

**THE STRATEGIES OF LAM (LEMBAGA ADAT MELAYU) RIAU
TO INTERNATIONALIZE INDONESIAN MALAY CULTURE IN
ASCC (ASEAN SOCIO-CULTURE COMMUNITY) ERA**

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ABSTRAK

Tulisan ini bertujuan untuk mengetahui bagaimana Lembaga Adat Melayu Riau menginternasionalisasikan budaya Melayu Indonesia di ASEAN Socio-Cultural Community era. Melayu merupakan bahasa penghubung utama yang digunakan antara negara ASEAN di masa lampau. Sekarang, bahasa Melayu hampir tidak pernah digunakan dalam kehidupan sehari-hari bahkan hampir menghilang. Bahasa Melayu adalah akar bahasa Indonesia sebelum Sumpah Pemuda di deklarasikan. Metode penelitian yang digunakan adalah kualitatif. Beberapa strategi yang digunakan oleh Lembaga Adat Melayu Riau berupa kerjasama dengan pemerintahan Indonesia dan pemerintahan luar negeri, kerjasama dengan lembaga dalam dan luar negeri, dan beberapa peran Lembaga Adat Melayu Riau di bidang pendidikan, ekonomi dan penelitian pengembangan adat budaya Melayu.

Kata kunci: *Lembaga Adat Melayu Riau, Budaya Melayu, ASCC, ASEAN.*

ABSTRACT

This study aimed to know how the strategies of Lembaga Adat Melayu Riau to internationalize Indonesia Malay culture in ASEAN Socio-Cultural Community era. In the past, Malay is primer connector language which used between ASEAN countries. Nowadays, Malay never be used in daily life and almost gone. Malay is roof language from Indonesia language before Sumpah Pemuda was declared. Then, Lembaga Adat Melayu Riau as the oldest custom institution in Indoensia and has international activities. This research applies qualitative approach. The strategies used were the cooperation with Indonesia government and international government, the cooperation with domestic and international institution, and the roles of Lembaga Adat Melayu Riau in some fields like education, economic, and research development of the custom of Malay culture.

Keyword: Lembaga Adat Melayu Riau, Malay culture, ASCC, ASEAN.

INTRODUCTION

Malay is a nation, custom, ethnic, race, language and culture which has been there in the past. Etymologically, “Malay” comes from the word “mala” means “begin” and “yu” means “country”. Malay is a group of people whereas make the development from prehistoric era to history until now. From there, it is difficult for us to understand what Malay is because there are several aspects to consider like ethnic, nation, language, and race. Thus, it depends on how people define Malay.

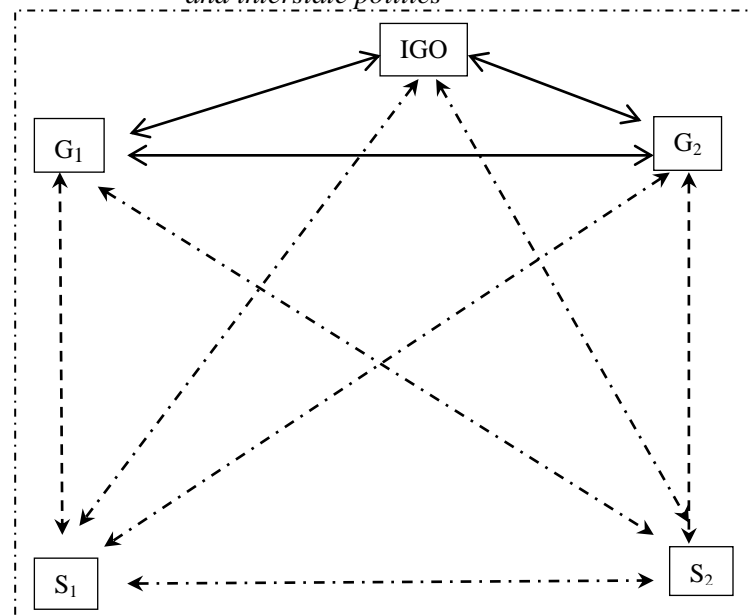
LAM Riau is a place to all people from whole countries to study about Malay. Indonesian government should have been opened toward information from around the world. Besides having knowledge, Indonesian people have to think critically toward opportunities that can benefit Indonesia in the free competition in ASEAN Community.

