

# CHAPTER I

## INTRODUCTION

### A. BACKGROUND OF THE PROBLEM

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”. In first century, “Malay” word known as a name because that name comes from Sankrit language “Malayapura” and the pronunciation to be “Melayu” or “Malayu”. Then, “Malay” word in Tamil means “highland” or “hill”. Besides that, “Malay” also means “rain” according to Malay people, in the beginning they are located in the hills like in history of Malay Bukit Sigantang, Mahameru. This is a country famous as a place which got many rains because it is located between two continents Asia and Australia (Muljana, 2006).

Based on Malay written classic myth, Malay people come from Bukit Sigantang Mahameru which is located in Palembang, Sumatera whereas King Sapurba married his son Sang Nila Utama with Wan Sri Beni’s daughter who is a queen from Bintan. After they got married, Sang Nila Utama continued his journey to Tumasik (now we called Singapore). The king descendant of Sang Nila Utama is Parameswara run to Malaka because got attack from Majapahit. In Malaka, Parameswara was appointed to be a leader by Malay people there. When he has been a leader, he was converted to Islam after married with Kingdom of Pasai’s daughter in 1414M (Farouk, 1989).

In Sumatera, especially in Riau, Malay people always faced difficult prehistoric problems, particularly in the effort to get description about the origin of first inhabitant in Riau, along with their culture. The fossils or artifacts which can support the direction of research who first Malay inhabitant almost not found in Riau. This thing is different to Java which has more fossils or artifacts found. After some researches done for many years, the anthropologists realized that the first human fossil did not found in Sumatera. The anthropologists found that fact in May 28<sup>th</sup>- July 8<sup>th</sup>, 1973 (Saputra, 2015).

Although the anthropologists of Malay did not find the fossil or artifacts in Riau but we can see that the anthropologists still can take the benefit because there are underdeveloped tribes in Riau this time. There are the Sakai tribe in Minas, Duri, Siak, Apit River, Orang Utan or Oran Bonai in Kuto Darussalam District and Kepunahan Kampar, the Akik tribe group in Rupert, Bengkalis District, Talang Mamak tribe group in Siberida, Rengat and Pasir Penyu, the Sea ethnic group or Sea people in Indragiri Hilir and Riau's Island. So, 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.

Scholte identifies that globalization has meaningful as internationalization, liberalization, universalization, westernization, and deterritorialization (Scholte, 2001).

The meaning of internationalization is to increase the intensity of cross border interaction and interstate interdependence. Second, liberalization means an establishment process of world economy to be more integrated. The next, universalization means spreading various object and experience from global society around the world. Fourth, westernization means as a western impersonation culture process or process emphasize against Cultural System, Political System, and Economic System of Western countries, especially United States, in global world (Smith, 2001).

Nowadays, globalization's flow has influenced Indonesian culture development. Strong influx of information and telecommunication apparently causes a propensity that leads to waning values of cultural preservation. The development of 3T (Transport, Telecommunication, and Technology) decreases the desire to conserving country's culture. Formerly, there is a transformation of Indonesian cultural value. The recent Indonesian culture is more influenced by Western culture. The technology development from foreign and human resources development make people forgot how their past development tradition before they were born. Thus, it is not as kind as before. It also has less mutual cooperation and politeness (Jamli, 2005).

There are many triggering factors that cause local culture to be forgotten nowadays. One of the example is foreign culture entries. The entry

of foreign culture to another country is actually normal, as long as the cultural in accordance to the personality. Foreign influence makes Indonesian people entered to foreign world without remembering their own culture. However in fact, foreign culture starts to dominate local culture and it becomes forgotten. One of the cultures that almost gone is Malayan culture (Krisna, 2005).

Lembaga Adat Melayu (LAM) Riau is an institute established to accommodate, serve, guide, develop and apply Malay custom value in Riau, Sumatera, Indonesia. 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 (Liye, 2015).

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 (Mudra, 2007).

Malay is worthy because it is also one of unifying languages in Southeast Asia countries when Indonesia become lanes of traffic in world trade market era. Some countries still use Malay language such as Indonesia, Malaysia, Singapore, Brunei Darussalam, and Thailand. Based on the agreement in ASEAN community 2015, there are two main languages used.

They are English and Malay. From the history, Indonesian language is rooted from Malay language so Indonesian people do not face difficulty in studying Malay language. Malay language was used in Indonesia before *Sumpah Pemuda* declared on October, 28<sup>th</sup> 1928. The importance of studying Malay causes ASEAN people to be not fluent in speaking English or Chinese. Because of that, Malay language can be an alternative language that still can be understood by society in ASEAN countries. In the past, because Malay was general language in ASEAN countries, some ASEAN countries did not have problems with their communication along their relationship state (Liye, 2015).

The Governor of Riau, Muhammad Sani states that “the capability of Malay language as a unifier has been tested in Indonesia”. A hundred of ethnic group agree to use Indonesian language that is actually expanded from Malay language as a National language. While Datuk Zainal Abidin Borhan from Malaysian Writer Association explains, Malay language has more scrape by various absorbed unconditionally foreign words. He states that “almost after one century, it requires force to make Malay language as national language again, it is not just in state level, but also in across country level”. They want to make Malay language as national language again same like past do (Mada, 2015).

