

FACTORS AFFECTING THE CAPABILITY OF RIAU MALAY CUSTOMARY INSTITUTIONS IN SUPPORTING THE ACHIEVEMENT OF THE RIAU PROVINCE'S 2020 VISION

Syed Agung Afandi¹ and Muslim Afandi²

Abdurrah University, Riau Ujung Street, Pekanbaru City, 28291*

Sultan Syarif Kasim State Islamic University of Riau, HR. Soebrantas Street, Pekanbaru City, 28293*

Email: syed.agung.a@univrab.ac.id, muslim.afandi@uin-suska.ac.id

ABSTRACT

The Riau Malay Customary Institution is a community organization founded by Riau Malay community in response to the decline in the existence of Malay culture in Riau Province. This organization was founded in 1970 and is the only Malay community organization in Riau Province that was made a partner of the Riau Provincial Government in an effort to achieve the vision of Riau 2020 through the Riau Provincial Regulation No.1 of 2012 concerning the Riau Malay Customary Institution. The purpose of this study was to determine the factors that influence the capabilities of Riau Malay Customary Institutions in achieving the vision of Riau 2020. The method used is a qualitative method with a descriptive approach. The technique of collecting data uses interview, observation and documentation techniques. The results of this study indicate that the factors that influence the capabilities of the Riau Malay Customary Institution in supporting the government's performance in achieving the vision of Riau Province 2020 are the possession of financial and physical resources, all of which are sourced from the Riau Provincial Government. This organization has human resources that have not been able to support organizational performance, the collaboration between the Provincial Government of Riau and the Riau Malay Customary Institution has not been clear which has a clear roadmap, bad reputation received by the organization because of poor performance, and inconsistent organizational attitudes towards achieving the purpose.

Keywords: LAM Riau, Vision of Riau 2020

INTRODUCTION

The study of culture is in the world spotlight, especially the United Nations. Through the United Nations Educational, Scientific and Cultural Organization (UNESCO), the United Nations calls on every country to pay attention to the cultural aspects of its development. In Indonesia, cultural diversity is valued and recognized by the state. The cultural vision is broadly and firmly stated in Article 28I Paragraph (3) and Article 32 Paragraph (1) and paragraph (2) of the 1945 Constitution.

The Riau community is better known as the Malay community and has Malay culture because Riau is the land of origin of the Malays. The history of their occupation was marked by the glorious period of the Malay kingdoms which were scattered in almost all regions of Riau as well as outside (Koentjaraningrat, 2007: 47). Riau Malay customs that grew and developed throughout

the ages have given a character to the region which on a larger scale has also given identity to the nation and the Unitary State of the Republic of Indonesia.

History has proven that Riau Malay customs that grew and developed throughout the ages have contributed greatly to the survival of society, nation, and state, both during the struggle for independence and in maintaining and filling independence. Starting from this reality, the customs that have characterized a region need to be nurtured and preserved as an effort to enrich the treasures of national culture, strengthen the resilience of national culture as a pillar of national security and to support the continuity of national development, especially in Riau Province.

The importance of Malay culture for Riau society arose mainly because of the meaning of identity. Identity is the same as integrity. A person who does not have a clear

or vague identity can be said to be an individual who does not have strong integrity. If an area has no identity, the area is difficult to recognize. Riau is the center of Malay culture which can be recognized by its contribution to world civilization in the form of language, shipping, the ability to make ships and fishing equipment. However, due to the absence of sustainable development efforts led to backwardness and deterioration of severe Malay culture (Hamidy & Muchtar, 1993: 29).

In the midst of concerns about the increasingly eliminated Malay culture in Riau Province, the Riau Malay Customary Institution (LAM) was established. LAM Riau is a community organization which in its activities conducts conservation activities and the development of Malay culture in Riau Province. The Riau Malay Customary Institution is not an organization under the government but is a partner of the government in the field of preserving Malay culture (Jamil, 2011: 67).