LAM Riau has a goal to make Malay culture as an international culture based on ADRT LAM Riau which states that Malay would not go in the world and conserve non-traditional tradition. Then, LAM Riau has a vision and mission to make Malay culture as a center culture in Southeast Asia.

The governments of Malay countries have determined makes Malay language as an official language, the governments have established Malay language Institutes as the efforts to internationalize Malay language.

THEORETICAL FRAMEWORK

Figure 1 *Transnational interactions and interstate politics*



————— Classic interstate politics
 ----- Domestic politics
 Transnational

Interactions

G = Government

S = Society

IGO = Intergovernmental Organization

At the center of International Affairs Conference on Transnational Relations, the objection was raised that a definition such as the mentioned definition concentrate exclusively on the position of an actor whether within a government or outside it and did not raise the question of whether governmental actor necessarily played governmentally defined roles. It was pointed out that the high officials might take actions that could not be ascribed to their status as governmental actors.

The government as a actor has important role and related to others.

The position of a governmental actor, however, is more visible and thus more easily known than its behavioral role. Furthermore, an actor's position is classifiable in one of the three categories are governmental, inter-governmental, or non-governmental whereas its role may slide back and forth between those three. Even with perfect knowledge, it would become extremely difficult and ultimately arbitrary to say exactly where a governmental agent stops playing a governmentally defined role and begins to act on his own.

Furthermore, since this transnational interactions and organizations primarily focus on non-governmental activities and organizations, a definition of the governmental, non-governmental, and inter-governmental distinction focuses attention on the relationships which it is most concerned here. For the first approximation that can be easily applied in general essays, therefore, the narrower use more precise definitions, an actor is centering the position rather than the role of a broader and vaguer definition in terms.

In conclusion, the contrast of political world paradigm with state centric paradigm that reintroduce the dimension of role and discuss the solution than raises the prospects of problems. The relations between governmental actors that are not controlled by the central foreign policy and organs of their governments.

RESULTS AND ANALISIS

The strategies of Lembaga Adat Melayu Riau to internationalize Indonesia Malay culture in ASEAN Socio-Cultural Community era.

In order to maintain and to conserve Malay culture which is almost gone, Lembaga Adat Melayu Riau wants to make Indonesian Malay culture as the culture of the world in ASEAN Socio-Culture Community era. This thing aimed to preserving and maintaining the repertoire of Malay culture who became one of the hallmarks of the Indonesian nations so not to extinct and can be maintained throughout the times.

Because of that, needed some steps of strategic to make Indonesia Malay culture as an international culture in ASEAN Socio-Culture Community era by Lembaga Adat Melayu Riau are:

A. The Cooperation between Lembaga Adat Melayu Riau with the Government of Indonesia

The cooperation between Lembaga Adat Melayu Riau with the government of Riau is the form and a grant was given by the government to the Lembaga Adat Melayu Riau. Lembaga Adat Melayu Riau included the criteria for grants awarded by the government of Riau, in which the criteria are to increase government functions, basic public services, and community empowerment.

The cooperation between Lembaga Adat Melayu Riau with Fahmizal Usman, the head of the departement of tourism and economy creative has a purpose to push the number of national and international tourists to visit Riau, this thing in order to succeed vision and

mission Riau in 2020 and made the Malay culture into an international culture.

Beside the grant of funds assistance from the government of Riau to Lembaga Adat Melayu Riau, there is a form of cooperation between Lembaga Adat Melayu Riau with relevant institutions, such as the department of settlement and regional infrastructure (infrastructure services) aimed to organize and arrange the form of office buildings and government buildings which was uses Malay architecture along with the history and philosophy.

Then, there is the cooperation Lembaga Adat Melayu Riau with the department of education which working together to socialize curriculum of Malay culture of Riau in order to include the load local subject.

The last, the Department of Tourism which is do the cooperation with regional secretary in Bengkalis district province of Riau, invites all the chairman of the Board Executive Committee (DPH) of Lembaga adat Melayu Riau in Bengkalis to preserve the customs and Malay culture together especially for the youth generation.

