace the relation is attributed to in this regard. Afzal Iqbal (2000) asserts that diplomacy is an aspiration to achieve a truthfully genuine goal and understanding. This opinion is inconsonant with Bijan Bidabad (2021) and Salmah Jan Noor Muhammad (2017) saying that diplomacy is a skill or art in negotiation to achieve an understanding that is international in scale.

Meanwhile, Keith Hamilton and Richard Langhorne (2011) opine that diplomacy is "a world where war is everybody's tragedy and everybody's nightmare, diplomacy is everybody's business". Therefore, diplomacy is a relation that demands the zeal of unity involving either

two or more countries to reach an understanding by fulfilling respective needs. This extends the element of alliance and creates a sort of friendly term in a relationship between two parties. Frequent diplomatic communication will build solid cooperation constantly. However, to arrive at the said term, the process must be made plain-sailing, peaceful, comfortable, and confident.

In the Malay realm, there are many governing Malay Sultanates such as Malacca Sultanate, Kedah Sultanate, Johor-Riau-Lingga Sultanate, and there involves Perlis Malay Sultanate which has employed diplomatic communication with neighboring governments apart from European Governance in establishing and strengthening diplomatic relation. This makes the participating governments get easier to interact with besides all parties are capable to recognize every strength of them. According to Jamil Mukmin (2011), the ultimate aim of a government in establishing diplomatic relations with other gigantic governments is to seek protection from enemies' attacks that potentially interferes with the governance and administration of the government.

LITERATURE REVIEW

Diplomatic relation is oftentimes being used through the means of a letter. Adib Imran (1999) coins that a letter is a communication medium between enemies and friends and is known as a means for a governmental mediator. Meanwhile, Siti Mariani S.M Omar (2001) states that letter is the earliest manuscript produced by the ancient people for multi-purposes and importance. There are few academic works which have addressed the discourse on Malay letter. For instance, Mahfuzah Yusuf (1994) who has made a thorough study in the content of Malay letter. To her, the letter reflects Malay's civilization and art. Her statement is advocated by La Niampe (1996) who studied Buton Government's letters from XVII-XIX Century. He found that the art of a letter lies in the beauty of the writing and the subtleties of the language. Those elements indeed reflect the ranks and dignity of the sender. The content of letters from monarchs is seen imperative as a primary source in the historical studies, whether from the perspective of diplomatic or political or economic. Abd Razak Abd Karik (2015) also coined that Malay letter possesses a high degree of esoteric artistry. The said artistry reflects the culture of a society in producing letters.

Furthermore, Noor Suraya Adnan (2008) has made a comparison on the collection of letters in the keeping of Sir Francis with some from Sultan Abdul Hamid Halim Shah from the perspective of language. She has selected 12 pieces of letters from the letters collection from 1786-1794 and 1886-1894 which were written by Malay Rulers to English Governors and Siam (now Thailand). The findings of the study indicated that there was a shift in the language used in royal letters, for instance, there were code-switching and code-mixing in royal writing style when there was political pressure. However, the said change according to her is permanent because the rulers will rewrite the letters in his language as in line with his sovereignty hierarchy in his throne when he writes to his intimate and more pleasant colleagues without pressure.

Salmah Jan Noor Muhammad (2017) has also contributed an academic discussion on the study of Malay's letter. She contends that a palace drafter plays an important role in the affairs of

letter correspondence. The findings of her study showed that the closed relationship between drafter and rulers is one of the pulling factors to them in translating the rulers' intention or message. This relationship will lead to an excellent letter-writing that will be yielding good impacts specifically on the practice of diplomatic relations between governments. Subsequently, this intellectual collaboration and compatibility through an emotional approach between two parties would prosper highly standard writing.

