

The Role of Regional Government of Riau Province in the Capacity Building of Local Institutions

(Case Study in Riau Province Local Institute of Tamadun Melayu)

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Abstract—The phenomenon of weakening the capacity of local institutions or commonly called Malay civilization Riau Province can determine the social changes in Riau Province can lead to internal problems of institutions in the form of weakening the capacity of institutions whose mandate plays a role as a subsystem of social systems. The implication of the degradation of social values in society and the lack of functioning of leaders in the community in mobilizing, guiding the lives of the Malay people in making decisions for the progress of Malay society.

This paper uses Merriell S. Grindle Capacity Development Theory theory as a knife analysis, the research work hypothesis shows that the causes of weakening the capacity of Local Institutions such as Malay civilization in Riau Province are the low quality of human resources, the lack of Organizational Development without institutional reforms in the institution having original system of local government (local custom) form *Kepenghuluan* and *Kenegerian*. This research uses descriptive qualitative design method. The emergence of Regional Regulation No. 12 of 2013 on Education in Article 8, about character education and improving local wisdom, is a concrete manifestation of Riau provincial government in improving the quality of human resources including preserving Tamadun Melayu culture.

This writing refers to the theory of capacity development Suprpto, where local institutions such as Malay civilization in Riau Propisi is divided into two, namely strengthening the capacity of indigenous peoples as an institution. Local institutions encountered in the condition of human resource quality are still weak, institutional and institutional reforms are not done. So that his role is lower in influencing local influence decisions, but has the value and potential to contribute to the culture of government. While capacity building by building the capacity of local institutions (development institutions) that have high quality human resources, organizational development has been done in modern management and institutional reform at the macro level has been done. Local institutions that build capacity are expected to increase the capacity of local institutions that strengthen capacity so that the capacity of Malay civilization can develop together as a unity in influencing the culture of Government in Riau Province.

Key Word—*Role of Local Government of Riau; Capacity Building of Local Institution; Tamadun Melayu*

I. INTRODUCTION

The Malay Society in Riau Province Sociologically and demographically live and governed in a social social order

with very strong kinship ties. The values that govern the lives of local people are contained in an institution called Tamadun Melayu. That is, an institution of deliberation and consensus, tolerance, courtesy, religion, obedience to leaders, open, tolerant, taqwa and amanah.

The issuance of Regional Regulation (Perda) Number 12 of 2013 on Education in Article 8, about character education and improving local wisdom, is a concrete manifestation of Riau provincial government in improving the quality of human resources including preserving Tamadun Melayu culture. Included is how to strengthen the capacity of local institutions in the Riuva Province included in the education curriculum for primary, junior and senior high school children. The birth of this regulation meruapakan one way how to preserve and develop at the same time improve the institutional capacity of Local Tamadun Melayu incorporated in the curriculum of education. In this context, in reality in the life of society, the values of tolerance, mutual coercion, courtesy, religion and obedience to the pemimpinya considered to have begun to fade in society. Therefore it needs to be strengthened with the Perda *Penyelenggaraan* education.

Even in the life of the people of Riau a lot of culture of local wisdom that has been abandoned by the people; such as taqwa, obedience to father and teacher, obedient to leader, togetherness, shame culture, mutual cooperation (*betobo*, *bepiari*, *besolang*, *betayan*), sincere and willing to sacrifice, honesty, thrifty and accurate, grateful and simple life has changed with materialistic, individualistic and consumptive life and always busy with various efforts to meet the increasingly complex needs of life (*hubbuddunya*). Therefore the Birth of the Provincial Regulation of Education is expected to assist the role of Riau Provincial Government in restoring the local basic values that have long been implemented, along with the development of time slowly then began to be abandoned. Due to the degradation of Malay Tamadun values, the community experiences internal problems in the form of weak capacities of local institutions that carry the mandate of Malay cultural development in various areas of life, both in politics, government, economy and socio-culture.

In the field of government, values and institutions of Malay Tamadun still alive and flourishing in the midst of society as local wisdom experience stagnation conditions. So it is no longer able to give the spirit and color to the

culture of government. The social changes occurring in Riau Province have implications on the cultural order and social system of society which are increasingly uprooted from its cultural roots to a new social order (social engineering), this has caused anxiety of Riau Malay figures and scholars. To overcome these problems there is the desire of some prominent figures of Masyarakat Riau to revive the values and local wisdom framed in Tamadun Melayu in the life of society and government Riau Provincial Government to make Regional Regulation No. 12 of 2013 on the implementation of education. This local regulation was formed so that the culture of local wisdom is included in the curriculum of elementary, junior and senior high schools as a preliminary anticipation for school children. In addition to the establishment of the Riau Malay Customary Institution (LAMR) from the provincial level to the sub-district level as the government's efforts in facilitating the empowerment of Malay Tamadun institutions and forming the Malay World Islamic World (DMDI) organization at a regional level based in Melaka. The value of these values can be reappointed into institutionalized values in the government, political and socio-cultural life of society as a social system will be able to build an ideal system of governance in Riau Province. However, due to the length of time the people and the Government of Riau Province experienced the degradation of Tamadun Melayu values, the condition of Malay Tamadun institution's capacity which is local indigenous elements in the form of adat stakeholders, organizational and institutional institutions Tamadun Melayu is in a weak position, requiring a long time and the right method of empowering it.

Researchers see the social phenomenon that occurs in the society of Riau Melayu currently experiencing a major problem, among others; low quality of human resources so as not to compete in managing natural resources to improve welfare. This phenomenon is of course very interesting to be studied theoretically, because it involves various elements in society that each have different character, interests, value systems and institutional functions but influential in the life of the community as a social system.

