

Government Policies in the Preservation of Malay Culture in Siak Regency, Riau

Dessy Artina

Faculty of Law, Universitas Riau, Indonesia

dessy.artina@lecturer.unri.ac.id

Abstract

This article discusses the local government policies with respect to Malay culture in Siak, one of the regencies in Riau Province. It is based on the fact that Malay culture is inseparable part of Siak. Historically speaking, Malay culture has been there since the early formation of the Siak Kingdom in 1723 AD. Having and promoting itself with a slogan “The Truly Malay,” Siak is proud of standing upon Malay culture. The reflection of Malay culture as well as its traditions is established in day-to-day lives witnessed in its language and clothing. Aiming at preserving the culture, the local government has made a policy in the form of Regional Regulations on Malay Language and Culture. However, as will be demonstrated through a normative approach, the implementation of the Regional Regulation is still constrained due to the absence of a Regent Regulation which is hoped to function as an implementing regulation. Addressing such a problem has to be integrated into various policies in the form of a District Head Regulation.

Keywords: Local Government; Malay Culture; Policy

A. Introduction

Indonesia is known with multi-ethnic people with various cultures and tribes. People live and may develop different rules or laws based on the customs of respective region. Plurality has caused the Indo-

nesian state adopt various legal products. Despite the adoption of Continental Europe legal system, Indonesia also recognizes and applies customary law system. Based on article 18B paragraph (2) of the 1945 Constitution of the Republic of Indonesia that “the State recognises and respects traditional communities along with their traditional customary rights as long as these remain in existence and are in accordance with the societal development and the principles of the Unitary State of the Republic of Indonesia, and shall be regulated by law.” This means that the existence of various indigenous people in Indonesia is pivotal and unavoidable. However, despite the existence of customary law as a living law,¹ they experience every day are increasingly marginalized.² Customary law, which was originally a living law and is able to provide solutions to various social problems of the Indonesian people, yet it is increasingly fading its existences.³ Local wisdom is the legacy of ancestors which the values of life are integrated into the form of religion, culture, and customs.⁴ *Adat* for the Malay people, especially Riau Malay, plays a very central role in social life.⁵

The motto of the Indonesian nation is "*Bhineka Tunggal Ika*", which means "unity in diversity". which has different meanings but in essence, the Indonesian nation remains one entity. This motto describes the unity and integrity of the Indonesian nation as embodied in Article 3 of the 1945 Constitution, which has a wide variety of cultures, regional languages, religions, ethnicities, races, and regional arts. Indonesia is a nation that is rich in culture and has many variet-

1 Masson C. Hoadley, “The Leiden Legacy: Concept Of Law in Indonesia (Review), Journal of Social Issues in Southeast Asia,” Vol. 21, No.1, 2006, downloaded from <http://muse.jhu.edu/journals/soj/summary/v021/21.1.hoadley.html>.

2 *Ibid*

3 Lastuti Abu Bakar, “Revitalizing Customary Law as a Source of Law in Building the Indonesian Legal System”, *The Dinamika Hukum Journal*, Volume 13, No. 2, 2013, p 5.

4 H. Munir Salim, *Adat Sebagai Budaya Kearifan Lokal Untuk Memperkuat Eksistensi Adat Ke Depan*, Jurnal Al-Daulah, Volume 5, Nomor 2, 2016, p 3.

5 Husni Thamrin, *Enkulturasasi Dalam Kebudayaan Melayu*, Jurnal Ilmiah Keislaman, Volume 14, Nomor 1, in 2016, p 99.

ies of cultures, which are scattered in various regions, where each culture has its own characteristics as a differentiating one from the other. Although some of the similarities exist between the cultures in each region, this will not eliminate the main characteristics of the culture itself. The motto of *Bhinneka Tunggal Ika* is a form of respect and philosophical appreciation of the Indonesian nation for its diversity.