In the Regulation of Riau Province No. 1 of 2012 concerning the Riau Malay Customary Institution, stated that the Riau Malay Customary Institution is one of the pillars in realizing the Riau 2020 vision, "The realization of Riau Province as the center of Malay economy and culture in a religious, prosperous and spiritual society in Southeast Asia. 2020." Riau Malay Customary Institutions have organizational goals, namely:

1. Digging, fostering, nurturing, developing and inheriting the noble values of Riau Malay culture as a foundation to strengthen and perpetuate the identity of the Riau Malay community.
2. Realizing a culture of Malays, advanced, just and prosperous in the order of civil society in the Unitary State of the Republic of Indonesia.
3. Maintaining and defending the rights of the Riau Malay community in the interests of increasing the physical and inward welfare of the Riau Malay community.

At present, the fact is that in Riau Province there have been many changes and shifts in the values of Malay culture in the

lives of the people which have further made the neglect of Malay culture. This can be seen among them through the speaker system of Riau people who use many other languages, such as *Minang* Language, both within the government, education and among the general public (Bungsu, 2015:65).

In the fashion system of Riau society, today is more dominant using modern clothing that refers to foreign cultures. As for a number of people dressed in Malay in some activities, they are no longer fully meaningful in the real Malay dress. The manner of dressing Malay women which is full of aesthetic values, ethics and Islamic values (not striking and closing the genitals) begins to change in a more open form (Sunandar, 2015: 63).

In terms of culinary almost all regions in Riau Province are entered by various restaurants, both Japanese, Korean and so on, including various ready-to-eat foods, which later became a favorite food of young people, including children and parents. Do not stop there, the people of Riau at this time also do not care about traditional songs. The attitude of the Riau community is not like the attitude of the people of West Sumatra. Many Padang artists and their surroundings still work passionately on their folk songs. The same thing happened in religious ceremonies such as circumcision of the Prophet, the khatam al-quran, marriage and welcoming fasting. The activities are still carried out by the community but are far from the customary provisions as they should be, even traditional ceremonies such as *baghadung* boats, rice harvesting, sugar cane grinding and canoeing are very difficult to find (Suwardi, 2007: 39).

The Malay Teachings Culture (TAM) which has a very important position for the Riau Malay community also began to fade. TAM is wise expressions that are packaged in rhymes, poems, *gurindam* and saga which contain advice and advice in accordance with Islamic Shari'a (Effendy, 2004: 17). Benefits of TAM, namely as a guide in behaving and speaking. Within the Malay tribe, the TAM culture must be taught to children from an early age even since they were still in the

womb. This has become a habit since the days of the ancestors. The Malay tribe was even referred to as the parents' debt to their children (Afandi, 2016:114).

In terms of ethical ethics, Malay rulers are derived from Islamic concepts. The nuances of Islam should be strong to color the pattern of governance in the Malay world. But the fact is that after the Reformation the three governors of Riau have been suspected of corruption, namely Saleh Djasit, the Governor of Riau for the period 1998-2003, Rusli Zaenal, the Governor of Riau for the period 2003-2013 and Anas Maamun, Governor of Riau for the 2013-2018 period.

The majority of private-owned buildings that stand in Riau Province also do not reflect Malay symbols. The building is made with a modern design without using a distinctive symbol of Malay culture at some angle of the building structure which is an adaptation of symbols in the Riau Malay traditional house. Even the same thing was found in several government-owned buildings in Riau Province (Andriana, 2011:121).

At present some cultures that are at odds with Malay culture have grown and developed to become the tourism icon of Riau Province, such as the *Bakar Tongkang* ceremony in Rokan Hilir Regency, even though it is clear that the tradition is a product of Chinese culture and does not reflect Malay culture and is not in line with the Government's commitment Riau Province to develop Malay culture-based tourism with the tagline "Riau The Homeland of Malays" (Munir, 2017: 39).

Malay old man has actually seen the emergence of symptoms that can lead to the exclusion of local culture and the neglect of noble values. This happened because some Malays had become increasingly distant from their ancestral cultures so that they could easily accept foreign culture without filtering and then swallow it raw (Effendy, 2004: 36). Now Malay culture is at a crossroads. Many problems and challenges are faced so that it is

not wrong if the slogan "not Malay is lost on earth" is increasingly questioned.

