

CHAPTER II

MALAY TRADITIONAL INSTITUTIONS RIAU (LAMR)

A. The History of Malay Culture

Malay is ethnic or tribe group whose people are spread around Southeast Asia. The history of Malay culture has a close long relationship in Indonesian nation's journey, even though before Malay's Kingdom was there. Culture is human creation. Malay culture is Malay's creation as the manifestation from their idea, feel, and will. Currently, there are many countries in Southeast Asia used the original language to represent their country, but the original cultural aspects are interconnected with cultural roots that cannot be denied and Malay still be a choice to used in Southeast Asia countries.

When people hear the word 'Malay', they may have different interpretations or even confused to hear that word. For the people who live in Sumatra, Malay is synonymous with ethnic groups who inhabited in certain East Coast of Sumatra and its surrounding islands. The example, Minangkabau and Aceh people adopted the Malay name for other Sumatera people who speak Malay, that Malay itself was not the mother tongue of both tribes. The people from the Malay tribe itself consider that the culture and identity that they had as a unique cultural entity is different from other tribes in the archipelago.

Malay people not only inhabits in East Coast of Sumatra and surrounding islands, but also in wider region, covering the peninsula in Malaysia to the north and west coast of Borneo. Based on facts, Malay people come from Austronesian ethnic groups that inhabit the largest land. The concept of 'Austronesian' itself is commonly used to refer to a geographical inhabited area by the people whose the language can be categorized into the Austronesian language family. The area stretches from Madagascar to Paskah Island, from the Hawaiian Islands to New Zealand, which is located in the middle of archipelago.

It should be noted that the Austronesian language family is a group of languages that have one of the biggest number of languages in the world. It is about 1200 languages. The language family has aim to range area of geographical which spread widest in the world prior to the expansion of European nations after 1492 AD, which had even beats the language family of Indo-Aryan example, Latin, Sanskrit, and English. Thus, in fact the family language incidentally dominates the world today (Nasution, 2007).

Malay customs and culture is sets of values, norms, and habits that grow and develop for a long time along with the growth and development of society that has been known, understood and practiced nowadays. Malay customs and culture throughout the ages can contribute substantially to their own community, nation and state (Puti, 2015).

B. Lembaga Adat Melayu Riau (LAMR)

1. Formation of History Lembaga Adat Melayu Riau

Lembaga Adat Melayu Riau (LAM Riau) was established on Saturday, June 6, 1970 together with 1 Rabiul Akhir 1390 H in Pekanbaru with name of the Regional Indigenous Institute of Riau. At June 6, 1970, Datuk Wan Abdul Rachman is the traditional and community leaders held and led a meeting in an office led and the first role that meeting in Riau. In that meeting, Governor Datuk Wan Abdul Rachman delivered the message and proposed to Governor of Riau at that time, Arifin Ahmad that their association Malay traditional in Riau need leaders who can make Lembaga Adat Melayu Riau to encourage unity, integrity, opinions, and mind dig in as well as the rising of submerged Malay culture of Riau inherited by predecessor people in Riau who have contributed and succeed to lead this country.

After heard the suggestion and speech by Datuk Wan Abdul Rachman then traditional leaders as traditional community leaders in Riau, represented by traditional leaders from indigenous former unity Malay kingdom in Riau, agreed to set up the institute be indigeneous organization in Riau. Indigeneous organization in Riau was inaugurated by the Governor of Riau at that time, Brigadier General Arifin Achmad on 9 September 1970, which was attended by all board of indigeneous organization in Riau, local government officials, the Vice Governor of Riau Dt. Wan Abdur Rahman, Resident leader Mulyono, Regional

Secretary Tengku Muhammad, the staff at the Office of the Governor Tengku Bay, Drs. Imran Nasution BPH, Pekanbaru Mayor King Rusli, BA, and officials of *Panca Tunggal* (Comannder, Chief of Police, the High Court, the Regional Office or Representative, and heads of the Riau). The office building is located at Diponegoro Street in Pekanbaru. After indigeneous organization in Riau formalized, the management started preparing the identities and laws of indigeneous organization in Riau. Then the identities and laws of indigeneous organization in Riau was approved in the Council of indigeneous organization in Riau on February 21, 1971.

In the period of 1994 until 1999, there was a change on the identities and laws of indigeneous organization in Riau based on Great Council level III decision which was converted to Lembaga Adat Melayu Riau. The change was mentioned from Great Council decision level I on Lembaga Adat Melayu Riau No. 07/ Mubes-LADR/1994 dated February 9, 1994. Lembaga Adat Melayu Riau is a community of an organization that have historical or origin enforces customary law and encourage members to conduct conservation activities and the development of Lembaga Adat Melayu in Riau. In the AD/ ART of Lembaga Adat Melayu Riau mentioned that this association based on the principle of Islamic law and the philosophy of Pancasila. Lembaga Adat Melayu Riau is based on canon law and it is based on *kitabullah*. The

office of Lembaga Adat Melayu Riau is located in Diponegoro Street No. 39 Pekanbaru. Lembaga Adat Melayu Riau existence's has a Regional Regulation (Perda), with Regulation No. 1, 2012 concerning to Lembaga Adat Melayu Riau passed by the Assembly Plenary Riau Parliament on Thursday, December 22 2011 (Nizami, 2011).