Before Indonesia's independence, Indonesia was colonized by the Japanese and the Dutch. It is undeniable that the colonization carried out by the two foreign nations impacted the Indonesian people's lives, both in politics, economics, and culture. When foreigners came to the archipelago, people already have a culture in the form of their own rules of life and state administration which is called custom is a reflection of the personality of a nation which is one of the embodiments of the soul of the nation concerned from century to century. The principles in custom that apply are the same even though we call the archipelago's diverse communities. The principle of kinship, mutual assistance, unselfish deliberation, and consensus, all of these things are the same throughout the archipelago, only different ways of use and ways of implementation.⁶

Customs is a set of values or norms, rules and social beliefs, which grow and develop in conjunction with the growth and development of rural communities and/or other community units as well as other norms that are still shared and maintained by the community as manifested in various behavior patterns which are the habits of the local community.⁷ Custom has a great influence on the lives of local people. Besides that, the customs also have a close relationship with the culture, we know ourselves, that they are also called culture, habits or values that live in the local community.

Culture is something important because it is the identity of an

6 Hilman Hadikusuma, *Pokok-Pokok Pengertian Hukum Adat*, Bandung: Alumni, 1980, p 16

7 Nabella Puspa Rani, "Penerapan Sanksi Adat Melayu Kerajaan Siak Sri Indrapura Terhadap Kekerasan Dalam Rumah Tangga", *The FIKRI Journal*, Volume I, Nomor 2, in 2016, p 3

individual or group which is a traditional heritage that needs to be preserved. Culture is also a description of the character of an individual or group that makes up the personality itself. For example, the Malay language, traditional Malay music, Malay clothes and various traditional arts and dances are part of the Malay culture itself and all of that must be preserved as part of the identity or cultural identity of a nation. Culture is the whole system, ideas, actions, and works of humans to live in a society that is made as to the property of the human being itself which is done by learning.⁸ Siak Regency is one of the autonomous regions in Indonesia, precisely in Riau Province, which has the authority and manages regional development independently in the long-term regional development plan (RPJPD). As for the vision and mission of the Siak Regency itself, it is a center of Malay culture in Indonesia that is progressive and prosperous in 2025. The preservation of Malay culture that exists in each of these regions is a form of autonomy that is owned by each region. Regional Autonomy is a reflection of Pancasila Democracy throughout Indonesia. The aspiration to give wider autonomy to regions that are able to maximize it has been thought and realized since this country was formed. Various sets of laws and regulations have been produced to realize a truly effective and efficient regional autonomy.

Based on its history, Indonesia is a country that is rich in diverse traditions or cultures and is recognized and protected by the state and the constitution. Related to culture, of course it cannot be separated from customary law, which we all know that its the birth mother of the laws in Indonesia. Customary law is an unwritten rule that has the function of regulating various kinds of actions that violate the sense of justice and decency that live and develop in society, to disrupt the peace and balance of society and the existence of social inequality, for that in terms of restoring peace and social balance. then there is a customary reaction. The existence of Customary Law in the community is a manifestation of the life of the community and in each region, it has different Customary Law or traditions based on

8 Koenjaningrat, *Kebudayaan Mentalis, dan Pembangunan*, Cetakan ke 21, PT. Gramedia Pustaka Utama, Jakarta, 2015.

the customs of the local community.

Customary law (*Adat Rechts*) is the mother of law in Indonesia apart from the positive law in effect at this time. This customary law is identical to the values of local wisdom that live in certain indigenous peoples who have their own characteristics or authenticity that can be used as a differentiator between one community and another. As a living law in society, customary law tends to have an important influence in the life of the nation and state, so that in the formation of national legislation (*wetelijk regelingen or wet.*), customary law needs to be in consideration. The diversity of customary laws should not be a factor inhibiting the development of national law, because in this diversity there are basic concepts, principles, and legal institutions that are the same.⁹ Concerning customary law, it is an unwritten legal rule that contains the provisions of the customs of the entire Indonesian nation consisting of various ethnic groups, each of which has customs based on their respective views of life or cultural traditions.¹⁰

According to Bagir Manan,¹¹ what is meant by customary law communities as mentioned in Article 18B paragraph (2) of the 1945 Constitution is a legal community based on customary law or customs such as villages, marga, Nagari, gampong, meusanah, huta, negorij and others. Bushar Muhammad (1961) quoted F.D Holeman which argued that Indonesian customary law means four features that must be viewed as a unit. The four features are communal, magic-religious, direct and visual.¹²