When compared to the customary institutions in West Sumatra Province, the Minangkabau Natural Density Institute (LKAAM) which is a culturally oriented social organization to preserve the culture and values of the *Minangkabau* culture has been able to show loyalty to the government without ignoring the interests of the *Minangkabau* indigenous people. The *Minangkabau* Nature Density Institute has become the driving force for increasing community participation and self-reliance, helping the government in the smooth running and implementation of development in all fields, especially in the religious, cultural and social fields and fostering and developing traditional values in order to enrich, preserve and develop culture *Minangkabau* through various programs fostering and disseminating indigenous knowledge, both through lectures, seminars and through cooperation with local governments. Thus, until now, the *Minangkabau* culture is still very strong in the West Sumatra region. This can be seen from the use of the *Minang* language by the community in daily activities, the implementation of traditional activities and ceremonies and the use of cultural symbols by the community and the government (Shamad, 2001: 69).

This study aims to determine the factors that influence the capabilities of the Riau Malay Customary Institution in supporting the government's performance in achieving the vision of Riau Province 2020, where the Riau Malay Customary Institution is the only Malay community organization in Riau Province that is made a government partner to achieve Riau 2020's vision through Riau Provincial Regulation No.1 of 2012 concerning the Riau Malay Customary Institution.

RESEARCH METHODS

This study uses a descriptive qualitative type to understand the phenomenon experienced

by the research subject. This research was conducted at the Riau Malay Customary Institution with the reason for the decline in the existence of Malay culture in Riau Province, while on the other hand based on the Riau Province Regional Regulation No. 1 of 2012, the Riau Malay Customary Institution is one of the pillars in realizing the vision of Riau 2020 which also intersects with Malay culture. The primary data in this study were obtained from first hand through interviews with parties who were considered to have capacity related to research problems, while secondary data came from written data obtained from the study site.

The technique of collecting data through observation, interviews with parties who understand research problems, and documentation from written sources. The data analysis technique used is data reduction by summarizing, capturing the main data, and making categorization so as to provide a clear picture and facilitate further data collection. Presentation of data in the form of short text that is narrative to make it easier to understand what is happening and draw conclusions that are temporary and verify by returning to the field so that they can answer the problem statement.

THEORETICAL FRAMEWORKS

Salusu (1996: 25) reveals that the *raison d'être* of nonprofit organizations is fighting for justice, peace in society and public welfare. The meaning contained in it is to do something good, conduct ethics, something that has a pleasant impact, partially prosperous, a group, or the whole community. So that it is clear that the establishment of non-profit organizations is altruistic, moral and social motivated.

According to Amir (2011: 85) basically, the organization is a collection of resource combinations. Organizations always have various assets ranging from physical assets, human assets and organizational assets. All these assets are called resources. Resources in the organization are referred to as factors that influence organizational capabilities. The types of organizational resources are tangible resources and intangible resources.

a. Tangible Resources

Tangible resources are everything that an organization has that can be physically observed (touched), generally tangible resources need to be held or purchased (Amir, 2011: 85). According to Hartanto (2009: 463), the form of tangible resources is in the form of financial resources, human resources, and physical resources.

1. Financial Resources

According to Silalahi (2011: 262), financial resources are capital needed to finance organizational activities, both for the supply of material, operational resources, and for paying labor wages.

2. Human Resources

According to Silalahi (2011: 242), human resources are the most important assets of the organization compared to other elements. Humans in organizations have important roles and functions for the realization of organizational goals. Sadono (2006: 172), states that human resources are people in organizations that contribute ideas and do various types of work in achieving organizational goals. Human resources include not limited to experts, education personnel or experienced workers, but all the workforce used by the organization to realize its goals.

3. Physical Resources

According to Silalahi (2011: 263), facilities and infrastructure are physical resources needed to support the efficiency and work efficiency of an organization. Barney (1991:110) mentions physical resources, namely physical infrastructure used in organizations that refers to buildings, equipment, geographic location or location, and access to facilities to carry out organizational activities.

b. Intangible Resources

According to Amir (2011: 85), intangible resources are resources that cannot be touched and generally intangible resources

need to be developed. Intangible resources arise due to the interaction of the organization and its environment in the form of cooperation, reputation, and attitude.

1. Cooperation

According to Abdulsyani (1994: 156) cooperation is a form of social process in which there are certain activities that are shown to achieve common goals by helping each other and understanding each other's activities. Wursanto (2005: 54) mentions the purpose of the parties who work together is to realize what is their common goal. In order for the common goal to reach the goal, it is necessary to have a good relationship. Relationships carried out in an effort to achieve a common goal are called work relations. Thus in cooperation, there are at least two elements, namely shared goals and work relations.

