

Family Development in Pekanbaru Indonesia; Historical Institutionalism Approach

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ABSTRACT

This paper attempts to explore family development in Pekanbaru Indonesia using historical institutionalism approach. Formal institution and informal institution have been looked more deeply by library research. Family is smallest unit of institution. It is pivotal to map the pattern of family development in order to pursue state goals as contained in Preamble of Constitution 1945. The concept of *Bestuur Rechtshandlingen* has helped depict formal institution. Culture, custom, norm in society are informal institution that should be analyzed. Thus, the impact of interaction between idea of family development, actor/agent/society and institutions has given pattern, whether complementary, accommodating, competing or substitutive. Pekanbaru local government with Pekanbaru Vision supports Family Development during Firdaus-Ayat Cahyadi leadership. The program of *Ketahanan Keluarga* (Family Harmonization) takes pivotal role. Several institutions participate to pursue the goals. Societies with Malay culture dominantly support this program. Moreover, collaborative government and collaborative governance are implemented toward good governance in Indonesia, especially in Pekanbaru city.

Keywords: *Historical institutionalism, Bestuur Rechtshandlingen, family development, family harmonization, Malay Culture*

1. INTRODUCTION

Family coaching is an important step that will determine the overall condition of the community. The social acceleration that occurs as a result of modernization and urbanization is challenging family values. Quality family is the dream and the life of all human beings. The quality of the nation is determined by the quality of the family because the social quality degradation of society is directly proportional to family quality degradation.

Indonesia as the country with the fourth-largest population in the world has great potential in terms of human resources. Moreover, Indonesia is experiencing the so-called "demographic bonus" in the year 2010-2035. The demographic bonus is the resident term to describe the availability of a very high number of working force or productive population (ages 15-64 years) in one country.

Good governance associated with the development of family is valued increasingly pivotal in the 21st century. The developing religious sense has strengthened the community as well. Family development based on religious values, especially the Islamic value in Indonesia, is increasingly important. Primarily for the area of

Pekanbaru, Malay and Islamic culture has become a coherent value in the community.

Pekanbaru City is one of the autonomous regions of Indonesia. The indigenous population of Pekanbaru is a resident of Riau Malay. Pekanbaru is also inhabited by most of the migrants, such as Minangkabau, Riau Malay (from the Riau Province), Java, Batak, Chinese and other tribes. Most of the inhabitants of Pekanbaru are Muslim.

The research question is how implementation of good governance to pursue the family development in Pekanbaru during Firdaus-Ayat Cahyadi leadership. The study objective is to explore that collaborative government and collaborative governance are implemented toward good governance in Indonesia, especially in Pekanbaru city.

2. LITERATURE REVIEW

The family consultation as a special case of the de-radicalization program is funded and run by the government along with the civil society and the family itself [1]. The Republic of Indonesia is currently in two interconnected flows that are essentially walking paradox, namely globalization and primordial spirit. The founders of the state of Indonesia were very familiar with the need

for national mythology, and they succeeded in creating good mythology. The founders of the country were told by the Dutch that all the islands in the archipelago could not be one country, so the founders of the country had to find a way to prove the opposite. They wanted to build Indonesia (singular) instead of the Dutch East Indies (plural). They were willing to accept national language, which is the Malay language that has been used everywhere, in which the Dutch helped establish it as an official lingua franca in the Dutch East Indies, and later changed its name to "Indonesian"[2]. Religious political policy has been assessed urgently in this regard [3] that is mainly related to tolerance [4].

The relationship between Islam and Indonesia has produced a pattern of Islamic Indonesia. In this case, Islam is Islam, a religion that has its own theological and juridical rules. But like teaching, Islam has managed to be grounded in Indonesian culture. This culture extends from cultural values to modern national-based political values. Muslim thinkers in Indonesia further emphasized the benefits of the value that must be fought through the Republic of Indonesia. Benefits are one of the basic considerations in implementing Sharia, in addition to culture (*'Urf*) and kindness (*Istihsan*). This political understanding is placed in the context of the practical worship of the *Ijtihadiyah*. In the political approach, both from Islamic and Western traditions, the substantive mindset and Pancasila are closer to political nature. In the West, politics is a citizen's activity for the public good (*respublica*). In Islamic tradition, the definition of politics also refers to the public good, but only with religious care [5].

It is important to recognize two important things in religion (*agama*): namely the teachings and the implementation of these teachings in the history of human life. In Indonesia, these two things often manifest in the terms *agama* and *keagamaan*, Islam and *keislaman* as well as normative Islam and historical Islam. From this, it can be concluded that every study of religion requires full attention not only at the normative level but also at the level of its implementation in history. Islamic teachings are one, but the understanding of Islamic teachings can be more than one. Normative Islam is one whereas historical Islam is more than one. From this, thoughts such as pluralist Islam, inclusive Islam, and so on were born [6].