In the perspective of legal science, it is stated that good law is a law created based on the law that lives or grows in society (living

9 Darwin Ginting, *Hukum Kepemilikan Hak Atas Tanah Bidang Agribisnis*, Ghalia Indonesia, Bogor, 2010, page. 39

10 Gusliana HB, *Pola Perlindungan Hutan Tanah Ulayat Masyarakat Hukum Adat Melayu Riau di Provinsi Riau*, VOL. 2, No. 1 Februari 2011, Jurnal Ilmu Hukum, page. 14

11 Bagir Manan, *Menyongsong Fajar Otonomi Daerah*, Cetakan I, Pusat Studi Hukum FH UII, Yogyakarta, 2001, page. 13

12 Mhd Kastulani, *Hukum Adat (Suatu Pengantar)*, Suska Press, Pekanbaru, 2013

law), this is as stated by Von Savigny with his historical school of thought, the law is a historical phenomenon, so the existence of each law is different, depending on the place and time of the law, and the law must be seen as the embodiment of the soul or spirit of a nation. This school is strengthened by the sociological jurisprudence school which presents the importance of living law.¹³ According to Friedrich Carl Von Savigny as a historical school figure, the law is one of the factors that exist in the life together of a nation, such as a language, customs, morals, state administration. Therefore, the law is called something that is supra-individual, a phenomenon in society. But society is born in history, develops with history and disappears in history, apart from the development of society there is no law at all.¹⁴

The effort to develop and promote regional culture as a national cultural wealth is one of the tasks for all Indonesian people. The effort to preserve the ancestral cultural artworks of one of the regions in Indonesia which has a regional cultural heritage is the Siak Regency area. Lots of historical relics related to this cultural heritage that were created in the past are intended so that future generations or the younger generation can know, preserve and develop all kinds of cultural heritage forms of their ancestors which will later become art forms that are characteristic or characteristic a certain region. There is cultural heritage in the form of buildings, such as the Siak Palace Kingdom which we all know about which is a very important historical heritage and has very high cultural values. Apart from that, in other forms of tradition, can also see it in the form of traditional ceremonies, dance, music, and also in Malay language and dress that developed in the Siak Regency itself.

The Malay culture associated with the Malay language and clothing is used as a policy or effort made by the local government of the Siak Regency to preserve the existing culture. We can see this in the policies made by the local government through Regional Regula-

13 Lili Rasjidi dan Ira Tahnia, Rasjidi Lili dan Ira Tahnia, *Dasar-Dasar Filsafat dan Teori Hukum*, PT Citra Aditya Bakti, Bandung, 2004

14 Theo Huijibers, *Filsafat Hukum Dalam Lintas Sejarah*, Kanisius, Yogyakarta, 1982

tion No. 14 of 2015 on the Malay language and culture in the Siak Regency. Indeed this is not a mere theoretical effort, but this is a form of the seriousness of the local government regarding the preservation of Malay culture in Siak, especially in the context of Malay language and clothing.

This is done by the local government to preserve the existing culture, as well as introducing to the public about their culture which is the hallmark or characteristic of the Siak Regency itself. Indeed this is not an easy thing to carry out, apart from the role of local government, here also really needs the role and cooperation of the community itself. Awareness of the importance of having a Malay culture by each individual, a certain group in society.

Siak is one of the regencies in Riau Province which is synonymous with Malay culture. The Malay culture that exists in Siak is still strong and still exists today. Besides being known as the Malay culture, the Malay people are also synonymous with Islam, and every detail of their lives are carried out based on Islamic law. These Siak customs can be seen in the Malay language, Malay clothes, traditional Malay music, and others. This customary law has relevance to other laws or has an influence on other laws in Indonesia. As a rule of law, of course, legal protection, legal certainty, legal benefits and justice are the responsibility of the state. Likewise, with the cultures in Siak, every culture that is owned by a certain area, whether in the form of objects or objects, must be protected by the state and can be preserved.

