

Cultural Development And Social Identity In Riau, Indonesia

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Abstract: Cultural dominance based on social identity becomes a non-productive issue in Riau while maintaining the spirit nationalism of the decentralization era. Riau Vision 2020 and Riau Malay Customary Institution are considered to be contributing factors. The rise of social identity is considered to be contrary to the spirit of nationalism. This paper aims, first, at building relations between cultural development and social identity. Second, explaining the constraints of the relationship between cultural development and nationalism. The socio-cultural approach and social identity are used as the theoretical framework. This paper uses a qualitative approach with descriptive analysis methods. Data is collected based on documents supported by interviews. After collecting the data, it is analyzed qualitatively. This paper concludes, firstly, the vision of Riau 2020 and the Riau Malay Customary Institution as a forum for empowering 'Malays' in building a social identity that has the potential to cause ethnic-ideological clashes. Second, constraints in the development of culture and social identity, among them, Malay is interpreted to be a hegemony in the socio-cultural sense. Second, the shift in issues in social identity does not run linearly because of personal interests based on cultural institutions. Practically, this study contributes to helping understand the relationship between cultural development and the rise of social identity that can prevent local divisions. Academically, the study of the relationship between cultural development and the rise of social identity can be a model for anticipating the potential for identity clashes in the regions.

Index Terms: Cultural development, social identity, Riau Malay customary institutions.

1. INTRODUCTION

This study seeks to examine the relationship of cultural development [social policy preserving local identity] and social identity which is considered to be contrary to nationalism in Riau. The study was intended as an effort to explain the relationship between the Riau Provincial Government and the Riau Malay Customary Institution (LAM) preventing primordial clashes [local disintegration], due to the emergence of social identity and nationalism problems. The presence of the Riau Vision 2020 along with the Malay customary institution [LAM] of Riau as a place for 'empowering Malays' has conflicting consequences. Riau Vision 2020 as the cultural policy related to social identity with nationalism has a negative impact. First, this vision holds ethnic-ideological potential. The concept or word 'Malay' in an impressive vision of between Malay [ethnic] and Islam [ideological] has the potential to clash with ethnic-ideological. Second, this vision has the potential for local-minority hegemony. The words 'Malay', structurally-legality suggest that local power must be dominated by local ethnicity even though the number is less than other ethnic groups. Based on the arguments put forward become the background of the importance of the study of the relationship of cultural development with the emergence of social identity that can fade the building of nationalism in the region. The purpose of this study is, [1]. Explain the relationship between cultural development and social identity that can prevent local disintegration [2]. Explain the constraints of cultural development with social identity as an effort to prevent local disintegration.

2. LITERATURE REVIEW

This literature review explains the previous study as a comparison and differentiator of the importance of this study. While the conceptual framework is used as an explanation of the main concepts in this study.

2.1 Previous Studies

In the study of cultural development and social identity shows if the relationship between the two is contradictory. This is because if nationalism becomes an indicator, it raises the potential for collisions based on a strengthened identity background due to the impact of a policy. The study of social identity refers to Jenkin (2008), Hylland (1993), and, Stets & Burk (2000). The study of nationalism refers to Guss (2000), and Embong (2012). For Indonesia, the study of social identity refers to Albintani (2017) and Suparto (2013). Based on the two studies, this paper is different because it wants to find a formulation that always occurs [asymmetrical] contraction between strengthening social identity with local nationalism. It can be explained that this study seeks to find a middle ground that has been debating so far if the strengthening of social identity will not occur as a consequence of the decentralization era's cultural development efforts. Until now, Suparto (2013) believes that the strengthening of social identity will not interfere let alone undermine nationalism. As a result of the reforms through the practice of decentralization [regional autonomy] through the study of Albintani (2017) and Suparto (2013), it shows a different matter. This study makes LAM in the name of ethnic groups [Malays] its presence as an object of study in the era of decentralization which is considered to strengthen social identity that can undermine even 'destroy' the building of nationalism in the region, especially in Riau. This is because LAM was formed in the era of regional autonomy by 'local governments'. Indeed the government is a protector. While the presence of this institution which is considered to position social identity within the framework of cultural policy [being an essential part of cultural development] era of regional autonomy. This is where the important differences in this study are compared to previous studies.