2. Reputation

According to Jefkins (2003: 93) reputation is interpreted as an impression, picture, or the right impression (in accordance with reality) on the figure of the existence of various policies of personnel or services of an organization. Reputation can be regarded as a perception of the experience, trust, feelings, and knowledge of the organization so that the aspects of facilities and services delivered can affect perceptions of reputation. Oliver (2007: 50) states the image/reputation as a picture of the mental, ideas produced by imagination or personality that is shown to the public, organizations and so on.

3. Attitude

According to Amir (2011: 88), attitudes refer to the frame of mind that generally exists within an organization. This term can be interpreted as how an organization sees what is happening in the surrounding environment.

RESULTS AND DISCUSSION

A. Tangible Resources

1. Financial Resources

Financial resources are capital in the form of a budget that is very influential for the implementation of an organization's activities to finance all activities ranging from providing material resources to the operational needs of the organization. According to Article 26 Paragraph 1 of the Articles of Association of the Riau Malay Customary Institution, the financial resources of the Riau Malay Customary Institution can be obtained through government assistance, community/donor donations and business entities owned by the organization.

The Riau Malay Customary Institution obtained a budget of 3 billion Rupiah in 2018 to run its organization sourced from the assistance of the Riau Provincial Government. This is in accordance with Article 16 Paragraph 1 of the Regional Regulation of Riau Province No. 1 of 2012 concerning the Riau Malay Customary Institution which states that one of the sources of the Riau Malay Customary Institution is from the Regional Budget. This is also supported by Riau Governor Regulation Number 35 of 2017 concerning Grant Expenditure Guidelines and Social Aid Expenditures sourced from the Regional Revenue and Expenditure Budget, which in article 4 states that grant spending can be given to social institutions, institutions, and organizations.

Although it has received funding from the Riau Provincial Government, this organization considers that the budget allocated to it is fluctuating. Related to this, grant expenditure budgeted in the Regional Revenue and Expenditure Budget is indeed in accordance with regional financial capacity after prioritizing the fulfillment of mandatory government affairs in accordance with the regional medium-term development plan.

To get around this, the management of the Riau Malay Customary Institution seeks to establish its organization through the establishment of a business entity so as to

reduce organizational dependence on the government, but in reality until now the Riau Malay Customary Institution does not have a business entity that is capable of being a source of funding for the organization's operations.

The establishment of the business entity by this organization itself is legal based on Article 13 Paragraph 1 of the Articles of Association of the Riau Malay Customary Institution, where organizational finances can be obtained from legitimate and non-binding sources, besides Article 26 Paragraph 2 also states that the financial resources of the Riau Malay Customary Institution can be obtained through the results of the organization's business activities. In addition to not having a business entity by this organization, the Riau Malay Customary Institution also does not have a budget sourced from donors so that the operation of the organization purely relies on the assistance of the Riau Province government. Thus this organization has a very high dependence on the government.

In addition, there is an assumption that the financial resources of the Riau Malay Customary Institution have not been able to accommodate all the needs of the organization, if you look at Article 28 Paragraph 1 of the By-Laws of the Riau Malay Customary Institution, it is stated that the annual budget is used in accordance with the goals and objectives of the budget compiled in the Riau Malay Customary Institution work program, but until now more than a year after the inauguration of Riau Malay Customary Institution administrators by the Governor of Riau, the management of the Riau Malay Customary Institution in the period 2017-2022 did not have a work program in running the organization so that the use of organizational budgets deserved to be questioned, especially the complaint that the budget owned is not able to accommodate all the needs of the organization.

2. Human Resources

Human resources in an organization play an important role and are needed for its existence. An organization will not run

optimally if the human resources in it do not have the ability to meet organizational criteria. High-quality human resources are human resources capable of creating not only comparative values, but also innovative-generative competitive values using the highest energy such as intelligence, creativity, and imagination.

Human resources are all individuals in the organization who contribute thought and energy in achieving organizational goals so that it includes not limited to experts but all workers in an organization. Thus human resources are vital for an organization so that the success of an organization is determined by the quality of the human resources that run it.