Isnariah Idris, Khushairi Fadzal and, Abdul Rashid Daing Melebek (2017) have written an academic piece on Malay's internal character Malays' letters around the 19th century. They employed sampling methods, categories, calculation systems, units, and notes, in the context of identifying the internal characters of Malays as contended in the letter. The findings showed that there are eight internal characters of Malays which are obedient to a just, praiseworthy, and true ruler, fine manners and character, respect and service for guests, cultivating kindness and reciprocity, the nature of love, honesty and sincerity, benevolence towards fellow beings and trust. According to them, the eight items reflect the glory of Malays in the eyes of outsiders. Muhammad Hisyam Haliah and Ab. Razak Ab. Karim (2019) wrote on the variation of cohesion in a letter. To them, every component that makes up the structures of a letter does have an interconnection between one another especially in the aspect of semantic and language element in the discourse required from the function of cohesion. This writing applied the cohesion framework of the Semantic System of Function Component by Halliday & Hasan (1976). Based on the analysis from 21 letters, they found the cohesion pattern in terms of references, replacement, ellipsis, connector, restatement, and collocation in a letter by expressing the relationship and continuation of meaning to the recipients. Linguistic relation has also led to the understanding of the idea and thinking between the sender and latter to the recipient.

Salmah Jan Noor Muhammad (2020) also conducted a study on letters sent in Sulalat al-Salatin. Her study found that the content of the letter highlights the quality of humbleness and humility demonstrated by the Malacca Government to Siam (Thailand). It can be shown through the praises granted by the Malacca Rulers to the majestic of Siam's government. The power in a diplomatic interaction is focused on the decorum and good speech of the Malacca Sultanate. Good language reflects the value and way of life ethos in Malays' culture especially on the course of speech either in writing and verbal forms.

Based on the researcher abovementioned, there are a variety of researches born from the letter studies and it does contribute to the development of it. Therefore, this writing as the continuation of the former studies is esteemed to strengthen and expand the current body of knowledge on letter studies. The author focuses on diplomatic communication as the letter-writing tradition that was applied by the Malay rulers and governors specifically during the Perlis Malay Sultanate era. Through the hand-written letter, the author will identify and analyze the contents of letters related to the themes found from Francis Light's selected letter collection (MS40320) that have been kept in the School of Oriental and African Studies (SOAS) Library as the primary source of this discussion. The sources are as follow:

Letter of Raja Muda Perlis to Francis Light (MS 40320/6, f.43) (24 Rabiul Awal, Tuesday),
Letter of Raja Muda to Francis Light (MS 40320/9, f. 88),

Letter of Paduka Maharaja Adinda to Francis Light (MS 40320/9, f. 56),

Letter of Seri Peranda Menteri to Francis Light (MS 40320/9, f. 59),

Letter of Seri Peranda Menteri to Francis Light (MS 40320/9, f.71),

The letter-writing tradition according to Annabel The Gallop (1994) does have numerous stages starting from the selection of the suitable sheet and ended with the reading of the letter to the recipient. There are ten important parts in the letter-writing tradition which are letter design and decoration, official stamp, letterhead, praises, content wording, present, closing, address, envelope, messenger, and letter-escorting custom. However, this writing will be focusing on the aspect of the letter intrinsic.

RESEARCH METHODOLOGY

This study employed a library search to collect its data. Four stages were being planned in this regard which were selecting, collecting, analyzing, and summarizing data. At the stage of selecting the data, what's integral is the selection of letters from the keeping of Perlis Malay Sultanate. This is an important stage for getting an overall idea of the discussion. Furthermore, at the data collection stage, research will be conducted on letters that are appropriate to the objectives of the study. Each reading of the contents of the letter will be recorded, especially the information that discusses the topic of study. Meanwhile, at the level of data analysis, the focus is on the information obtained from the main material to discuss the findings of the study. From the results of the data analysis, a summary of the findings was made to describe diplomatic communication as a tradition in the letter-writing of the Perlis Malay Sultanate.