The purpose of Islam in realizing harmonious relationships between individuals or citizens (*hablun minannas*); then it transforms into a particular community namely ethnicity, religion, nationality, and lineage; aims to get to know each other. In Sociology, the community has been built with existing of a community of interest and need of interest. However, in Islamic Sociology, these existing remain in the framework of performing a good relationship between the Creator and His servants (*hablun minallah*) [7].

The development of the government paradigm has been occurring for decades from the government-oriented concept to the governance-oriented concept, from rule government to good governance. The paradigm of governance is not merely relying on regulation or

government alone, but also must involve other elements such as the private sector and the civil society [8].

The role of actors as the dominant factor in building a local democracy model is depicted through constructive and constraining attributes. The constructive role of actors describes the condition of actors who actively and positively become agents of change for development and community development. This role can be seen, both in the configuration of fragmented actors and in consolidated conditions. This role is the main basis for the development of local democracy. The characteristics of a constructive actor's role are open-minded, tolerant, respect for differences, non-violent, egalitarian, participatory, and respect for human rights. Meanwhile, the role of the constraining actors is described as counterproductive to the growth and development of local democracy which the characteristics are authoritarian, corrupt, intolerant, discriminatory, and violate human rights [9].

The process of interaction between individuals or citizens and institutions that produces certain actions is the pressure point of neo-institutionalism. Thus, it is different from structuralism which emphasizes more on macro social forces. It is different from behaviorism which concentrates on individual micro rationality. To explore this process, the main unit of analysis of neo-institutionalism is the rules that apply in society, habits, norms, and identities of the observed institutions. These aspects complement other institutional dimensions that are more formal in nature, such as the constitution, regulations, policies, laws, and so on. In other words, neo-institutionalism looks more deeply into institutional changes; what constructive and constraint aspects of changes are; an assessment to what extent the institution's effectiveness in achieving the expected impacts [10]. In the political science discipline, neo-institutionalism is better known as historical institutionalism [11]. Generally, historical institutionalism focuses on long-term changes and impacts [12].

3. METHODS

The descriptive-analysis research used library research method to achieve data regarding formal and informal institutions and the other relevant data. Study of content analysis is implemented. Due to Covid-19, the field research was unable to complete and validate this research. Thus, the follow-up research is pivotal.

4. RESULTS AND DISCUSSIONS

4.1 Malay Muslims

Malay-Muslims have managed to make the Malays (*Melayu*) as people who think rationally, flatter sole, and open to reform. These characteristics have an opportunity to appear as the center of Riau Malay culture. Furthermore, developing an intellectual culture towards that culture [13]. Islamic civilization in the Malay world

features a unique face, exotic, delicate, beautiful, and charming as a mercy to the worlds. Malays and Islamic civilization have been tested in the acculturation process and are dynamic, innovative, and creative in the mire of the dialectic of modern civilization [14]. Azzumardi Azra puts the Malay culture, as one of the strongest cultural fairly influential of the seven cultures in the world. This means that Malay culture is a form of creation that spirit of *tauhid* because *tauhid* is a basic principle of Islam. The preservation of Malayan culture, thereby, creates the Muslims in every movement of life. Therefore, every activity performed must reflect and be based on the spirit of "*amar ma'ruf nahi munkar*" [15].

4.2 Firdaus-Ayat Cahyadi and Political Parties Supports

Firdaus-Ayat Cahyadi has led Pekanbaru City for two terms since 2012. In the first period, the election for the Mayor and Vice Mayor which was held in 2010-2011, Firdaus-Ayat Cahyadi won with the support of a coalition of several parties that managed to get 20 seats in DPRD Pekanbaru City [16]. The number of parties in the coalition is six parties, namely Partai Demokrat (9 seats), Partai Keadilan Sejahtera (5 seats), Partai Hati Nurani Rakyat (Hanura) (2 seats), Partai Demokrasi Indonesia Perjuangan (2 seats), Partai Bulan Bintang (1 seat) and Partai Demokrasi Kebangsaan (1 seat). In the second period, the election of the Mayor and Vice Mayor which was held simultaneously in 2017, Firdaus-Ayat Cahyadi won with the support of the three supporting parties, namely Partai Demokrat, Partai Keadilan Sejahtera, and Partai Gerindra.

4.3 The Challenges of Modernity and Local Wisdom in Pekanbaru City

The government takes legal actions in which religious affairs is one of the authorities of the national government [8]. The development of science and information technology has influenced society, politics, and government. Society, in the post-modern context, is the subject and object of development. The government takes part as the organizer [17]. Pekanbaru Local Government apparatus who has the motivation, ability, skills and knowledge is needed [18]. The big challenge for most societies is how to balance modernity and local wisdom. In other words, how to adapt and adopt modernity while at the same time still embracing the wisdom aspects of the traditional value system [19]. The development of human resource management in the field of education has entered the period of productivity management [20]. The problem of education is life and human life. Thus, the educational process exists and develops with the development of life and human life as well [21]. Competencies in the form of knowledge, understanding, abilities, values, attitudes, and interests should always be developed [22].