Human resources owned by the Riau Malay Customary Institution are considered to have the ability to run the organization in order to achieve the stated goals. This is based on the assumption that the management of the Riau Malay Customary Institution is the best choice and has represented traditional, cultural, clerical and intellectual leaders in the city of Pekanbaru. If we examine the recruitment process of the organization's management, the assessment of the selection of human resources that have represented the figures mentioned above can be said to be subjective because the recruitment of organization's management is the authority of the leadership of the organization, making it difficult to assess the truth. This is supported by the reality of Malay culture in Pekanbaru City, which is worrying where it is currently difficult to find individuals who really belong to the traditional and cultural leaders who are caused by the development of the region and the high plurality of the population.

In addition, the recruitment of organizational managers conducted collided with recruitment conducted by the Riau Malay Customary Institution in Pekanbaru City because the two organizations were in the same location, in the Pekanbaru City as the capital city of Riau Province, thus narrowing the choice of available human resources due to the Articles of Association and The By-Laws of the Riau Malay Customary Institution stated

that the management of the Riau Malay Customary Institution was not justified in being the administrator of the Riau-level Malay Customary Institution below.

Recruitment efforts carried out by this organization have also not been able to capture human resources who have high loyalty, which based on observations made by the Riau Malay Customary Institution Hall which is the organization's secretariat seems quiet without any meaningful activity. In addition, most of the management of the Riau Malay Customary Institution are not familiar figures in the realm of Malay culture and in Riau Province, so it is worth questioning because of the lack of experience and role in the Malay world so that it is not known to be common things. Even so, in the management of this organization, there are also familiar figures among the Riau Malay community who have good abilities to support the achievement of organizational goals.

If we examine the mechanism of the election of leaders of the Riau Malay Customary Institution, the election of the leadership of the organization is also not carried out in accordance with the existing procedures by involving all elements in accordance with the provisions. Recruitment of the organization's management which is the authority of the elected organization leader also, in fact, produces organizational managers who exceed the capacity according to the Articles of Association and Bylaws of the Riau Malay Customary Institution, where there are 500 people from the Riau Adat Institution in the period of 2017-2022.

Based on a review of the management structure of the Riau Malay Customary Institution, organizers of organizations that were unfamiliar with the Riau Malay community were members of the Board of Directors of the Riau Malay Customary Institution, whereas according to the Articles of Association of the Riau Malay Customary Institution Article 23 Paragraph 8 stated that the members fields are people who have expertise in accordance with their respective fields, because the Daily Leadership Council

has the role of running the wheels of the organization.

With no ownership of the organization that has good qualification standards, it causes obstruction of overall organizational performance because each part of the organization has a relationship of interrelationship which causes a dependency between one part and the other, if the function fails, the organization's goals will not be achieved.

3. Physical Resources

Physical resources are facilities and infrastructure used in organizations that are needed to support the efficiency and effectiveness of work that refers to buildings and equipment to carry out organizational activities in order to achieve the set targets. Physical resources owned by the Riau Malay Customary Institution in carrying out its activities consisted of the Riau Malay Customary Office building which was the organization secretariat, a house of worship and an operational vehicle.

The organization's secretariat building consists of two floors where on the ground floor there are facilities in the form of the Custom Density Assembly room, the Daily Executive Board room, the organization's management room, and the meeting room. On the top floor of this building, there is a traditional meeting room and library room. The entire room has complete facilities to support the activities of the organization, with the exception of the library space which is in poorly maintained condition and has only a few collections.

The physical resources owned by the Riau Malay Customary Institution are entirely sourced from the Riau Provincial government so that this organization has a very high dependence on the government. In carrying out its activities, the management of this organization assesses that Physical resources possessed have not been able to support the organization's performance to the maximum so that it is considered to have an impact on non-optimal work results. Even so, the organizers

of this organization appreciate the government's policy to continue its commitment to support its organization since its inception.

Although the management of Riau Malay Customary Institution found that they had limited facilities that had an impact on organizational performance, the management of the Riau Malay Customary Institution made no effort to supplement the needs of the organization's physical resources. The efforts made by the organizers of this organization are only to maximize the use of existing facilities so that this does not have much impact on organizational performance, while efforts in the form of facilities or partnerships to obtain organizational facilities are not carried out.