ANALYSIS AND DISCUSSION

The Use of Eulogical Word

The practice of diplomatic communication that has been identified in the letter-writing tradition of the Perlis-Malay Sultanate is the eulogical word. Eulogical word is the words used to grant flattery emotions, appreciation and praises to someone who possesses the praiseworthy characters and demonstrate the highest or excellent achievement in their endeavors. The eulogical word usage is oftentimes be found at the beginning of the paragraph of a letter and this is practiced by the rulers in Perlis-Malay Sultanate when sending letters to their recipients. Sometimes, the eulogical words were built and expressed in concise terms and sometimes in a whole sheet of the letter. Among the eulogical words that are usually applied are oft-powerful (*maha hebat*), oft-noble (*maha mulia*), just (*adil*), powerful (*berkuasa*), learned (*terlalu arif*), renown (*termahsyur*), wise (*bijaksana*) and fair (*saksama*). In Islam, the eulogical word such as '*maha*' is dedicated exclusively to Allah swt. However, in this context, this eulogy is employed in a humane term which renders the equality of ranks of rulers with the party receiving praises. According to Ab. Razak Ab. Karim (2002). The word '*maha*' is used to indicate the quality that is none equivalent to any in a time and it is categorized as a method of comparison. The letter of Raja Muda to Francis Light (MS 40320/9, f. 88); among the letter employing the eulogical words are as follow:

Excerpt 1 : *Surat tulus ikhlas berkasih kasihan yang tiada berputusan selagi ada perkitaran cakerawala matahari and bulan daripada beta Raja Muda yang memerintah negeri Perlis kota*

Indera Kayangan sampai kepada sahabat beta Gurnador yang mempunyai perintah bandar Pulau Pinang yang termasyhur gah kepujian pada segala negeri atas angin and baruh angin and amat bijaksana gagah perkasa pada memerintah kerja perang di laut and lagi sangat pandai pada jalan berkasih kasihan dengan segala handai sahabatnya.

Furthermore, there found the same practice of diplomatic communication in the letter of Paduka Maharaja Adinda to Francis Light (MS 40320/9, f. 56).

Excerpt 2: *Surat kasih sayang serta tulus ikhlas and muafakat yang sudi daripada beta Paduka Maharaja Adinda sampai kepada pihak sahabat beta Gurnador Pulau Pinang yang amat bijaksana pada jalan berkasih kasihan pada segala handai and taulan and pandai memerintahkan segala pekerjaan and setiawan lagi dermawan pada segala fakir miskin maka tergh masyhurlah pada sekalian negeri atas angin and bawah angin maka barang ditetapkan Tuhan langit and bumi perangai yang demikian itu selagi ada perkisaran cakerawala iaitu matahari and bulan jangan berubah.*

In the excerpt 1, the eulogical word identified as follows:

"termasyhur gah kepujian pada segala negeri atas angin and baruh angin and amat bijaksana gagah perkasa pada memerintah kerja perang di laut and lagi sangat pandai pada jalan berkasih kasihan dengan segala handai sahabatnya."

Meanwhile, in excerpt 2, the eulogical word is recognized as follows

"yang amat bijaksana pada jalan berkasih kasihan pada segala handai and taulan and pandai memerintahkan segala pekerjaan and setiawan lagi dermawan pada segala fakir miskin maka tergh masyhurlah pada sekalian negeri atas angin and bawah angin maka barang ditetapkan Tuhan langit and bumi perangai yang demikian itu."

Both letters pertain to the affairs of trading.

The term eulogy in other words is also known as the word of praise. The purpose of a eulogy is to elevate the dignity of the recipient whether as a successful, influential ruler which possesses good ethics and morality. This is what was emphasized by Raja Muda and Paduka Maharaja Adinda in initiating diplomatic communication as a tradition in writing letters. According to Ainon Mohd and Abdullah Hassan (2011) granting eulogy to an individual will spur a happy feeling to himself and indirectly the recipients will give a good response either in terms of behavior or speech to the individual who recognizes his success. Usually, people are very fond of praise and that will further nurture the recipient to be more open.

