
Government Strategy in Developing *Civic Culture* for Palembang-Malay community

(A Study about Palembang EMAS2018Program)

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ABSTRACT :

This study aims to describe the strategy of Palembang City Government in developing civic culture of Palembang-Malay society. Indonesian culture cannot be separated from the Malay culture and one of the cities which still preservesthis culture is Palembang. To develop civic culture of Palembang Malay community, the Government of Palembang City launched a program known as the Palembang EMAS 2018 Program. The participants of this research are the head of Public Relations, the head of creative economy from Tourism Department, Department of Culture staff, the head of PHRI South Sumatra, Public Order Enforcers, cultural observer and Cultural Ambassadors of Palembang City. Meanwhile, data collection techniques employedwere interviews, literature studies, observation, and documentation. Data analysis techniques used are data reduction, data presentation, and data verification. From the results of this study, it reveals that to develop the civic culture of Palembang Malay community, the government promotes what so called as Palembang EMAS Program (Elok, Madani, Aman, and Sejahtera) throughmutual cooperation program, the arrangement of river banks, and the improvement of the open space quality, the return of custom law of SimburCahaya Law, compiling Palembang Malay dictionary, wearing traditional Malay Palembang clothing, the events of Palembang EMAS and Triagle culture festivals, dawn safari, salary for religious teachers, EMAS recitation activities, local regulations related to restrictions on nightclubs, cafes and lodgings, the establishment of district chief and tourism police in every destination, home repair, free health care, traditional market arrangement, bank waste program, job opening and non-interest venture capital loan.

KEYWORDS: *Government Strategy, Civic Culture, Palembang Malay Community, Palembang EMAS 2018 Program*

INTRODUCTION

Indonesia is a country which is rich in local culture,hence, it should be the main capital in developing and promoting national development. The existence of a nation in the world eyes can be seen through how the country's culture. Therefore, the state must maintain the culture of its citizens so that the Indonesians do not lose their national identity caused by the influx of foreign cultural influences. Furthermore, this thing may affect the pattern of life of the Indonesians (Islamuddin, 2014). Indonesian culture cannot be separated from the roots of Malay culture, ranging from language, art, behavior and so forth. History has proven that since October 28, 1928, Indonesia has a united language, Indonesian language, taken from the Malay language

(Sukesti, 2015). Why Malay? because Malay has a sentence structure that is easy to understand and has a good spelling (Sunandar, 2015). Furthermore, the Malay civilization becomes more famous when Malay becomes lingua-franca which is spoken as the world trade language. For instance, Chinese and Indian traders, made the Malay language as a *lingua franca* that is used to communicate almost throughout the archipelago. Until now, the Malay language has become the fourth language with the most users in the world spoken by approximately 250 million people (Srikandi, 2015).

There are several places in the archipelago that are seen as the center of Malay literature, such as Jakarta, Riau, and Palembang (Rukmi, 2005). Moreover, the Malays are usually associated with people living in Palembang and surrounding areas (Wahyudin, 2014). Palembang, the capital of South Sumatra Province, is the oldest city in Indonesia (Utomo Bambang Budi, Hanafiah Djohan, 2015). The city which is famous for Ampera Bridge and *pempek* (traditional food) was formerly known as the territory of Sriwijaya Kingdom which has the greatest political power in Southeast Asia. After Sriwijaya Kingdom collapsed, Palembang turned into an Islamic Kingdom which later transformed into the Sultanate of Palembang Darussalam (Husna, 2016). Since it was first built by Dapunta Hyang Sri Jayanasa on June 16, 682 AD, the city of Palembang today has been 1382 years old, a very old age for a city. Palembang is the only city in Indonesia that has a "birth certificate", whose birth is recorded in a stone known as the *Kedukan Bukit* Inscription (Utomo Bambang Budi, Hanafiah Djohan, 2015). *Kedukan Bukit* Inscription itself is the oldest physical document using Old Malay language, which was discovered by a Dutch employee named M. Batenburg in 1920, in *Kedukan Bukit* village, Palembang, South Sumatra. This inscription becomes important because on it there is written the name "Sriwijaya", a maritime kingdom of famous legend in Southeast Asia (Srikandi, 2015).