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2.2 Conceptual Framework

Nationalism is a natural understanding that is a contractual relationship in psychiatric situations where the loyalty of a person [nation-citizen] is devoted [devoting] directly to his country. The country in this context in Indonesia. The struggle for independence requires the concept of nation-state as the basis of rational justification for the guidance of self-determination [independence]. Social identity is a reflection of the presence and existence of the Malay Customary Institution which represents local ethnic [Malays] who are part of clarifying, and strengthening the social identity of Malays at the local level. Therefore social identity is interpreted as an institution along with the actors [structures] involved in activities based on policies [cultural development] that guide it. The relationship of cultural development with social identity in the context of this study is a reflection of the relationship between local government, and traditional Malay institutions that represent local ethnic [Malays] in clarifying and strengthening the existence of social identity at the local level in the fight for regional nationalism.

3. METHOD

This study uses a qualitative approach with descriptive analysis methods. Data is collected based on documents supported by interviews. After collecting the data, it is analyzed qualitatively

4. CULTURAL DEVELOPMENT AND POLICY

CULTURE

This section seeks to explain the first objective namely the relationship of cultural development with social identity, and second, the constraints of the relationship of cultural development with nationalism.

4.1 Social Identity and Nationalism

Empirical analysis needs to look for an effective formulation of the presence of Riau LAM as a government-made institution to be constructive in the creation of nationalism in Riau. Nationalism which is interpreted as an understanding which believes that the highest loyalty is handed over to the nation-state in which there are, first, elements of ethnicity, language, and religion as a common identity, are no longer grouped and divided. Second, the contractual element [social contract] between fellow citizens of the nation. In the interaction of both, cultural development [Vision Riau 2020, policy], which places Malay [ethnic concept], and Islam [ideological], as well as structural-legality of Malayness, become the focus of his analysis

4.1.1 Vision Riau 2020 Policy

In the presence of Vision Riau 2020, this study found that this policy holds potential tension. The reality of this potential is characterized by not being supported by the availability of statistical data [in provinces and districts, for example], related to the quantity of ethnic composition in Riau Province. The existence of Riau Vision 2020 which emphasizes the character that supports the harmony [simultance] between ethnic and ideological understanding [related to religion], is considered to have the potential to cause tension which has the potential to become a hidden collision. This policy is suggested to be able to create the potential for collisions with an indication that this vision

contains ethnic-ideological meaning. The words of Malay in the vision impressed between Malay [part of strengthening social identity] and Islam [ideology], which had the potential for ethnic-ideological clashes. The study found in the field that in general understanding the impression formed when related to Malayness was very important in various life practices. Malay [Orang Malayu, term Indonesia] is a word that can be interpreted in various needs and interests [in this case related to social existence or identity itself]. So important is Malay, that meaning is also seen in the vision of Riau 2020 which makes, "Riau as the center of Malay culture in Southeast Asia". This statement is supported by the policy, and in accordance with the stipulation of the Regional Government, DPRD [Local People's Representative Council], and the people of Riau regarding the vision of regional development, "The realization of Riau Province as the Center of Malay Economy and Culture in a Religious, Prosperous and Inner Community Environment in Asia Southeast 2020 ". This is in accordance with the Riau Province Strategic Plan 2004-2008. More specifically, it can be interpreted if identity is the need of every individual and society. Without identity, the collective existence of a region will be difficult to recognize. Cultural identity is formed from various factors such as history, geographical conditions, socio-cultural, political, economic systems that are owned by the community itself. In this context, studies find that social identity is always integrated and inherent with cultural identity.

4.1.2 Malay in the Landscape of Identity

In the structural-legality context, it is used to better understand the phenomena of social structure and cultural change towards local cultural institutions, the Riau Customary Institution [LAM] which also applies nationally as an implication of the impact of reforms in Indonesia. The phenomenon of traditional institutions [cultural institutions] that represent local ethnicity is part of the social structure that still has the power to support actors [elites], or community leaders who represent local culture [adat]. Related to the reality of structuration [institutionalized structure] through the legality of regulations [legislation] which is manifested through regional regulations [local regulations]. In this case, there are conflicting realities in contrasting social and cultural reality in the context of identity. First, reality emphasizes the dominance of social structures and forces. Second, the reality is too much emphasis on personal. This social reality also simultaneously, the study found if all the structures can be changed, when someone [actor] starts to ignore, replace, or reproduce interests them differently. This reality reflects that LAM can be associated as a legal-formal institution because it is supported by regulations that accommodate it as a strong protective institution.