This article focuses on the policy of the Siak Regency government in preserving Malay culture because preserving Malay culture is certainly not an easy thing, so cooperation between the government and the community is needed to make it happen. . vision and mission. Law and culture are interrelated with each other, to protect and preserve the culture of a nation there must be a policy or legislation that regulates it, both in the context of the central government and local governments. In the event that a regional regulation can be implemented, of course, a regent regulation must also be made which functions as the implementing regulation. In addition, the

budget also needs to be considered so that the regional regulations can be implemented properly. This writer describes the title Siak Regency Government Policy in Preserving Malay Culture.

Based on the description of the background of the problem, the formulation of the problem in this paper is :

1. What is the policy of the Siak local government in implementing Regional Regulation Number 14 of 2015 concerning Malay Language and Dress in Siak Regency?
2. What are the obstacles to implementing Regional Regulation Number 14 of 2015 concerning Malay Language and Dressing in Siak Regency?

B. Discussion

Customary law is an unwritten law, however, up until now, this law is still applied in society. If it found things that are written, it is a customary law that is recorded (*beschreven adatrecht*) by experts (is the result of study and recorded in the form of monographs and documented customary law (*gedocumenteerd adatrecht*) by functionaries or officials (in the form of notes law).¹⁵ Soepomo said that customary law is deeply rooted in traditional culture, in accordance with its own nature, continuously growing and developing like life itself.¹⁶

Customary law grows and develops in a cultured society. Culture is a human creation in a natural environment. Humans and nature are human creations. Customary law exists because it was created by humans who are influenced by the natural environment in which humans live. The customary law that is owned by one community is different from one another. Every society has its *geestesstructuur* (structure of mind).¹⁷ So that each society has its own character and character of law that is different from one another. Likewise, with

15 Soerjono Soekanto, *Kedudukan dan Peranan Hukum Adat di Indonesia*, Jakarta: Kurnia Esa, 1981, p 13

16 Hengky Firmanda, *Hukum Adat Masyarakat Petapahan dalam Pengelolaan Lingkungan Sebagai Upaya Pemenuhan Hak Masyarakat Adat*, The FIKRI Journal, Volume 2, Nomor 1, in 2017, p 8.

17 Imam Sudiyat, *Asas-Asas Hukum Adat Bekal Pengantar*, Liberty, Yogyakarta, 1985

Indonesian customary law which always grows from a real need of life, how to life and a way of life, which as a whole is the culture of the community where the customary law applies.¹⁸

Satjipto Rahardjo is of the view that the provisions of Article 18B paragraph (2) are still written in the absolute and hegemonial tradition and show how the state feels that it has all the power and power to determine what happens in the Unitary State of the Republic including whether customary law is still valid or not.¹⁹

In Law No. 23/2014 on Regional Government, it recognizes the right to regional autonomy and the division of central government affairs with local governments. Among scholars, the terms given to the division of functions between the central and regional governments in the context of autonomy are not the same. R. Tresna referred to the term “the authority to regulate the household”.²⁰

Culture is very important because it is the identity of a certain nation or individual and group which is a traditional heritage that needs to be preserved . Culture is also a portrait of the character of the individual/group that forms the personality itself. For example, such as the Malay language and Malay clothes which are part of the Malay culture itself, and all of this must be preserved as part of the cultural identity Riau Malay culture is the creation of flavors and works of Malay people in Riau. Melayu is the name of a sub-race that came from mainland South China which spread from the island of Pas in the east (Pacific) to the west to Madagascar and also in southern New Zealand. This sub-race is also known as Proto Malay (Puak Melayu Tua), which inhabits remote inland areas in Riau by upholding its customs and traditions, then Deutro Melayu (Puak Melayu), which is more open than Puak Melayu Tua, which inhabits busy stop off coastal areas, because it becomes a trade traffic route that opens

18 Bushar Muhammad, *Asas-Asas Hukum Adat Suatu Pengantar*, mold to 14, Balai Pustaka, Jakarta, 2013

19 Satjipto Rahardjo, *Hukum dalam Jagad Ketertiban*, Worksheet Doctoral Program of Legasl Studies, Universitas Diponegoro, Semarang, 2005/2006, p.3