Palembang community in their daily communication use Palembang language. This language is categorized as Malay or better known as Palembang Malay. This language consists of two dialects, namely *baso Palembang alus* and *baso Palembang sari-sari*. This language is almost similar to other Malay languages such as Riau Malay and Malaysian Malay. What distinguishes this language from other Malay is Palembang Malay language using dialect "o". Identity as Malay becomes very important in the political arena and the direction of government policy in governing a region. Moreover, political policy through the Law of Regional Autonomy has given space to each region to develop and promote the region in accordance with its potential, culture and character. That is what then tries to be captured by the City Government of Palembang as 'inspiration' in determining the direction of political policy for the progress of Palembang in the future. Therefore, the Government of Palembang City later on its 1333th anniversary, June 17, 2015, launched a program named **Palembang EMAS 2018**. Historically, *EMAS* (Gold) is a symbol of the Sriwijaya Kingdom or the golden age of Sriwijaya Kingdom so sociologically with the vision of Palembang GOLD, aspired to the condition of the people of Palembang City that reached the best condition in prosperity and glory. Besides being translated from a historical and sociological point of view, the word *GOLD* is a statement of conditions to be achieved by the Palembang City Government in the next five years (Dewi, 2016).

EMAS (Gold) is an abbreviation of Elok/Beautiful (portraying a beautiful city); Madani/Civil (portraying a religious community); Aman/Safe (portraying a safe city and free of conflict); Sejahtera/Prosperous (portraying a community advanced in economy). This is a complete composition to create an ideal society, and moreover, it is a typical characteristic of the Malay

people. Through the **Palembang EMAS 2018 program**, the Palembang City Government seeks to position Malay in the eyes of history, culture and politics, in the hope of providing a formula in the midst of an increasingly complex society. This is based on the fact that Malay culture is a noble culture of the Indonesian nation and is a local wisdom that must be maintained since it has existed for centuries and has become an entity of the Indonesian. Local wisdom itself is "the embodiment of resilience and growing power that is manifested through the perspective of life, knowledge, and various life strategies in the form of activities undertaken by local communities to address various problems in fulfilling their living needs, while maintaining their culture" (Kementerian dan Kebudayaan dan Pariwisata, 2011).

Based on the background abovementioned, there are two research questions in this research: how is the Palembang EMAS 2018 Program in developing the *civic culture* of Palembang Malay society? and what are the obstacles and efforts faced by the City Government of Palembang in developing the *civic culture* of Palembang Malay society? In accordance with the formulation of problems above, the purpose of this study is to explore the program of Palembang EMAS 2018 in developing the civic culture of Palembang Malay society and the obstacles and efforts faced by the City Government of Palembang in developing the civic culture of Palembang Malay community.

METHODOLOGY

This research employed qualitative study with case study approach. 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 (Sugiyono, 2014). There are 7 participants involved in this study; the head of Public Relations of Palembang City, the head of creative economy from Tourism Department, a staff from Department of Culture, the head of PHRI South Sumatra, a staff from Public Order Enforcers, a cultural observer and a Cultural Ambassador of Palembang City. The data were collected through documentation, interview, and observation. Later the data were validated by using credibility test, transferability test, dependability test, and confirmability test. Technique of data analysis used qualitative by employing data reduction, data display, and drawing conclusion.