The Leader of Lembaga Adat Melayu (LAM) of Riau Province, Al Azhar states, “the distance between speaker and Malay is wider. In order to surpass the distance, it is necessary to explain capability evidence proof of

Malay language. The evidence proof is not just as a daily introduction of communication. This job must be brought out together by many parties”. To make Malay language as national language again, it will be necessary put some parties to support their goals.

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. The institute publish new word list for many things usually explained in foreign language. "Malay language can be an introduction for science and scientific needs. There are many scientific terms that can be explained by Malay language. They do not need foreign terms," he states (Mada, 2015).

Then Dato Tan Sri Haji Idris Bin Haron, the leader of Melaka and Ministry from Malaysia states, “it is not proper to state that Malay language is the means of communication in Southeast Asia. It happens because Malay language has been a long time ago before modern countries were born in Southeast Asia”. Before Southeast Asian countries was born and had their own language, they used Malay language as their primarily language.

## **B. RESEARCH QUESTION**

Based on the background of problem, a research question can be formulated as fellow:

What are the strategies of LAM Riau to Internationalize Indonesia Malay Culture in ASEAN Socio-Cultural Community Era?

### **C. RESEARCH OBJECTIVES**

1. To describe the strategies of LAM Riau to face ASEAN Socio-Cultural Community;
2. To describe the relation between the local and international environments dealing with the new regional setting.

### **D. THEORETICAL FRAMEWORK**

1. Theory of International Organization

International organization in limited definition is an interstate organization or public international organization. In addition, the definition of international organization can be universally accepted still difficult to be created, because the agreement about the definition of international organization is still unavailable (Schemer, 1980).

International organization is an inter-governmental organization. International organization is a organization which have some country as members. There is another organization beside inter-governmental organization, the organization as known as non-governmental organization (NGO) (Schemer, 1980).

International organization can be strictly defined as a coordinating for the countries to solve a certain problem together. The definition of international organization can be described more general as a coordinating constitution which has the authority on country's members. International organization function is a coordinating institution

for the countries to carry out task together, to create a good cooperation which had coordinate and subordinating nature. International organization had difficult definition, because the way can be given about the definition of international organization was showing the characteristic international organization.

As proposed by Leroy Bennet, international organization has five characteristics, they are a permanent organization to carry on a countinuing set of functions, voluntary membership from eligible parties, basic instrument stating goals, structure and methods of operation broadly, representative consultative conference organ, and permanent secretariat to carry on continuous administrative, research and information functions (Bennet A. L., 1979).

According to D.W. Bowett, “international organization is a permanent association of governments, or administration, based upon a treaty of a multilateral rather than a bilateral type and with some definite criterion of purpose.” International Organization was formal and legal organization within government in there thus have many countries in a organization (Bowett, 1982).

According to Inis L. Claude Jr. as quoted by S.J.R. Bilgrami, there are four preconditions of the development of international organization, they are the world must be divided into a number of states as independent political units, a substansial measure of contact must exist



between subdivisions, the states must develop an awareness of the problem which arise out of their coexistence, and the basis the group of people must recognize what they need for forming institutional tools and systematic methods to regulate their relation (Bilgrami, 1977).

From the explanation above, it can concluded that the definition of international organization depends on how we perceive the international organization. However, it must admitted that the international organization as a coordinating institution is required to get certain purpose. In carrying the task, international organization should be in line with the international law foundation.

Bennet states that the principal function of international organization is to prepare the tool for interstate cooperation, whereas that cooperation can make benefit for all or big part of the countries. In the other hand, international organization has a function to prepare channel for communication in inter-governmental. Thus, the peaceful solution can be performed to solve the conflicts (Bennet A. , 2001).

Umar S. Bakry classifies international organization into two types:

- a. Inter-Government Organizations (IGO), is an organization made by two or more independent countries where they meet regularly and have fulltime staff. Generally, the membership of IGO is voluntarily, so the member of IGO can work in long time period and did not

disturb by foreign countries. This organization has official relations with governments.

- b. Non-Government Organizations (NGO), this definition is taken from the Yearbook of International Organizations that states, “NGO is a structural organization and operation does not have official relations with a government of state” (Bakry, 1999).

LAM Riau is IGO seen from the structure of this organization. LAM Riau is Indonesian organization that has international activities.