4.2 Social Identity vs Nationalism

Based on the argumentation to build nationalism on the present social reality [decentralization era], this study finds various significant obstacles. These constraints indicate the significance of the relationship between cultural development and social identity that runs not always inline or conflict. Therefore the following obstacles need to be explained in the relationship. The obstacles are, first, the reality of the ongoing Malay hegemony [local, not local] in the 'helpless'

feeling landscape [reflection of self-defeat in demanding justice]. Second, LAM is considered as an institution that represents cultural dominance.

4.2.1 Malay in the Landscape 'Powerlessness'

The existence of LAM which represents an institution of cultural domination is part of the protection character of Malay culture, which cannot be avoided. This reality reflects injustice from the perspective of the Malays against their existence so far. The study found that this perspective explains the changes in the distribution of urbanization and industrialization resources in a country [region, for example], encouraging increased competition among community members. In this competition, the group that has educational capital, and limited expertise, will be eliminated. While these marginalized groups then feel alienated, and it is no longer appropriate if they continue to identify themselves as part of the existing social system or [cultural policy]. The study also found that injustice as the main reason could explain the structural factors behind the resurgence of ethnicity [social identity]. Therefore it can be answered academically what was written by Albintani (2001) in, "From an independent Riau: Until zero autonomy", explains the relationship of this study. The question of why a group [personal] who experiences [considers themselves or their group] is discriminated against and injustice is always triggered by a sense of ethnicity that is not directly related to their nationality. This reality shows if what Suparto (2013) is not worried about, does not take place in Riau. Specifically, this study found that the rise of ethnic sentiments in Riau [Riau Malay people], mainly based on the authoritarian character of the central regime which caused mismanagement over the years of the New Order era and reformation. This relationship then gave rise to a phenomenon that deserves to be called internal colonialism [local occupation] as well as the reform era [decentralization era], which became undeniable (Albintani, 2001; Haris, 1999).

4.2.2 Malay in the Landscape of Cultural Domination

The presence of the Riau Malay Customary [LAM] Institution following Regional Regulation/1/2012, the study found within the scope of the cultural policy process that starts from the making [production], implementation, and evaluation shows something protective against local identity. Furthermore, the study found that the presence of this institution was believed to be supporting the ongoing superiority process of local ethnic dominance over non-local ethnic groups. The findings of the study show that those who implement the policies of the Malay Customary Institution are social organizations due to historical factors [origin] in upholding customary law. Based on this history also encourages institutions to conduct conservation and development of cultural practices in Riau [cultural development]. In carrying out this activity, without policies [cultural policy], it is impossible to do. Therefore, it is natural that regulations support and clarify the role of Riau LAM as the implementing agency for the Riau 2020 vision. This reality connotes a protective social identity. From here also, the study found that LAM is an integral part of an effort to protect the culture of 'Malays' and their culture. With such an indisputable reality, the study found that the presence of LAM gave the impression of being part of the cultural dominance legitimized by regulation.

5. CONCLUSION

The conclusion in this study, first, the relationship of cultural development and social identity in the LAM case, in addition to being able to take place asymmetrically [opposite], also vice versa [clashing]. Policies made to strengthen the mission of nationalism, and the ongoing process of national integration through cultural development that accommodates diversity [pluralistic], can occur and vice versa. Second, the relationship constraints between the two can occur structurally and culturally. This relationship affects nationalism and social identity. The presence of LAM is more impressive on 'cultural dominance'. Practically, this study provides an important reference for the relationship between the LAM Riau-Local Government and ethnic communities as an effort to prevent the potential for local disintegration. Academically, the strengthening of social identity has a significant relationship with cultural development. This relationship does not always run linearly with nationalism. Therefore, this study can be a model and approach to anticipating the potential for identity clashes in Riau in a plural society landscape.

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