UU Hamidy stated that three value systems exist in society, are lived and respected in social life in Riau Malay culture, especially in Pekanbaru. First, it is the value system provided by Islam. This value system is highly

regarded by society. Second, it is the value system provided by *adat*. This value system provides measures and provisions for how humans should act and behave, as well as with a series of fairly firm sanctions. This value system is the result of deep thought from previous *Datuk's*. Third, the traditional value system tries to create harmony between humans and nature. This value system justifies the system through myths [23].

4.4 Firdaus-Ayat Cahyadi and RPMJD in Family Development Aspect

During Firdaus-Ayat Cahyadi's leadership in Pekanbaru city, two Regional Medium Term Development Plan (RPMJD) have existed as political contracts with citizens [24]. The plan of family development should be included as a part of Pekanbaru Local Government action (both, *feitelijke handeligen* and *bestuur rechtshandlingen*). The explanation below shows the implementation of these RPMJD shortly.

4.4.1 Dinas Sosial and P2TP2A

It can be easy to see at near traffic lights in front of Mal SKA and Mal Pekanbaru that many children who about fifth and sixth classes in elementary school stand up there [25]. The questions are: what happened? Why do there? Where are their parents? Moreover, Head of *Pusat Pelayanan Terpadu Pemberdayaan Perempuan dan Anak (P2TP2A)* 2012, Risdayati, states that KDRT cases in Riau Province have dominantly happened in Pekanbaru City, 16 of 27 cases [26]. P2TP2A has 3 divisions: facilitation and advocacy division, service and recovery division, and training education and registration division.

4.4.2 DPRD Pekanbaru City and Peraturan Daerah Penyelenggaraan Kota Layak Anak (KLA)

Paripurna meeting of DPRD Pekanbaru has legalized *Peraturan Daerah Kota Pekanbaru Nomor 7 Tahun 2019 tentang Penyelenggaraan Kota Layak Anak* on 22 July 2019. This meeting has been led Nofrizal and has been attended by Deputy Mayor, Ayat Cahyadi and Head of DPPPA Pekanbaru, Mahyuddin. Commitment from Pekanbaru Local Government and society is needed obviously. Nofrizal, who also Head of Fraksi PAN, expects that no more children at near traffic lights; no more children that do not go to school due to help parents for finding plastics and bottles; no more children use drugs; no more children who stop study due to financial reason. These are not easy, but he was optimistic that it can be happened. Moreover, Dian Sukheri, Head of *Pansus* KLA, states that 5 things should be more pay attention: first, civil right and freedom; means right to have the Certificate of Birth and religious freedom. Second, family and alternative care; to face information wave and intimidations; and misunderstanding of parents. Third, health and social welfare. Fourth, education, leisure time and culture activities. Fifth, special care for children with disabilities, to face law problem, victims of violent,

victims of disaster and so on [27]. As information, Firdaus has presented several regulations. *First, Peraturan Walikota Pekanbaru Nomor 33 Tahun 2016 tentang Kebijakan Kota Layak Anak* on 9 Mei 2016. *Second, Peraturan Walikota Pekanbaru Nomor 34 Tahun 2016 tentang Rencana Aksi Daerah Pengembangan Kota Layak Anak Kota Pekanbaru Tahun 2016-2020* on 10 May 2016. *Third, Peraturan Walikota Pekanbaru Nomor 35 Tahun 2016 tentang Pusat Pelayanan Terpadu Pemberdayaan Perempuan dan Anak Kota Pekanbaru* on 11 May 2016. These can be seen that *Peraturan Daerah Penyelenggaraan Kota Layak Anak* is an initiate from Firdaus as local executive.

4.4.3 TNI-POLRI- Program KKBPK

Building the Indonesian population that grows in balance with the available support capacity, thus, the Indonesian nation as a whole will become a strong nation, welfare, justice, and prosperous. This idea has initiated Program KKBPK (*Kependudukan Keluarga Berencana dan Pembangunan Keluarga*). The designing of TNI-POLRI KKBPK Health at Madani Hospital (*RSUD*) Pekanbaru on 4 September 2019 has stated that family harmonization should be started from good planning [28].

5. CONCLUSION

Good government and good governance have implemented in Pekanbaru City. Mayor and Vice Mayor, Firdaus-Ayat Cahyadi as leaders of Pekanbaru Local Government offer good synergy in family development aspect with DPRD Pekanbaru City. Supports from Dinas Sosial, P2TP2A, DPPPA, TNI, POLRI, BKKBN, PKK and political parties exist. The roles of *Kantor Urusan Agama* (KUA) and Religion Court/Family Court (*Pengadilan Agama*) are also important and need more exploration. However, the empirical research focusing on the results of this synergy is pivotal in the future. The position of family itself and civil society need to be looked more deeply for comprehensive understanding in historical institutionalism.

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