2. The Interest of Lembaga Adat Melayu Riau (LAMR)

Lembaga Adat Melayu Riau has three interests which are:

First, to conserve, foster, maintain, develop, and pass on the values of sublime Malay customs and culture foundation in Riau as strengthen and timeless identity of the Malay community.

Second, to realize the indigeneous community in Malay culture, progress, justice, and peaceful society in Republic of Indonesia.

The last, to maintain and defend the rights of Malay people in Riau to increase the interest Malay society in Riau from local or outside city.

C. Long-Term Working Program of Lembaga Adat Melayu Riau (LAMR)

LAMR has some Long Term Working Programs. The programs are:

First, to support, defend the active role in assessing and finding items according to a SWOT (strengths, weaknesses, orientation and challenges) analysis in order to achieve the vision of Riau in 2020;

Second, looking for a solution to a SWOT that carried out so as to accelerate the process of achieving vision 2020 Riau;

Third, implements and apply the medium-term program (2006-2011) and short-term program (annual program areas)

Beside that, LAMR also has a field work organization and regeneration programs, they are:

First, to preparing the cadrerization for inheritance values and leadership to the next generation.

Second, engaging and active in successful of Malay secretariat region's on both regional (all Sumatra province), Indonesia, Southeast Asia, and International.

Then, preparing for the meeting Lembaga Adat Melayu Riau regency or city with Datuk Setia Amanah Riau, Presidents of the DPRD Riau and all leaders in Riau Islands.

Last, to consolidations and socialization the regency or city (sub-district, headman, parochialism, mysticism), on the context of the organization regenerations (Jamil, Sejarah Lembaga Adat Melayu Riau, 2011).

D. The Cooperation of Lembaga Adat Melayu Riau (LAMR) with Local Government of Riau

In cooperation between Lembaga Adat Melayu Riau, there are three activities done they are:

1. The granting of operational funds to LAM Riau

The government of Riau made a deal with Lembaga Adat Melayu Riau about give awarding of grants. The agreement also arranged together on the provision of grant funding, accountability and limit the use of the funds. The process of awarding funds gets approval of the governor of Riau through a proposal submitted by the Lembaga Adat Melayu Riau.

The relationship between the local government with Lembaga Adat Melayu Riau in this regard has been step on the relationship between the state and civil society, whereas the state represented by the local government especially the provinces of Riau and civil society represented by LAM Riau, has established a relationship in the provision of funds to society organizations that budgeted from APBD every years, especially to Lembaga Adat Melayu Riau.

2. The granting of traditional honors cooperation

Giving the title Datuk Setia Amanah to the Governor of Riau, this is a habit in Malay culture as a tribute to the leader of the government. However, the title is not given to the Malay leaders earlier. Because this is the title of honors, the title is intended as a tribute to the service person. The honors in provincial levels will be given to the governor and the regency or city level will be given to the regent or mayor. Thus, in awarding the title will expected to show good leadership in carrying out the mandate in order to bring prosperity of Riau and inner birth. In connection with the awarding honors degree by Lembaga Adat Melayu Riau, in this case Lembaga Adat Melayu Riau to the local government at both province, regency or municipality or local regulations can be seen in Chapter XI of article 13 are:

First, LAM Riau have a pennant umbrella. Pennnat umbrella is an umbrella to custom community of Malay Riau with faithful trust positions customary designation;

Second, Faithful customary mandate will be given to the governor province of Riau and loyal costum trust will be given to the vice governor of Riau, for district or city given to the regent or mayor and loyal costum trust will be given to the vice regent or mayor.

3. Relations in politics

Lembaga Adat Melayu Riau is a community organization that aims to defend and protect the rights of traditional communities. The involvement of Lembaga Adat Melayu Riau in politics can be seen from the defense and provide support in governor of Riau as a suspect in a corruption case in Riau province, through the notification letter that issued by Lembaga Adat Melayu Riau.

Based on the notification letter issued by Lembaga Adat Melayu Riau mentioned above, it can be seen that the Lembaga Adat Melayu Riau is involved in political relations between the local government in this case between the executive parties with Lembaga Adat Melayu Riau, which are not directly visible defenses of the Lembaga Adat Melayu Riau in governor of Riau cases (Effendi, 2015).

E. 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 developments 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 until 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 custom 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. After that, the role is fight for pedestal or conventionation for the society of customary law on land use, which is the river committed by state enterprises (BUMN) as well as private companies. Then, to create various small industrial activities and house work to increase society welfare. The next, to develop Malay culture of Riau in order to support tourism industry. The last, to propose the art market channel and develop the crafting art of Malay Riau for the overall the society welfare.