Raja Muda and Paduka Maharaja Adinda have applied this eulogical word as the earliest diplomatic communication in the letter to induce the attention of Francis Light. It is for Francis Light to abide by the entire content of the letter by recognizing his wisdom in managing good governance and his praiseworthy characters as the inspiration to other rulers. From another point of view, the Raja Muda and Paduka Maharaja Adinda have highlighted the constructive nature of sincerity and self-government practiced in the Perlis-Malay kingdom to convey intentions or establish and maintaining diplomatic relations. The word eulogy is not only

aimed at recognizing someone, instead of implicit aspects is proving a courtesy, manners, and Malay identity when dealing with others. This will have a big impact for it emphasizes one's emotions.

The positive effect of eulogical words is impacting because there were also European colonials employing this approach when writing letters to the governments in the Malay Archipelago. This has been proven when this approach attracted them so much in diplomatic communication practice. This is in the virtue of the eulogical words that employ grammatical sentences, structured and rich in their aesthetical values adorned with a tenderness that portrays the subtleties of heart and identity of native Malays. Asma Abdullah (2009) added for Malays are well-known for their collectivistic attribute which emphasizes the need for harmonious relationship in a social setting. This orientation is well-portrayed by the Malay rulers in their letters.

The Unification of Language

Tenas Effendy (2008) asserts that language reflects the values and morality of Malays, thus this prospers 'do's and don'ts' in language that is prohibiting the use of indecent words that may hurt feeling, disclose others' mistakes, and violate others' dignity. This highlights the fact that Malays are concerned with decency, tenderness, and purity of heart. Malay natives are known to be having Eastern-oriented personalities such as tenderness, just and soft-spoken. Hashim Musa (2008) opines that praiseworthy characters can be defined as the refinement of the act in interaction and communication as so conflicts and arguments with the listeners can be avoided and always preserve the dignity to each other. In Malays' understanding, characters can relate to three components of humans' demonstrations and personality which are habits, utterance, and the heart.

Refinement in speech according to Awang Sariyan (2007) is the use of good language, decent, and just that reflect the praiseworthy characters and respect to the counterparts. Besides, Thomas (1996) coins that refinement in speech is a strategy of the speaker to achieve multi-dimensional goals such as preserving a harmonious relationship. Therefore, the refinement of speech can be a mechanism for a diplomatic relation in letter-writing. The good side of this practice is to win the heart of the recipients; what's more, being adorned with praiseworthy characters.

The refinement in speech is closely related to the selection of words. This is because one of the sender's main assets is to interact interpersonally with the recipient. Perlis-Malay Sultanate's letters collection to Francis Light shows that the rulers are skillful in employing poetic language, being structured, beautiful, decent, and having excellent ideas of the letter in delivering information. This statement is in line with an opinion by George Yule (1985) who asserts that aesthetical value in Malays' culture indirectly shapes their poetic and decent language. It is not so much only about being decent, it also portrays the intellectual quality of our people when receiving a high eulogy in corresponding letters. The recipient will be able to make a rough evaluation of the sender based on the language used in a letter. This is synonymous with the slogan "language reflects nation" which means refinement in speech will portray a good nation (Mohd Amin Arshad, 2001). Good language with appropriateness

demonstrated by the sender will enhance the certainty of the recipient to continue engaging with the sender. The recipient will only be establishing a good rapport with parties who are easily dealt with and make things easier for him or her.

Among one of the manifestations of the speech refinement by Perlis-Malay Sultanate is salutation words. Salutation words mean a mechanism used by a community or nation to address and call someone whether in the formal context or not. The form of salutation becomes an important element of discourse in the myriad of humans' communication and needs to be used correctly based on the standard system accepted by the community or the parties given with authority to decide (Awang Sariyan, 2007). This is to ensure that every affair and event will go smoothly besides preserving one morality system in a community.