The organizers of this organization consider that Riau Malay Customary Institutions have a workload and are not comparable to the physical resources of the organization. This assumption is unfortunately not supported by the existence of an organizational work program in which the assessment of organizational facilities and infrastructure should only be carried out after the work program is implemented so that the assessment given is objective.

This organization also does not have an inventory list that can also be used to compare between the work program and the facilities and infrastructure owned by the organization, whereas in Article 28 of the By-Laws of the Riau Malay Customary Institution, it has been stated that all organization property is included in the inventory list and attached to every annual report by the General Treasurer of the Riau Malay Customary Institution. The assumptions given by the organizers of this organization related to the condition of the physical resources they have are the results of a comparison between the facilities and the organizational objectives with the tasks and functions they have.

B. Intangible Resources

1. Cooperation

Cooperation is a joint effort between individuals or groups to achieve certain goals. Cooperation, in essence, indicates the existence of two or more parties who interact dynamically to achieve a common goal. Elements inherent in a framework of cooperation are elements of two or more parties, elements of interaction, and elements of common goals. If one of the elements is not contained in one object studied then there is no cooperation in the object.

Collaboration is a certain activity process that is shown to achieve a common goal by synergizing to realize this goal so that it requires a working relationship. According to Riau Province Regional Regulation No. 1 of 2012 concerning the Riau Malay Customary Institution, stated that the Riau Malay Customary Institution is one of the pillars in realizing the vision of Riau 2020. In article 12, the Riau Malay Customary Institution can establish collaborative relations with national customary institutions and international cooperation in terms of customs and social culture.

The management of the Riau Malay Customary Institution in running its organization cooperated with traditional Malay institutions throughout Sumatra through the Delivery Institution of Melayu Grass (LARM) and had received trust as the secretariat for the first time, besides one of the leaders of the Riau Malay Customary Institution, H. M Azaly Djohan, SH also won the trust as chairman of the Plenary Assembly of the Delivery Institution of Melayu Grass (LARM).

The Riau Malay Customary Institution has also collaborated with the Ministry of Education of Singapore and is believed to contribute to strengthening the Malay language in the country through the provision of Malay language teachers and the creation of Malay teaching manuals. This is a form of international trust and recognition of the Riau Malay Customary Institution and Riau Province as the center of Malay culture. Through these efforts is a form of perceived cooperation carried out in achieving the vision of Riau 2020.

Thus the collaboration between the Riau Malay Customary Institution and the Provincial Government of Riau is to carry out their respective roles and functions in achieving their respective goals so that the Riau Malay Customary Institution with the Riau Provincial Government is not integrated and the intended collaboration is the commitment and effort of each party to carry out its duties and functions. There is also the involvement of several figures from the Riau Malay Customary Institution on the implementation of several government activities. It also cannot be said as a form of collaboration between institutions due to the lack of inter-organizational working relationships that define the duties and responsibilities of each party that lead to a working relationship. In the end, it can be said that there is no collaboration between the Riau Malay Customary Institution and the Riau Provincial Government in achieving Riau 2020's vision.

2. Reputation

Another definition of reputation is a feeling, a public image of a company, organization or institution, an impression that is intentionally created from an object, person or organization. Reputation is the impression of various policies or services of an organization so that the services provided influence the perception of the reputation of an organization.

The presence of the Riau Malay Customary Institution was considered important to overcome the silting of Malay culture that occurred in Riau Province. This is due to the high level of a plurality of people in Riau Province, especially Pekanbaru City, which is supported by the negative impact of technological advances that have neglected culture in the fabric of people's lives. Thus it is recognized that the role of the Riau Malay Customary Institution is so important for the Riau Malay community and the Riau Provincial Government in order to realize the vision of Riau 2020 which indeed intersects with Malay culture.

The Riau Malay Customary Institution is seen as having a good reputation, this is the result of an assessment of the presence and purpose of the Riau Malay Customary Institution which was considered beneficial to the Riau Malay community and the Riau Provincial Government, and was established directly by Riau Malay figures as a form of concern and concern towards the fading of Malay culture which is an identity. However, the opposite judgment was actually accepted by the management of the Riau Malay Customary Institution which was caused by the inability to run the organization in an effort to achieve its stated goals. Thus, the good reputation of this organization for its presence is not matched by the performance of the organization's management in carrying out its duties so that it is considered to have a bad reputation.