The purpose Lembaga Adat Melayu Riau hold the collaboration with Bengkalis district is for the all entire board Lembaga Adat Melayu Bengkalis should be able to give instruction concerning about indigenous Malay culture. The strengthening of religion is an important key to prevent influence in global competition.

B. The Cooperation of Lembaga Adat Melayu Riau with ASEAN countries

1. Lembaga Adat Melayu Riau's cooperation with the Central Council of Singapore

Lembaga Adat Melayu Riau and Central Council of Singapore established the cooperation in five subjects such as education, arts, tourism, culture, and development of community economy, to increase peaceful society and preserve the Malay culture.

Malay society is large society and spread in all over the world. There are many Malay people who have been contributed the knowledge and thoughts to the world. However, until now Malay society had least cooperation together to improve the well-being and preserve their culture so the cooperation between Malay group of Indonesia and Malay group of Singapore is considered essential to further tighten the relationship and cooperation between Malay societies in both places.

2. Lembaga Adat Melayu Riau cooperation program with the Centre for Malay in Ministry of Education of Singapore (*Program of Penyerapan Guru Kanan 2015*)

There are 12 Malay Guru Kanan (senior teacher) from Singapore who followed *Penyerapan Guru Kanan 2015* for 10 days in the province of Riau, on 18 to 27 March 2015. This activity was a follow up of the visit of Singapore vice minister education to Lembaga Adat Melayu Riau and several institutions and places in Riau, at the end of years 2014.

The activities are recommended and sponsored by Malay centre language of Singapore and Ministry of education of Singapore in collaboration with Lembaga Adat Melayu Riau. Al Azhar explains that, a number of leaders and experts will appear as lecturers and share his thoughts in front of the Singapore right teachers.

3. The cooperation between Lembaga Adat Melayu Riau with Malaysia

In the program of "*Jejak Budaya antara Siak Sriinderapura*", the spesial authorization of indigenous Dato Istana Besar Seri Menanti Negeri Sembilan Darul, Malaysia visited Lembaga Adat Melayu Riau to explain the cooperation between Lembaga Adat Melayu Riau with the government of Negeri Sembilan year 2014.

Actually, all of countries brothers allied and then separated because the act of the invaders in the past. Then, a lot of similarities between Malay community with Negeri Sembilan in Riau. For the example is dialect, as well as traditional house, said Dato H Ibrahim. Since in Riau, the participants of this trip was a visit to the Regency Siak and then went on to Pekanbaru visiting historical places of Siak Kingdom Sriindrapura in the past. The meetings and discussions hoped to be held in the next period because within next meeting the society know that Malay in Riau same with Malay in Negeri Sembilan.

C. The roles of Lembaga Adat Melayu Riau in the development of Malay in Riau

Lembaga Adat Melayu Riau was established with a role in the development of Malay culture in Riau in several fields, which are:

1. Education

In education field, Lembaga Adat Melayu Riau held the training "*Pembinaan Generasi Muda Melalui Agama dan Nilai-Nilai Agama*" followed by all students from junior high school untill senior high school in Pekanbaru related juvenile delinquency according to the teachings of Islam and the behavior of Malay childrens. Beside that, Lembaga Adat Melayu Riau also held a joint of Ramadhan together in Pekanbaru schools every years.

In learning materials subject in schools, Lembaga Adat Melayu Riau has the role to increase custom library, publication, and custum documentation which consist of various kinds of Malay culture informations in Pekanbaru.

Then develop Malay culture, which is Malay customs in every school through the local content subject in Pekanbaru. Every student learning about Malay culture from young age so the student know well about their origin culture and not to forget the culture in the future.

The last, the role of Lembaga Adat Melayu Riau in education subject to held socialization and collection of Malay curriculum materials, which consist to design Malay culture curriculum as local

content, create a book entitled “*Pendidikan Budaya Melayu*”.

2. Economics

The roles of Lembaga Adat Melayu Riau in the development of Malay culture in Riau through the economic empowerment of Malay Riau, First, to establish a foundation Lembaga Adat Melayu Riau or cooperatives to obtain the funds in order to support the activities Lembaga Adat Melayu Riau in empower local Malay community. Then, to defend and fight back the custom rights on lands, territories as a source of funds for the supporters and stakeholders indigenous and Lembaga Adat Melayu Riau.