Among the exemplary salutations used are as follow:

Friend

Letter Example: Letter of Seri Peranda Menteri to Francis Light (MS 40320/9, f. 59)

".. sahabat beta pun jika ada suatu kehendak pada duli baginda Tengku Raja Muda Yang Maha Mulia di dalam Perlis boleh beta tolong mana..."

Gurnador (Mr. Gabenor)

Letter Example: The letter of Raja Muda governing Perlis to Francis Light (MS 40320/6, f.43)

"...sahabat beta Gurnador yang memerintah bandar Pulau Pinang yang termasyhur sebutannya pada antara segala alam negeri atas angin and di bawah angin pada perintah kebesaran.."

As shown above, the letters collection of Perlis-Malay Sultanate to Francis Light did not apply so many salutation words unlike the letters from other Malay Sultanates. It is probably to note that the use of salutation is sufficient to prove the strong relationship established between the sender and recipient of a letter. According to T.A Riswan (2001), salutations as such will create a loving life and friendliness, hence this would hinder hatred and hostility. Salutation is imperative to signify the sense of respect from Raja Muda and Seri Peranda Menteri to the Western governors. Therefore, this would be the best example and symbol of Malay's identity. Indeed, every letter written in the mirror of the sender.

Besides, although the salutation selection in the written letter is limited, yet it clearly shows the comprehension of Perlis-Malay Sultanate rulers on the affairs of diplomatic communication is admirable. They are said to be skillful in appropriating the salutation given with the ranks and positions of the recipients to avoid any misunderstandings that will be impeding the potential relationship ahead. This is in line with an opinion from Kramsch (1998) saying that an individual who understands something will know the basis of his speech, the content of the speech, how to speak, and with whom he is speaking. This requires adequate knowledge of linguistic and grammar. In this regard, we could affirm that Perlis-Malay Sultanate rulers were well-versed in the letter-writing tradition and successfully applied to practice.

Present-Giving

Normally in the tradition of letter-writing, it is always complimented with gifts. Without gifts, the sender of the letter would feel incomplete to accomplish the procedures of the letter-writing tradition to the recipient. Every visitation and letter sent must be complimented with gifts of various kinds. Every gift in various forms does have a specific meaning. Some governments present gifts based on political, economic, and social sake. According to Annabel the Gallop (1994), once the primary message of the letter has completely communicated in a letter, most of the Malay Royal letters will specifically explain the gifts sent altogether with the letters.

The letter of Seri Peranda Menteri to Francis Light (MS 40320/9, f.71) did mention the present-giving as written in the excerpt below:

"maka adalah hadiah beta akan sahabat beta beras pulut senalih daripada tanda ikhlas juga berkaitan penjualan beras..."

Moreover, the letter of Raja Muda to Francis Light (MS 40320/9, f. 86) was complimented with 'kain jong' as found in the excerpt as follows:

"kain jong sarat sehelai pinta sabat beta terima ambil akan barang2 gunanya kerana tiada dengan sepertinya tanda berkasihan juga tamat bermula tanda sabat beta beri balik dengan segeranya teman beta itu supaya boleh boleh beta mendengar khabar yang baik daripada sabat beta tamat."

The gifts presented were to reciprocate the assistance given by Francis Light who has helped Seri Peranda Menteri and Raja Muda Perlis in establishing rice trading and merchandise. Besides, another letter from Paduka Maharaja Adinda to Francis Light (MS 40320/9, f. 56) did address the present-giving to Francis Light. The gifts presented were to reward him on the trading affairs assisted in Penang. The Paduka Maharaja Adinda gave him:

"nyatalah surat mari boleh beta tolong cahari dengan habis2 sukuasa beta diberi pergi akan sahabat beta sebermula adalah hadiah daripada beta lembu kasi dua ekor and rusa jantan seekor and beras lembut senalih and emping satu kampil and manisan madu suatu kodi pinta sahabat beta terima ambil tiadalah dengan sepertinya tanda ikhlas jua"

The variety of presents aforementioned informs us that Perlis's economic resources are focused on poultry farms and agriculture. The presents are rice, animals, and honey. The combination of the gifts showed that Paduka Maharaja Adinda provided foods for Francis Light. This indeed brought a sense of joy to the present recipient and thus made it easy for Paduka Maharaja Adinda to accomplish his mission. This comprehensive approach is one of the best mediums that have been employed by the Perlis-Malay Sultanate as a practice of diplomatic communication with outsiders.