20 R. Tresna, *Bertamasya ke Taman Ketatanegaraan*, Dibya, Bandung, 2008, p. 32-36

up opportunities for the absorption of foreign cultural values. The ethnic Malays are the largest ethnic group in Riau Province.²¹

The population of Riau province based on data from the Central Statistics Agency of Riau Province in 2019 is 6,814,909 people. The district / city with the largest population is Pekanbaru City with a population of 903,902 people, while the Regency/City with the smallest population is the Meranti Islands Regency, which is 176,371 people. Based on the 2010 Population Census, it shows that the Malays are the largest community with a composition of 33.20% of the entire population of Riau. This number has not been added to the Malays living in the Kampar and Indragiri Hulu areas. In the Kampar area and parts of Indragiri Hulu, the majority of the people use Minangkabau and Batak customs and culture, but there are still some Malay clans within it. Many ethnic Malay communities live along the coast of Riau and the surrounding islands, as well as along the rivers of Siak, Rokan, Kampar and Indragiri rivers. These areas are areas whose inhabitants are ethnic Malay, speak Malay, dress Malay, traditional Malay music.

Each region has its own language, even though both have a Malay culture, but the local Malay language from one region to another has differences from one another. Talking about language, of course, cannot be separated from the definition of the language itself. Language is a means of communication between humans, that is, language is a tool to express the heart's contents to other humans so that it can be understood.²² Legal language is the language of a group of people who give understanding to the specifics and problems of law, or legal language is also known as a way to express legal values.²³ Meanwhile, regional language is one of the characteristics or char-

21 Malay is the scientific name for the Paleo-Mongoloid race that inhabits most of Southeast Asia. Then the Malays in this thesis are a sub-tribe of the Paleo-Mongoloid race which is also referred to as Malay. Because of this, the use of the word Riau Malay in this thesis shows the Malay people who inhabit the Riau region.

22 Djaren Saragih, *Pengantar Hukum Adat Indonesia*, Tarsito, Bandung, 1996. page 7

23 *Ibid*

acteristics of a culture that develops in a particular society. With the local language that is owned by each of these community groups, it will be a differentiator or identifier of the area itself. The local language itself must be preserved or developed by the local community so that these cultural values continue to live and develop in everyday life.

Malay language and culture in Riau began to be developed through lessons on Local Content of Malay Arabic and Riau Malay Culture (BMR), as well as Riau Malay customary law and was included in the education curriculum in Riau province. Besides, the Riau government building style has also used Malay architecture. The architecture of buildings in Riau, especially government buildings, must use Malay designs and styles. This is also a characteristic of Malay culture itself. Furthermore, typical Malay clothing has also been applied in government and education in Riau, which is used once a week, namely on Friday.

The existence of the Siak Palace is one of the symbols of the greatness of the Malay is not a nation that reflects the life traditions of almost all Indonesians. Therefore, the Siak Regency which has the potential of various historical and cultural heritage must be preserved, and its people are committed to forming a heritage city based on Malay cultural tourism.²⁴ Apart from the existence of the Siak Palace as a symbol of cultural greatness or one of the historical relics in Siak Regency, there are still many other cultures that still exist in the life of the Siak indigenous people. For example, Malay language, Malay clothes, traditional music, dance, traditional marriage ceremonies, and so on.

This Malay culture is one of the goals of the Siak Regency government which is stated in the vision and mission of the Siak government in 2025. This is indeed a very big determination from the local government of Siak Regency which will be the joint responsibility of the government, society, and all elements involved. in it, both cul-

24 Noor Efni Salam and Nurjannah, "Komunikasi Pariwisata Budaya Dalam Mempromosikan City Branding " Siak The Truly Malay, Jurnal Unpad, Volumen 4, Nomor 1, in 2019

tural artists, cultural offices, traditional Malay Siak institutions, and other related parties. The vision and mission of the Siak Regency government are of course inseparable from the vision and mission of the Riau Province government, namely the realization of Riau as the center of Malay culture.