In this research writing to find object object to find the symptom of weakening capacity of local institution (Tamadun Melayu) where the process of interaction in social system, specially in coloring government culture. Local institutions such as Tamadun Melayu are divided into two, namely local indigenous institution as a heritage institution and a formally crafted institution. In these symptoms there are factors causing the weakening of Malay Tamadun in the process of social change in Riau Province. This research uses qualitative design with descriptive method, that is giving description of various symptoms encountered in the field then analyzed and interpreted to explain various phenomenon related to object of research about Capacity Development of Melayu Tamadun in building Governmental Culture in Riau Province. The data obtained were analyzed by using Triangulation method, ie collecting various data and information obtained from

informants, then analyzed with the theory and concept of capacity building from Grindle and interpreted so as to have meaning that can explain phenomenon of Malay Tamadun Capacity Development in Building Culture of Government in Province Riau.

II. DISCUSSIONS

A. *Local Institutions (Local Indigenous Government)*

Local institutions such as Tamadun Melayu in Riau Province are one of the local wisdom institutions that are strengthened in Local Regulation No. 12 of 2013 on the implementation of education which is then included in the curriculum of elementary, junior and senior high school children, then used as guidance in social life in politics, government, economy and social culture. Tamadun Melayu contains a value system in which there are institutions that regulate the order of society that has lived and developed for centuries in Riau Province. Thus Tamadun Melayu becomes one of the important elements in the social system of the local community which can be re-developed as social capital to social engineering in building the Government Culture as the ideal Social System at present.

B. *Development of Human Resources*

The development of local capacity such as Tamadun Melayu in Riau Province is categorized into two types of institutions, namely local indigenous institution in the form of kepenghulaun and kenegerian institutions. The second type of institution is the constructed institution, ie new institutions formally established to develop the capacity of Malay Tamadun. The development of human resources in these two types of institutions is very different. At the original institution of the local community no effort was made to develop the quality of human resources in a planned and continuous manner, whether undertaken by the local government, business community or by local communities themselves. This resulted in the lack of quality of human resources of the holder of leadership pursue kepenghulaun and kenegerian, so unable to keep up with the times. While in artificial institutions such as LAMR, and DMDI has been done the development of human resource quality in a planned and continuous in the form of training, seminars and conventions are held in various places. LAMR managers from provinces to districts and sub-districts have adequate human resources in running the organization. This condition is also clearly visible in the DMDI which has the advantage of human resources in organizing and developing the organization. The condition of the quality of human resources in these two types of institutions has a large gap resulting in weakening the role of the original institution and strengthening the role of artificial institutions in developing the capacity of Malay Tamadun.

C. *Organizational Development*

Local organizations or local indigenous institutions such as Tamadun Melayu in Riau Province consist of Kepenghulaun and Kenegerian and are static there is no

organization development either by local government or by the community itself. These local organizations are structured, handled and managed. While the constructed institution has been developing the organization in the form of creating new divisions in the management structure and forming organizations at every level of government and representation in several provinces in Indonesia.

D. Institutional Reform

As mentioned above, there are two types of Malay Tamadun institution in Riau Province, namely the indigenous institution and the constructing institution. In both types of institutions there is a difference in institutional reform in the development of Malay Tamadun capacity.

In the original institution of the local community such as Kepenghuluan and Kenegerian, institutional reform has not been made, this is because the holders of the leadership of Kepenghuluan and Kenegerian did not dare to change the original institution of local government. Meanwhile, in the case of institutional matters, institutional reforms are carried out by incorporating formal government leaders such as Governors, regents / mayors and sub-district heads as Datuk Setai Amanah at each level of government.

III. CONCLUSIONS AND SUGGESTIONS

Based on the description of research results and discussion, then the conclusions of this study can be put forward as follows:

a. Human Resource Development

At the local indigenous institution which is the institution of the inheritance of the social system that prevailed during the Malay Kingdoms in the form of Kepenghuluan and Kenegerian held by the datuk leader of the Malay tribe hereditary has not done the development of human resources in a planned and well . Meanwhile, in the institution made (constructing institution) Malay Customary Institution of Riau has done the development of human resources in a planned and good, so the quality of human resources artificial institutions high enough. As a result of this different treatment, there is a gap in the quality of human resources between the two institutions of Tamadun Melayu.

b. Organizational Development

At the local indigenous institution, there is no organizational development either by the government, the business community or by the Malay people themselves, so that the organization of the original Institution is static. While constructed institutions have been carried out the development of the organization in the form of structural changes and the addition of institutions in the organization in accordance with the needs.

c. Institutional Reform

At the local indigenous institution there is no institutional reform because of the psychological constraints of the leaders of the Malay Tribe at this time who do not dare to change the institution of Malay Tamadun in macro.

The existing system and order become a symbol that is retained. Meanwhile, in the institutional artificial (constructing institution) institutional reform has been done in the form of inclusion of elements of formal leaders of each level of government as Datuk Setia Amanah who have considerable authority in determining the direction and path of Riau Traditional Adat Institute.

Strengthening the implementation of Regional Regulation No. 12 of 2013 on the implementation of massive education is a step that should be continuously re-enforced by the Riau provincial government to continue to preserve the culture of local wisdom in improving local institutional capacity in Riau Province.

Building a Culture of Government is done through a model that accommodates Tamadun Melayu as local values derived from the original institutions and universal values that developed through artificial institutions and government bureaucracy. These values are combined (convergence) by the local government as a shared value for subsequently organized into a culture of government.

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