However, the Riau Malay Customary Institution has shown some performance in line with Riau 2020's vision and organizational goals to preserve and develop Malay culture. This was in the form of conducting cultural seminar activities, Malay arts and culture festivals, initiating the use of Malay in Sultan Syarif Kasim II Riau International Airport and publishing Local Content textbooks for all elementary, junior and senior high schools in Riau Province, but this was assessed not yet comparable with the initial goal of establishing the Riau Malay Customary Institution which had been established since 1970, and has been supported by the budget and infrastructure provided by the Riau Provincial Government so that it is considered to be not in line with the current worsening of Malay culture, such as in Pekanbaru City. Even some district capitals whose majority of the economy has been dominated by Chinese, Malay culture can almost be said to be lost, along with the elimination of Malay society from the district capital due to losing in an economic competition.

3. Attitude

Attitude is a frame of mind that is generally owned by the organization in response to its external environmental conditions, thus the attitude of an organization reflects clearly its views on an object it faces. Through observation of the attitude of an organization, it will know the position of the organization in the surrounding environment.

At present in Riau Province, there is a weakening of Malay culture caused by the Malay people themselves. This is due to the actions of the Malay who abandoned their culture in life which also led to the loss of guidelines because Malay culture played an important role in regulating the life order, especially Malay culture was the adoption of Islamic teachings.

In dealing with this reality, the Riau Malay Customary Institution then responded by seeking to change the mindset of the Riau Malay community towards its culture so that Malay culture could pre-exist in the community and be able to compensate for other regional communities in Riau Province which are now so vigorously preserving its culture. However, in fact, this is not supported by the existence of a work program owned by the Riau Malay Customary Institution in running its business so that any efforts made in relation to the above activities become unstructured due to the absence of clear planning and direction. Thus, this organization is not serious in addressing the weakening of Malay culture that occurred in Riau Province.

The Riau Malay Customary Institution was also considered to be inconsistent in addressing the dynamics of Malay culture that was taking place in Riau Province. This can be seen from the two different responses shown by this organization in addressing Chinese culture in Riau Province. In the case of the construction of a gate by the Indonesian Chinese Social Society (PSMTI) in Karet Street, Pekanbaru City, the Riau Malay Customary Institution set the *Warkah Amaran* by giving two options namely dismantling the gate that was being built or building a gate at that location characterized by the whole Riau Malay culture.

A different attitude was then shown by the Riau Malay Customary Institution on the establishment of the *Bakar Tongkang* tradition as a tourism icon in Riau Province. The policy received support from this organization even though the tradition was clearly Chinese culture by bringing up historical and economic reasons, whereas based on historical records the Malay tribe was a native of Riau, so that ethnic Chinese were immigrants and had the same position as other tribes such as the *Minang* and *Batak* tribes.

Economic factors that are used as an excuse to legitimize the establishment of the *Bakar Tongkang* tradition as a tourism icon of Riau Province are also considered to be inaccurate because of the economy of Rokan Hilir Regency, the location of the activity is controlled by ethnic Chinese so that it will only provide small economic benefits for Malay people because shopping centers, inns and the majority of local transportation is controlled by the local Chinese ethnic group.

The Riau Malay Customary Institution is currently positioning itself like a rubber stamp on the policy of the Riau Provincial Government which does not favor the Riau Malay community. The inability of this organization to criticize and oppose government policies that are not in accordance with the interests of the Riau Malay community is caused by the dependence on government assistance in running the organization so that this organization does seem to place itself under the government. In the end it can be concluded that the Riau Malay Customary Institution does not care about the cultural dynamics of Malays currently occurring in Riau Province so that the attitude of this organization does not support the achievement of the Riau 2020 vision that is in line with the organization's goal of preserving and developing Riau Malay culture.