CONCLUSION

The practice of diplomatic relation as a tradition of letter-writing in Perlis Malay Sultanate through the collection of letters from Francis Light is legit as following the elements of the

letter-writing tradition stated by Annabel Gallop. This is comprised of the eulogical words and decorum through the manifestation of the selection of words in a letter and the act of present giving. The tradition of letter-writing is seen as imperative in diplomatic communication because it is not only to strengthen the relation, yet it emphasizes the quality of orderliness of the Perlis Malay Sultanate. This orderliness is the integral key to seek the attention of the recipient. The examples of letters abovementioned have proved it well. Therefore, the letter-writing studies about the Perlis Malay Sultanate or other Malay Sultanate governments should be made mainstream and internalized for its contents because there are many beneficial facts to be shared with other researchers specifically and to the general readers, generally. This area of study will be significantly relevant to the diplomatic relation discourse and beneficial to the government ambassadors on its mechanism or practices employed by the ancient Malay Sultanate government. Apart from that, it is an aspiration for letter-writing studies in the Malay Sultanate realm to be explored from multidisciplinary perspectives, as so this area can be the main source for the new creation of knowledge specifically in history and political science.

REFERENCES

- [1]. Ab. Razak, A.K., & Reniwati. (2017). Illumination and Calligraphy in Malay Letters. *Jurnal Arbitrer*, 4 (2), 76-85.
- [2]. Ab.Razak Ab. Karim. (2002). *Aspek Penggunaan Bahasa dalam Warkah-Warkah Melayu: Satu Kajian*. Kuala Lumpur: Akademi Pengajian Melayu, Universiti Malaya.
- [3]. Abd Razak Abd Karim. (2015). Manuskrip Surat-Surat Melayu: Estetika Yang Diabaikan [https://www.researchgate.net/publication/308078852 MANUSKRIP SURAT-SURAT MELAYU ESTETIKA YANG DIABAIKAN](https://www.researchgate.net/publication/308078852_MANUSKRIP_SURAT-SURAT_MELAYU_ESTETIKA YANG DIABAIKAN).
- [4]. Ab. Aziz Yusuf. (2003). *Gelagat Organisasi: Teori, Isu dan Aplikasi*. Kuala Lumpur: Pearson (M) Sdn. Bhd.
- [5]. Adib Imran. (1999). Warkah Lama Pengungkap Peradaban Bangsa. *Dewan Budaya*, 24-25.
- [6]. Afzal Iqbal. (2000). *Diplomasi Islam*. Jakarta: Pustaka Al-Kautsar.
- [7]. Ainon Mohd & Abdullah Hasan. (2011). *11 Teori Dan Prinsip Motivasi Di Tempat Kerja*. Selangor: PTS Professional Publishing Sdn. Bhd.
- [8]. Asma Abdulla. (2009). *Kearah global: dimensi budaya dalam pengurusan Malaysia*. Kuala Lumpur: Institut Terjemahan Negara Malaysia Berhad.
- [9]. Awang Sariyan. (2007). *Santun Berbahasa*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- [10]. Azhan, N.S.H., Rani, M.Z.A., Muhammad, S.J.N. (2021). Malay Literature and Persuratan Baru (Genuine Literature): A critical observation on scholarly reception
- [11]. *Pertanika Journal of Social Sciences and Humanities*, 29(2), 1449–1468
- [12]. Bijan Bidibad. (2012). Diplomacy Principles: an Islamic Sufi. *International Journal of Law and Management*. http://www.researchgate.net/publication/2_35321904
- [13]. Gallop, Annabel.T. (1994). *Warisan Warkah Melayu*. London: The British Library.
- [14]. Gallop, Annabel.T. (2018). What's in a name? Malay seals as onomastic sources. *Malay Literature*, 31(1), 128.
- [15]. George Yule. (1985). *The Study of Language*. London : Cambridge University Press.