## 2. Transnational Interactions and Organizations

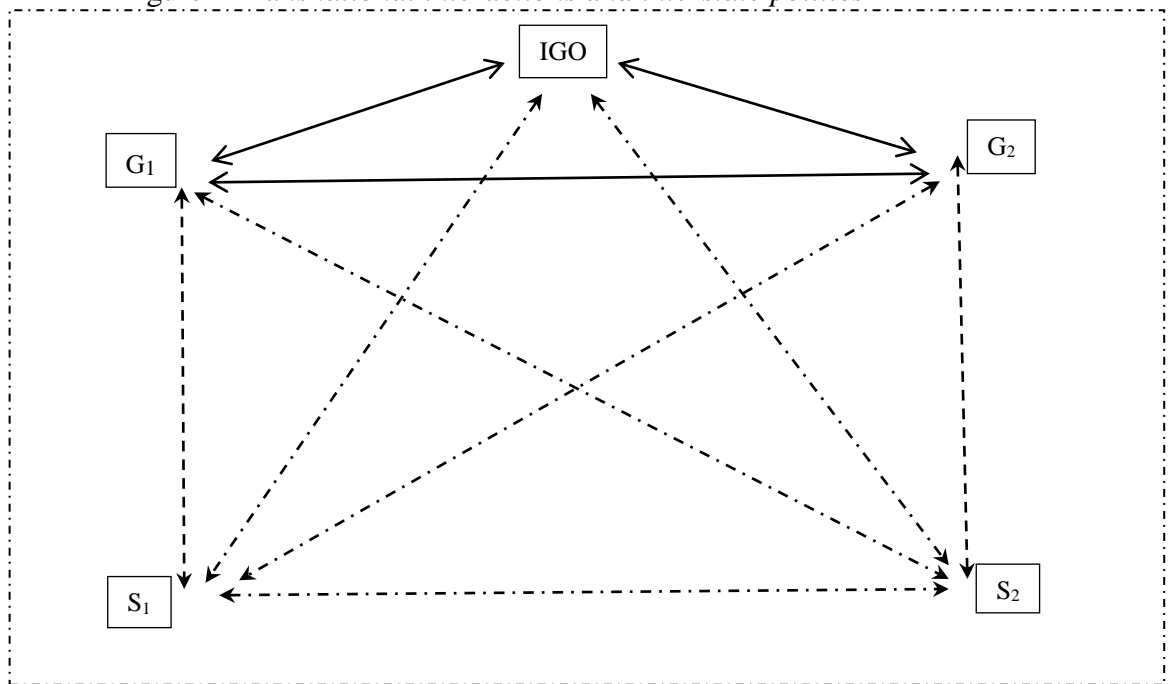
According to Robert O. Keohane and Joseph S. Nye, the lines drawn in figure below indicate the meaning of transnational interactions. For each of the interactions represented by these lines, at least one of the actors is neither a government nor an intergovernmental organization (Joseph S Nye, 1971).

The point can be made somewhat differently by referring to J. David Singer’s distinction between two ways in which individuals and organizations in a given society can play roles in political world which are:

- 1) They may participate as members of coalitions that control or affect their governments or ;
- 2) They may play direct roles vis-à-vis foreign governments or foreign societies and, thus, bypass their own governments (Singer, 1969).

Only the second type of behavior is transnational by this definition.

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 (Singer, 1969).

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.

## **E. HYPOTHESIS**

Based on the theory above, the strategies of LAM Riau to Internationalize Indonesia Malay culture in ASEAN Socio-Culture Community era in accordance to the mission and vision of LAM Riau are:

The cooperation between central government of Indonesia and the government of Singapore and Malaysia.

## **F. RESEARCH METHOD**

This research applies qualitative approach. The data used was collected from library research. Thus, the data was a secondary data. This study focused on the elaboration from strategies of LAM Riau.

## **G. SCOPE OF RESEARCH**

The study was started from year 2012 until 2015 because in that year LAM Riau is still in the process to make Malay language as an international language in Southeast Asia. The study purpose to realize the vision and mission of LAM Riau for 2020 year as a center of Malay language in Southeast Asia.

## **H. WRITING SYSTEM:**

Chapter I consist of Introduction, which discusses the Background of Problems, Research Question, Research Objectives, Theoretical Framework, Hypothesis, Research Method, Scope of Research, and Writing System.

Chapter II contain about Lembaga Adat Melayu (LAM) RIAU consist of four subs. The first sub chapter is History of Malay Culture, second sub chapter of Lembaga adat Melayu Riau starting from Formation of Lembaga Adat Melayu Riau history to Structure Organization of Lembaga adat Melayu Riau. The third sub chapter is Long Term Program of Lembaga adat Melayu Riau. The fourth sub chapter is Cooperation of Lembaga adat Melayu Riau by local government of Riau.

Chapter III explains and elaborates specific about ASEAN Socio-Cultural Community (ASCC). This chapter discusses five subs from ASEAN Socio-Cultural Community (ASCC): Characteristics, Landscape, Field Natural Resources, Agenda and ASEAN Socio-Cultural Community opportunity for Indonesia.

Chapter IV explains the strategy of Lembaga Adat Melayu Riau (LAMR) to make Malay culture in Indonesia as an International Culture in ASEAN Socio-Cultural Community era to increase and develop Malay culture through the promotion both within and outside the country as well as cooperation with the government of Indonesia and the countries in Southeast Asia.

Chapter V consists of the research finding, critics and suggestion for the sustainable development of Malay culture and manifesting an international culture in ASEAN Socio-Cultural Community era.