Indigenous people are a certain group of people who live their lives based on local wisdom values or values that live in the local community. Indigenous peoples have the right to access all public services such as education, health, economics, and other public services, besides that indigenous peoples have the right to determine and develop their forms of development according to their needs and culture.²⁵ Likewise, with the culture that exists in the Siak community, the Siak local government is concerned with preserving the culture in the community, whether it's language culture, clothing, traditional arts, and other cultures related to the community, the government, and the Siak Malay traditional institutions. Talking about the role of the Siak Malay Customary Institution, this Malay traditional institution is the spearhead of the development or preservation of Malay culture in Siak. Malay traditional institutions are responsible for the values of customs and assets of cultural wealth and historical heritage, are responsible for planning and implementing activities, as well as the development of traditional activities, arts or regional socio-cultural values and governmental environment, education, and even among the community in general.

Article 1 section 1 of Government Regulation of Riau Province Number 1 of 2012 on Riau Malay Traditional Institutions states that Regional Government is the implementation of government affairs by the Regional Government and the Regional People's Representative Council according to the principle of autonomy and duty of assistance with the broadest possible principle of autonomy in the system and principles of the State. The Unity of the Republic of Indonesia is referred to in the 1945 Constitution.

25 Hayatul Ismi, *Pengakuan dan Perlindungan Hak-Hak Masyarakat Adat Dari Perspektif Hukum Nasional*", Article on google journal scholar, JOM Faculty of Law University Riau, Volume III, Nomor 1, in 2013

The regional government policy regarding the preservation of Malay culture in Siak Regency is regulated in the Regional Regulation Number 14 of 2015 concerning Language and Malay Dress. Article 3 of Regional Regulation Number 14 of 2015 concerning Speaking and Dressing in Malay states that speaking and dressing Malay aims to:

- a. developing, fostering and protecting the Malay language and dress, so that it becomes an important factor for upholding regional self-identity;
- b. harmonizing the functions of Malay language and clothing in people's lives in line with the development, fostering and protection of national culture;
- c. recognize the aesthetic, ethical, moral and spiritual values contained in Malay language and clothing to be utilized as an effort to develop, foster and protect national culture;
- d. cultivate the use of Malay language and clothing in local government and community activities;
- e. utilize Malay language and clothing as a vehicle for character building and noble character

Article 4 The targets of Malay language and dress are:

- a. the elevation of Malay dignity and spirit;
- b. realizing the proper and correct use of Malay Language and Dress in Regional Government institutions and society;
- c. realization of public appreciation for Malay Language and Clothing;
- d. exercising the authority of the Regional Government in the development, development, and protection of Malay Language and Clothing; and
- e. implementation of community participation in the development, development, and protection of Malay Language and Clothing.

From the provisions of articles 3 and 4 in the regional regulation, it is very clear which is the main objective of the development or preservation of Malay language and the dress itself, which aims as a characteristic or characteristic of an area. The culture of Malay clothing for Siak Sri Indrapura was started in 2015, Malay dress has become a culture and there are special programs for Malay dress. In

the tradition of marriage, Malay clothes are also predominantly used by the bride and groom. Furthermore, the Siak Sri Indrapura Malay Customary Institution also plays an active role in several activities such as:²⁶

1. Involved in activities related to traditional events, such as giving advice or a jury in an activity;
2. Outreach to the community about customs, be it language culture, dress culture, and cultures that are important to be preserved

Article 5 of Regional Regulation No. 14 of 2015 on Speaking and Dressing in Malay states that authority and responsibility:

- 1) Local Government has the authority and responsibility to carry out the Protection, Development, and Development of Malay Language and Clothing.
- 2) The implementation of the powers and responsibilities as referred to in paragraph (1) shall be carried out by the SKPD in charge of education and cultural affairs and the SKPD in charge of tourism affairs.
- 3) The Regent may form and / or determine an institution that functions to assist the Regional Government in the Development, Development, and Protection of Malay Language and Clothing.
- 4) The membership of the institution as referred to in paragraph (3) consists of elements from the Regional Government, traditional leaders, community leaders, and academics.
- 5) Further provisions regarding the institution as referred to in paragraph (3) shall be further regulated in a Regent Regulation.