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.

The researcher of Malay culture in Riau has done research for used as the guidelines in government activity, the organization in daily life, has published the books in spreading the values of Malay culture in Riau are traditional clothes, traditional cuisine, and the book about the relationship of indigenous and religion (Armaliza, 2013).

The tourism industry supported by the government to do the flower ornamental art activity to increase family economy in effort to develop Malay art and culture in Riau.

F. The National promotion of Malay Culture

1. Initiate Lembaga Adat Melayu Riau in 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.

Al Azhar stated that, "All elements are invited to sit together in an effort to disseminate the meaning of Tenas Effendy existence. There are 10 activities will be held". The activities will be explained in Attachment 3.

Al Azhar states, the deceased has 119 titles of books and published on a stretch of Southeast Asia. He also has various other works that are still being searched by Lembaga Adat Melayu Riau. Such as manuscripts, texts and notes off that are worth exploring further. Even to the paintings he has also continued to explore the number and the location. Still related to works, Al Azhar who claim has learned a lot from the figure of Tenas. The oldest book from his works was a book entitled *Catatan Tentang Lantjang Kuning* created in 1969 and used the old spelling.

Beside the implementation of 10 activities during the month of Tenas Effendy, and to declare the name of the deceased as one of room in Soeman's library which will serve as a gateway and open up the horizons of the world on the Malay culture. Lembaga Adat Melayu Riau also plans to propose that the deceased as one of the heroes of Riau.

The head of Library Agency and Regional Archive (BRAD) in Riau, Yoserizal Zen states that, "There are two proposals that will be delivered. First, to the government of Riau province made Tenas Effendy

to serve as a hero of Riau. Second, the president proposed as candidates for Bintang Mahaputra". Yoserizal Zen be trusted as a responsible month Tenas Effendy said that, until now he is still gathering all the accessories of the deceased. "All stick, cap, collected from the heirs, relatives. The first Songket the deceased first married as well will be on display during the grieve (Luhak, 2016). This activities has intended that the community know more about the Malay culture.

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. The Chief Executive of Lembaga Adat Melayu Riau, Al Azhar MA, as represent of the resource at Malay Culture seminar sponsored by LMBR district of Merbau within Lembaga Adat Melayu Riau Meranti Islands regency in Teluk Belitung, supported by PT. Riau Andalan Pulp and Paper (RAPP).

Based on Al Azhar, Riau vision 2020 is the right time if wants to make Riau as the center of Malay culture in Southeast Asia whose focused in the villages, so the value of culture for sustainable region the village could be a mediator between the environment Malay Bandar existing urban with the environmental Malay community in the interior.

"Now, the culture of Malay people is divided in three areas, first, in city called Malay-Bandar, then in village called Malay-village, and in

the interior called Malay-outback. Malay Bandar in urban areas tends to be mixed by the dynamics whose circumstances have been changing. Both of which come from inside and comes from the outside”, said Al Azhar.

In the past, Malay has open strength characteristics, whereas Malay people was very kind thought to anyone that comes. However, this openness has changed regarded as a weakness. The matters is Malay people not always be able to look at any person who was come it did good or bad purpose, said Al Azhar.

He described, older Malay people delivered *Tunjuk Ajar* consist of the positive teaching. Through *Tunjuk Ajar*, cross-cultural understanding can be made between Malay societies with other people who come. "Therefore, it needs the common understanding regarding the Malay culture. Then, local Malay people and the comer community can understand each other to each hope for both mutual priority,”said Al Azhar.

The seminar was opened by Secretary of the Islands District Meranti, H Zubiarsyah MS SH, very special because the informant directly flown by the committee of Pekanbaru with the support of helicopters from RAPP (Susanto, 2013).

G. 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 (University of Negeri Riau, 2013)

2. Lembaga Adat Melayu Riau encourage Malay language to be the language of knowledge in 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 history book author, Ahmad Dahlan stated that, "Lembaga Adat Melayu Riau elevate Malay to be knowledge of the language, the language used in science" (Dahlan, 2014).

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. According to Ahmad

Dahlan, "300 million more is not a small amount Malay language users. Malay language could become an international language".

The Chairman of the Lembaga Adat Melayu Riau, Al Azhar as a resource of congress expresses his concern about the use of Malay language which was displaced by English in introduce of science. He considered, the most scientists felt more modern if use English to deliver the knowledge, whereas the words used have equivalent in Malay. "There is a small feeling to Malay nowadays. To make Malay as world language not only based on the numbers of speaker".

He considered that, many people feel that Malay is ancient, while English is the modern. The Vice Chairman of the Association of National Writers Association of Malaysia Dato Zainal Abidin Borhan said, 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 (Naim, 2015).