3. The Research, Assessment and Development of Malay Customs and Malay culture of Riau

The development of Malay language and Malay customs of Riau has not been fully implemented because of the limited of source power and regional conditions. It was happen in effort to inventory form of organization and the diversity of indigenous, customary law, the procedures for indigenous in public life and research.

D. The National promotion of Malay Culture

1. Initiate Lembaga Adat Melayu Riau Tenas Effendi Month

On February 28 2015, several countries in Southeast Asia were grieved. This was due to the death of the character and culture of Malay H Tenas Effendy. Lembaga Adat

Melayu Riau, the place whereas the deceased being a role model of giving show of teaching, initiate Tenas Effendi Month. The head executive of Lembaga Adat Melayu Riau, Al Azhar explains during a month fully implemented be responsible 10 activities to mark the anniversary of the death of the deceased (9 November 1936-28 February 2015).

Tenas had created variety of works throughout his life, as well as memory and advice whereas can complain about everything. The works of Tenas was rated as a very significant legacy for humanity at general the culture and civilization in the Malay world in particular. Various elements are involved in the implementation of activities in memory of the anniversary of the death of Tenas, start from society, traditional leaders and the government.

2. Malay Culture Seminar in Teluk Belitung

Currently, Malay community was in foreigners conditions in their own country. Malay people called this condition as “*Jalu*” (sleepwalking), so for evoking the power of 'fight' in life, Malay society should be mutually aware of each others.

E. The Promotion of International Malay culture (territories of Southeast Asia)

1. The Training of Malay Culture of Riau in 2013

Riau Malay is the Malay community who live in the province of Riau and Riau Island. They use language, customs and culture of the Malay daily. Riau Raya is a comprehensive *saujana* of Malay civilization, rich, and beauty. Therefore, Lembaga Adat Melayu Riau does the training of Malay culture Riau with Southeast Asia members in cooperation with public universities in Riau.

2. Lembaga Adat Melayu Riau encourage Malay language to be the language of knowledge in the Southeast Asia

According to the Congress of Malay Language in Batam, seven countries of the Association of Southeast Asian Nations (ASEAN) are Indonesia, Malaysia, Brunei Darussalam, Thailand, Cambodia, Laos and Singapore encourage Malay to be the language of knowledge. Malay language is the fourth language most widely used in the world, after English, Chinese, and Spanish. Because of that, Malay language should be the language of knowledge.

the use of Malay language as the language of knowledge in Malaysia had stop for a while. Malaysia government is encouraging the teachers to use English as the introduction of knowledge, such as mathematics, natural sciences and so on. In fact, the children will be better to understand if the language of instruction is their mother tongue. Since few years, the used of Malay language as the language of knowlegde begin to increase it is

thank of the struggle of culture observer in the country.

CONCLUSION

Malay custom and Malay culture of Indonesia is a set of values norms and the habits which grow and develop for a long time along with the society that has been known, understood, and practiced repeatedly continuous and hereditary throughout the history. The customs and Malay culture of Indonesia is growing and developing throughout the century that could have a big influence on the continuity of life in a society, nation and state.

Hope to make Malay culture as international culture in Southeast Asia is a new goal which is targeted by Lembaga Adat Melayu Riau and being new commitment in order to achieve the vision and mission of Malay in Riau 2020. Malay of Riau are essential and should not be gone by period and modernization within the entry of a new culture. But instead of that, Malay culture must be developed and adjusted with the positive values of the new cultures.

The awareness of the community to develop and preserve the Malay customs and culture still low. This condition causes Malay customs and culture not fully become host in their own country. Lembaga Adat Melayu Riau continues to embed and expand knowledge society and provide expand to the public that the importance of maintaining and developing the Malay customs and culture. It is also due to cultural diversity in Pekanbaru like Minang, Javanese and Batak who are drowned Malay culture itself.

The attitude of the native younger generation Riau who seemed embarrassed to acknowledge and implement the Malay culture in Riau in daily life is different to the tribe generations besides Riau who used to perform daily activities in accordance with their real culture. There is an assumption that if explore, develop, preserve, maintain and develop the traditional values and social values of Malay culture is the responsibility of Lembaga Adat Melayu Riau alone. In fact, it becomes a shared responsibility because it is already became commitment together.

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