- [16]. Hashim Musa. (2008). *Hati Budi Melayu: Pengukuhan Menghadapi Cabaran Abad ke-21*. Serdang: Penerbit Universiti Putra Malaysia.
- [17]. Isnariah, I., Khushairi, F., Abdul Rashid D.M.(2017). Hati Budi Melayu Dalam Warkah Melayu Lama. *Jurnal Sultan Alauddin Sulaiman Shah*, 4(2), 1-16.
- [18]. Keith, H., & Richard, L. (2010). *The Practice of Diplomacy: Its Evolution, Theory and Administration (2nd ed)*. London: Routledge.
- [19]. Koleksi Surat-Surat Francis Light. *SOAS MS40320*.
- [20]. Kramsch, C. (1998). *Language And Culture*. Oxford: Oxford University Press.
- [21]. La Niampe. (1996). Surat-surat Kerajaan Buton dari Abad XVII-XIX (Aspek Kebahasaan dan Komponen Surat). *Jurnal Filologi Melayu*, 5, hlmn:93-98.
- [22]. Mahfuzah Yusuf. (1994). Warisan Warkah Melayu. *Dewan Budaya*, hlmn: 52-53.
- [23]. Mohd Amin Arshad. (2001). Tiada Kata Seindah Bahasa. Dalam *Monograf Bahasa, Sastera, dan Budaya Melayu*. Serdang, Fakulti Bahasa Moden dan Komunikasi.
- [24]. Mohd Jamil Mukmin. (2011). Sejarah Hubungan Diplomasi Kerajaan Melayu: Satu Tinjauan. *Jurnal IKSEP*, 2, 71-90.
- [25]. Mulyana, Deddy. (2006). *Metodologi Penelitian Kualitatif, Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya*. Bandung: Remaja Rosdakarya.
- [26]. Musa, H., Rodi, R.C., Pondo, H., Muhammad, S.J.N. (2013.) Malay language and the concept of true knowledge from the perspective of Syed Muhammad Naquib al-Attas. *Kemanusiaan*, 20(1,): 1-22.
- [27]. Noor Suraya, A. (2008). Perubahan Bahasa dalam Warkah Diraja Melayu: Suatu Kajian Mengenai Surat-surat kepada Gabenor dalam Tahun 1786-1794 dan 1886-1894. Masters Dissertation. Kuala Lumpur: University of Malaya.
- [28]. Saiful B., K. (2015, 25 Februari). Kajian Terhadap Persuratan Melayu Zaman Silam Perlu Diingkatkan. Berita Kampus UKM. Retrieved from <http://www.ukm.my/news/arkib/index.php/ms/beritakampus/2021-call-to-step-up-study-on-historical-malay-letters-.html>.
- [29]. Salmah Jan Noor Muhammad. (2017). Kepemimpinan Diplomatik Pemerintah Kerajaan dalam Al-Tarikh Salasilah Negeri Kedah. *Jurnal Melayu* 16 (1):1-18.
- [30]. Siti Mariani S.M Omar. (2001). *Warkah Raja-Raja Melayu di Pusat Manuskrip Melayu*. Kertas Kerja dalam Bengkel Kajian Naskhah Kesultanan Melayu. Hotel Quality, Kuala Lumpur. 2-5 Julai.
- [31]. Sulaiman Masri. (1997). *Media Dan Komunikasi Dalam Bahasa Melayu*. Kuala Lumpur: Penerbit Fajar Bakti Sdn. Bhd.