The implementation of Regional Regulation No. 14 of 2015 concerning Malay Language and Dress in Siak Regency has not been effective. The reason for the ineffective implementation of these regional regulations is because there is no regent regulation that supports the implementation of regional regulations. The Regent Regulation is very much needed as an implementing regulation to realize the regional regulations that have been made. Furthermore, related to the implementation carried out by the Tourism Office, indeed in

²⁶ *Ibid*

collaboration with the Siak Sri Indrapura Malay Traditional Institute. There are also communities engaged in cultural preservation including language culture and Malay clothing in Siak, and there has even been a comparative study from Riau Province. This shows that the existence of culture and customs in Siak attracts public attention.²⁷

The culture of Malay dress in Siak Sri Indrapura began to spread to various regions in Indonesia, namely the famous use of "Tanjak" as a symbol of Malay clothing. There are 48 types of tanjak, the old name of the tanjak is "Tangkoluk". Besides, the form of implementing the Regional Regulation in Siak is as follows:²⁸

1. Enter local content in schools from the education office;
2. Wearing Malay clothes every Friday, for institutions and schools;
3. Put up billboards as an appeal to the community.

Mr. Jon Efendi also said that only Siak has a Regional Regulation regarding Malay Language and Dress. When the Regional Regulation was passed, the government took several steps to implement the Regional Regulation, namely:

1. There is an appeal to the whole community;
2. For companies, business permits will be revoked if they do not comply with the law;
3. Officials or employees in the government are obliged to carry out the mandate of the Regional Regulation.

Furthermore, in the mandate of this Regional Regulation if it is not heeded by the organizers, then there has been no strict sanction given, so that its application is not effectively carried out, either by government agencies or the community. However, in the future, a Regent Regulation needs to be made, to create synergy between the Siak Sri Indrapura Malay Customary Institution and the Siak Sri Indrapura Government. And he said again that the application of Malay language culture and clothing in Siak Sri Indrapura must start from ourselves so that what we apply can be emulated by others.²⁹

27 The Interview with Mr. Jon Efendi as head of the legal section of the Siak district government, July 15, 2019

28 *Ibid*

29 *Ibid*

Therefore, the preservation of Malay culture in Malay language and clothing starts from each individual or small community group, then penetrates larger groups so that it becomes a tradition or culture that is recognized and carried out communally by the local community. Community participation greatly determines the success or failure of a policy made by the local government. Then, the synergy between the policies made by the regional government and the regent as the regional head is very much needed in the implementation of existing regional regulations. Even though this regional regulation has been established, the regent's regulation does not yet exist, so this will be one of the factors inhibiting the implementation of the local regulation. Therefore, to realize the vision and mission of the Siak local government itself, cooperation between the local government and the local community is needed. Likewise, with the Regent and Governor as regional executives in Siak. The implementation of the regional regulation will run well if everyone takes part in implementing the policy.

C. Conclusion

One of the forms or efforts made by the Regional Government of Siak Regency to preserve the values and culture of Siak Malay is to establish Regional Regulation Number 14 of 2015 concerning Malay Language and Culture. However, the implementation of this Regional Regulation has not been effective, because there is no Regent Regulation that supports its implementation and other obstacles, namely the lack of budget for related matters. Regional Regulation Number 14 of 2015 is a form of appreciation for the preservation of Malay culture in Siak Regency as we know that Siak Regency is synonymous with Malay culture.

From the problems found in the research above, the researcher suggests that the Regional Regulation Number 14 of 2015 concerning Malay Language and Dressing. However, these regional regulations cannot be implemented properly because there is no regent regulation that regulates them. In addition, the obstacles to implementing

the regulation are related to the budget.

From the problems found in the study above, the researchers suggest that Regional Regulation Number 14 of 2015 concerning Speaking and Dressing in Malay can be carried out properly by the government and the people of Siak Regency, provided that the Regent Regulation was formed as an Implementing Regulation and also paid attention to the budget. for related matters, so that in the future the vision and mission of the local government of Siak Regency can be realized properly.

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