RESULTS AND DISCUSSION

Based on the results of data analysis through interviews, literature studies, observation, and documentation, it was obtained that political policy oriented to the development of Malay culture has long been done in Palembang. This can be seen from the restoration of the Sultanate of Palembang. Although it does not have the power anymore, it becomes a symbol of the existing system of custom in Palembang. Nevertheless, the improvement of quality and quantity of regional development will certainly continue to be done in the future, because the Malay culture is the noble culture of the Indonesian that has existed for centuries and has become the national entity of Indonesia. Therefore, through the Palembang *EMAS* 2018 program, it is expected to be able to support the customs and minds of the Palembang Malay community and the city of Palembang can reach its golden point and glory like in the ancient times. *EMAS* itself stands for;

Elok/Beautiful or *sindowhich* means beautiful, cute, handsome, beautiful, the river is clean, lots of open space and so on. **Madani/Civil** means the city government efforts to form a civilized society, equate the religious, modern, the old respects the young, the young respects the old, the community also follow the rules, no garbage and smoking indiscriminately, and in accordance with the rules of cultural rules of regulations made by the government. Then **Aman/Safe** means the city government expects the city he leads is safe from all crimes. Furthermore, **Sejahtera/Prosperous** means the hope of the people of Palembang became a prosperous society from all aspects of life. In short, the city becomes a good place, neat, clean, the community aware of the rules, care about the environment. Eventually, this city will be safe and form a prosperous society.

There are some strategies that Palembang City Government doesto make the goals into realization such as; first, Elok/Beautiful: by conducting mutual cooperation activity in which this activity is done on Friday and Sunday. Moreover, it is done not only at the level of high officials but also from village and neighborhood level, river bank arrangement, and improvement of open space quality to realize green, blue, and clean city. The City Government is also trying to restore the customary law of the Law of the SimburCahaya in the middle of people's life. Furthermore, the current government is preparing a Palembang Malay dictionary as an effort to preserve Malay culture in terms of language. Moreover, to restore the identity of Palembang Malay society, ton Friday, the Governmenthas obliged to all employees who work in City Government, BUMN, BUMD, and others to wear traditional clothes of Palembang Malay. For example, Clothes *Telokbelango*, *tanjak*, and *sewetsetengahtiang*, work shoes or *terompah* for men and *kebayakkurung* and *songkets* for women with red mangosteen color. Besides, Department of Culture actively conducts events to preserve the Palembang Malay culture such as Palembang *EMAS* and *Triagle*cultural festival.

Second, Madani/Civil; to form a civil society, the government of Palembang City held a dawn safari program. At first it was conducted once a month, to once every two weeks, to once a week, and finally now become a daily routine. This program is done directly by the mayor along with his staff to invite the community for dawn prayers in congregation in the mosque. In addition, to realize and succeed the program, the government provides salaries for the cleric per month according to the Regional Minimum Wages of Palembang City. Furthermore, there is a routine agenda undertaken by the mayor itself which is called as *Pengajian EMAS*. Although in reality the majority of Palembang people are Moslems, but the tolerance of different religious communities is very high. There are many other programs to realize civil society such as to make the local regulations related to acts that violate the norms of society such as local regulation regarding nasty deeds in public places, the limits of opening cafes, karaoke studios, lodging and others.

Third, Aman/Safe; forming a secure society is the responsibility of all levels in a society. The government, people, the police, and Indonesian Army must work together to make it happen. The realization of this effort can be in form of joint raid activities which are often done in nightspots and places that are roughly the center of immoral acts. This implementation is not only done by the police alone but also assisted by the Civil Service Police Unit and the Indonesian Army. In addition, now in Palembang there has been installation of CCTV and mobile security car. Furthermore, the community is given training, seminars, about the importance of maintaining city security. In addition, to realize the city safe, there is already formed local guard in every

tourist destination. Local guard is the person assigned to guard the tourism destination. Then the police tourism is established to guard the various tourist destinations in Palembang.

Fourth, Prosperous; to realize the prosperous city, it is done by conducting home repair program, free health service for the underprivileged, traditional market arrangement, and garbage bank program. The latest is where the waste is used as a useful product and economic value, so it can provide additional income for the community. To make the latest into realization, the government works together with private companies or donor countries to develop *incineartor*, which is expected with the construction of this tool, waste can be reduced because it has been burned out and then the energy can be used as electricity that can be resold to the State Electricity Company. Then the other efforts done by government such as by providing interest-free business loans and collaterals to small traders, the opening of vacancies is at least twice a year in collaboration with various companies in Palembang.

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