Government's Efforts in Developing Civic Culture
The Malays Palembang Provided Through Palembang Emas 2018 Programs

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Abstract—This research aims to find out the development of civic culture for Palembang Malay through Palembang EMAS Program 2018. Indonesian culture cannot be separated from Malay cultural root, and Palembang city is one of the cities which is very thick with its Malayness. Therefore, the Government of Palembang City launched Palembang EMAS Program 2018 for developing the civic culture of Palembang Malay. The approach in this research using the qualitative approach, with case study method. The sample was obtained by Head of Public Relations, Head of The Creative Economy Department of Tourism Office, the Head of PHRI South Sumatra, Culturalist and Cultural Ambassador Palembang City. Validity test conducted in this research is credibility test, transferability test, dependability test, and confirmability test. Data collection techniques used were, interviews, literature studies, observation, and documentation. Data analysis techniques used are data reduction, data presentation, and data verification. The results of this study, it is known that the effort of Palembang City Government in developing civic culture realized in Palembang EMAS Program 2018, EMAS itself is an abbreviation of elegance (keanggunan), madani (madani), safe (aman), and prosperous (sejahtera). As for some excellent programs from Palembang EMAS Program 2018 that is with the holding of dawn safari program, mutual cooperation every Friday and Sunday, the return of custom law, Triangle Culture Festival, preparation of Palembang Malay dictionary, and the use of Malay custom every Friday.

Keywords—civic culture; palembang malay; palembang EMAS program 2018

I. INTRODUCTION

Indonesian culture cannot be separated from the Malay cultural root, ranging from language, art, behavior and so on. A history that has been proven since 25 October 1928, Indonesia has a united language that is the Indonesian language taken from the Malay language [1]. Why Malay, because Malay has a sentence structure that is easy to understand and has a good spelling [2]. These are the proof of Malay with its civilization has been able to recharge the era, become a unifying identity and become the director of further political policy. This achievement, of course, is not only an ordinary entity, a nation or culture alone, a form that is so noble and can enlighten this nation.

Malay literature, such as Jakarta, Riau, and Palembang [3]. Palembang and surrounding areas [4]. Palembang, the capital of South Sumatra Province, is a city in Indonesia [5]. The city is famous for Ampera Bridge and typical food “pempek” was formerly the territory of the Sriwijaya Kingdom which has the greatest political power in Southeast Asia. After the collapsed of the Sriwijaya Kingdom, Palembang was turned into the Islamic Kingdom that later transformed into the Sultanate of Palembang Darussalam [6].

Palembang society, in their daily communication in Palembang language. This language is categorized as Malay or better known as Malay Malay. This language consists of two dialects, namely Palembang alus and Palembang basso sarisart. This language is almost similar to Malay and Malay Malaysian. What distinguishes this language from other Malay is Palembang language using dialect "o". Identity as the Malay is very important in the political arena and the direction of government policy in regional development. Political policy through the Law of Regional Autonomy has given space for each region to develop the regional potential according to the character it possesses.

Malay archipelago areas including Palembang is very important to take advantage of this moment. Thus, the Government of Palembang City later on its 1333 rd anniversary, dated June 17, 2015, launched a program named Palembang EMAS 2018. The Government of Palembang City fitting position Malay in the eyes of history, culture and politics, in the hope of providing a formula in the midst of an increasingly complex life of these days and hopefully the regional character and can not replace it. Because Malay culture is a noble culture of the Indonesian nation and is a local wisdom that we must guard since it has existed for centuries and has become an entity of Indonesia. In the effort of re-development of local wisdom in the community, one of the areas that examines the local culture or the value of local wisdom contained within the citizen is civic culture. According to Winataputra civic culture is "a culture that sustains citizenship that contains a set of ideas that can be effectively realized in cultural representation for the purpose of citizens' identity formation" [7]. Malay culture of the cultural concept of citizens is part of national identity, character and culture. One of the branches of science that examines the civic culture is Civic Education. According to Winataputra that the identity of the country comes from civic culture that needs to be developed through Citizenship Education in various forms and backgrounds [8]. Therefore, the problem in this research is how
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Programs.

II. METHODOLOGY

This research uses qualitative approach with case study
method. The selection of participants in this research used
purposive sampling in which they were selected based on
certain purposes and consideration, such as they are people
capable in understanding social situation or certain phenomena
[9]. With the number of informants as seven people consisting
of one Head of Public Relations, one Head of The Creative
Economy Department of Tourism Office, two persons as the
staff of Cultural Office, a Palembang Culturalist, a Head of
PHRI South Sumatra, and a Palembang Cultural Ambassador.
The location of this research is the administrative area of
Palembang City. For data collection techniques, researchers
use documentation, interview, and observation techniques.
Then the validity data test used the test credibility,
transferability, dependability, and confirmability test. Further
data analysis techniques used are qualitative data analysis
techniques that include data reduction, on data reduction there
are triangulation techniques, member check and peer
discussions, after which the data is presented in the form of
descriptive and last drawn conclusion.