CONCLUSION

The Riau Malay Customary Institution is a Malay Community Organization in Riau Province, as a partner of the Riau Provincial

Government in order to realize the vision of Riau Province 2020. Factors that influence the capabilities of the Riau Malay Customary Institution in supporting the government's performance to achieve Riau 2020's vision are its resources financial and physical resources by the Riau Malay Customary Institution which are entirely sourced from the assistance of the Riau Provincial Government so that this organization has a very high dependence on the government. Although the organizers of this organization assume that the financial resources and physical resources received are not comparable to the workload of the organization, there are no efforts made by the organization's management to meet their needs so that the financial and physical resources provided by the Riau Provincial Government are of vital value. This organization also has human resources that are unable to support organizational performance due to failure in the recruitment process so that it does not fully produce quality human resources and in quantity exceeds the number of organizational managers according to the rules. The lack of cooperation between the Riau Malay Customary Institution and the Riau Provincial Government so that in an effort to achieve the vision of Riau 2020, the effort taken is to carry out their respective roles as usual so that the work carried out is not integrated. Bad reputation that is received by the organization because the performance is not optimal so that it disappoints the community and ultimately affects the psychological management of the organization. The attitude of this organization was also inconsistent in defending the interests of the Malay community due to the dependence on the government so that it legitimized all government policies even though they were contrary to Malay culture.

REFERENCES

- Abdulsyani. (1994). *Sosiologi Skematika, Teori, Dan Terapan*. Jakarta: Bumi Aksara.
- Afandi, M. (2016). *Konseling Spiritual Dalam Tunjuk Ajar Melayu Tenas Efendi*. Disertasi Program Pascasarjana Universitas Muhammadiyah Yogyakarta.
- Amir, M. T. (2011). *Manajemen Strategi: Konsep Dan Aplikasi*. Jakarta: Raja Grafindo Persada.
- Andriana, N. (2011). Hegemoni Ideologi Dalam Konstruksi Identitas Budaya Masyarakat Melayu Riau Pada Desain Arsitektur. *Widyariset*, 14(1), 113-122.
- Barney, J. (1991). Firm Resources And Sustained Competitive Advantage. *Journal Of Management*, 17(1), 99-120.
- Bungsu, P. (2015). Peran Lembaga Adat Melayu Riau Dalam Pelestarian Budaya Daerah Di Provinsi Riau. *Jom Fisip*, 2(2), 63-76.
- Effendy, T. (2004). *Tunjuk Ajar Melayu*. Pekanbaru: Dinas Pendidikan dan Kebudayaan Pemerintah Provinsi Riau.
- Hamidy, U.U & Ahmad, M. (1993). *Beberapa Aspek Sosial Budaya Daerah Riau*. Pekanbaru: Uir Press.
- Hartanto, F. M. (2009). *Paradigma Baru Manajemen Indonesia*. Semarang: Widya Karya.
- Jamil, O. N. (2011). *Sejarah Lembaga Adat Melayu Riau*. Pekanbaru: Sukabina.
- Jefkins, F. (2003). *Public Relations*. Jakarta: Erlangga.
- Koentjaraningrat. (2007). *Masyarakat Melayu dan Budaya Melayu Dalam Perubahan*. Yogyakarta: Adicita Karya Nusa.
- Munir, B. (2017). Branding Riau The Homeland Of Melayu Dalam Memperomosisikan Pariwisata Provinsi Riau. *Jom Fisip*, 4(1), 36-44.
- Oliver, S. (2007). *Strategi Public Relations*. Jakarta: Erlangga.
- Sadono, S. (2006). *Pengantar Bisnis*. Jakarta: Prenada Media Group.
- Salusu, J. (1996). *Pengambilan Keputusan Strategik Untuk Organisasi Publik dan Organisasi Nonprofit*. Jakarta: Gramedia Widiasarana Indonesia.

- Shamad, I. A. (2001). Hegemoni Politik Pusat dan Kemandirian Etnik di Daerah, Kepemimpinan Sumatera Barat di Masa Orde Baru. *Padang: IAIN IB*.
- Silalahi, U. (2011b). Asas-asas manajemen. *Bandung: Revika Aditama*.
- Sunandar. (2015). Melayu Dalam Tantangan Globalisasi: Refleksi Sejarah Dan Berubahnya Sistem Referensi Budaya. *Journal of Islamic Studies*, 5(1), 60-73.
- Suwardi, M. S. (2007). Bahan Ajar Kebudayaan Melayu. *Pekanbaru: Kampus Akademi Pariwisata Engku Puteri Hamidah*.
- Wursanto. (2005). Dasar-Dasar Ilmu Organisasi. *Yogyakarta: Andi*.