

Government's Efforts in Developing Civic Culture

The Malays Palembang Provided Through Palembang EMAS 2018 Programs

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

Keywords—civic culture; Palembang Malay; Palembang EMAS program 2018

I. INTRODUCTION

Indonesian culture cannot be separated from the Malay cultural root, ranging from language, art, behavior and so on. A history that has been proven since 28 October 1928, Indonesia has a united language that is the Indonesian language taken from the Malay language [1]. Why Malay, because Malay has a sentence structure that is easy to understand and has a good spelling [2]. These are the proof of Malay with its civilization has been able to recharge the era, become a unifying identity and become the director of further political policy. This achievement, of course, is not only an ordinary entity, a nation or culture alone, a form that is so noble and can enlighten this nation.

Malay literature, such as Jakarta, Riau, and Palembang [3]. Palembang and surrounding areas [4]. Palembang, the capital

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

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

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

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II. METHODOLOGY

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

III. RESULTS AND DISCUSSIONS

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

The picture of Palembang community life itself can be concluded that Palembang Malay society is a polite society in behave, religious, friendly, respectful mutual respect, the young respect the old, the old respect the young. This is reinforced by Valentin's theory in Isjoni mentions that the Malays are actually very cunning, smart, and very polite people throughout

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

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

IV. CONCLUSION

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

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