III. RESULTS AND DISCUSSIONS

Based on the results of data analysis through interviews,
literature studies, observation, and documentation, it is found
that political policy oriented to the development of Malay
culture has been done in Palembang city. This can be seen from
the return of the Sultanate of Palembang, although it does not
have a territory but as a symbol of the existing system of
settlement in Palembang. This is one of the implementation of
the Regional Regulation of Palembang City No. 9 of 2009 on
Empowerment, Preservation and Development of Customs and
the Establishment of Customary Institutions. This regulation
should be appreciated and implemented to continue to explore
the Malay cultural values contained in the area of Palembang.
Nevertheless, improving the quality and quantity of regional
development will continue to be forwarded, because the Malay
culture is a noble culture of Indonesia which has existed for
centuries and has become an entity of Indonesia. Therefore,
through the Palembang EMAS program 2018 is expected to be
able to restore the customs and minds of Palembang Malay as
it should. GOLD itself stands for; Elegant or indo means
beautiful, Palembang community that is not only beautiful but
apparently friendly personality and not less important also
understand the cultural customs, Madani, a religious but
modern society. Safe, secure city situation and community,
orderly, and comfortable. And the last prosperous, Palembang
and its people must be prosperous both physically and
mentally.

The picture of Palembang community life itself can be
concluded that Palembang Malay society is a polite society in
behave, religious, friendly, respectful mutual respect, the young
respect the old, the old respect the young. This is reinforced by
Valentin’s theory in Isjoni mentions that the Malays are
actually very cunning, smart, and very polite people throughout
Asia [10]. Also very good, more cleaning in his way of life and
generally so beautiful that no other human can compare to
them. The Program of Palembang City Government to realize it
all is; First, build the mutual cooperation activities, so not only
the people who beautified but also the environment. This
activity is not only done on Sunday but also Friday. Then it is
done at the high-level officials and urban village level and RT
is also involved. Second, to form the Madani with its program
dawn safari. From obstacles once, once every two weeks, be
a week, and now this is a daily routine. Third, the Government
is currently preparing Palembang Malay language. If further
explored, Palembang Malay society has a hallmark of the so-
called free language, if carefully considered this free speech is
identical to the use of Javanese chromo language. Such
conditions are influenced from the historical background of the
Srivijaya kingdom at that time [11].

Fourth, the Triangle festival cultural is held, with these
activities provide insight to the community and is expected to
preserve the three main cultures that exist in Palembang,
Malay, Chinese, and Arab. Fifth, on Friday, the Government of
Palembang City, obliges all employees in the order of City
Government, BUMN, BUMD, and others for traditional
Palembang Malay clothing. Sixth, the current Government of
Palembang City is also trying to restore the customary law of
the Law of the Simbur Cahaya in the middle of public life. This
is in accordance with Yazwardi Theory and Farida and Yunani,
which reveals that the customary law of the Law of the Simbur
Cahaya was written by Ratu Sinuhun who was the wife of the
ruler of Palembang, Prince Sidol Ing Kenayan (1630-1642 AD)
[12], [13]. It comprises 5 chapters, which make up the legal
and institutional institutions of South Sumatra, particularly
with regard to gender equality of women and men. In the
course of which this law has succeeded in making the
population at that time "obedient" to the norms and customs,
customs. The penalties given generally can provide a deterrent
effect to the offenders.

IV. CONCLUSION

Based on the explanation above, it can be concluded that
the Palembang EMAS program is the vision and mission of the
Palembang City Government in 2013-2018. EMAS itself
stands for Elok, Madani, Aman, and Sejahtera. EMAS also
symbolizes the glory of the Srivijaya Kingdom in the past and
it is expected that the people of Palembang can reach its golden
point. The Palembang City Government has also succeeded in
preserving the existing customs in Palembang City with the
2018 Palembang EMAS Program, although it has not been
maximized. With this program, it is hoped that it will
strengthen the grandeur of Palembang Malay customs as a
local wisdom that is very guarded and finally able to develop
Malay culture itself. As for some of the positive impacts that
have been felt with this program that have created the
community and the city of Palembang more religious, tolerant,
mutual cooperation, beautiful, and respect for culture.
REFERENCES


