

P-ISSN: 2338-8617

E-ISSN: 2443-2067

Jurnal Ilmiah

# PEURADEUN



Vol. 9, No. 2, May 2021

 **Clarivate**  
Analytics

Emerging Sources Citation Index

Web of Science™



INDEX  COPERNICUS

I N T E R N A T I O N A L



**SCAD Independent**  
Accreditation by IAO since 2014  
 Copernicus Publications  
The Innovative Open Access Publisher

**JIP**  
The International Journal of Social Sciences  
[www.journal.scadIndependent.org](http://www.journal.scadIndependent.org)  
DOI Prefix Number: 10.26811



ACCREDITED "B" by the Ministry of Ristekdikti  
from October 30, 2017 until October 30, 2022

**Collaborative Governance in Preserving the Malay Culture of Riau**

**Syed Agung Afandi<sup>1</sup>; Reski Lestari<sup>2</sup>; Muslim Afandi<sup>3</sup>**

*<sup>1,3</sup>Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia*

*<sup>2</sup>Sekolah Tinggi Agama Islam Negeri Bengkalis, Indonesia*

**Article in Jurnal Ilmiah Peuradeun**

Available at : <https://journal.scadindependent.org/index.php/jipeuradeun/article/view/525>

DOI : <http://dx.doi.org/10.26811/peuradeun.v9i2.525>

**How to Cite this Article**

APA : Afandi, S., Lestari, R., & Afandi, M. (2021). Collaborative Governance in Preserving the Malay Culture of Riau. *Jurnal Ilmiah Peuradeun*, 9(2), 483-500. doi:10.26811/peuradeun.v9i2.525

Others Visit : <https://journal.scadindependent.org/index.php/jipeuradeun>

Jurnal Ilmiah Peuradeun, the International Journal of Social Sciences, is a leading peer-reviewed and open-access journal, which publishes scholarly work, and specializes in the Social Sciences, consolidates fundamental and applied research activities with a very wide ranging coverage. This can include studies and reviews conducted by multidisciplinary teams, as well as research that evaluates or reports on the results of scientific teams. JIP published 3 times of year (January, May, and September) with p-ISSN: 2338-8617 and e-ISSN: 2443-2067. Jurnal Ilmiah Peuradeun has become a CrossRef Member. Therefore, all articles published will have unique DOI number, and JIP also has been accredited by the Ministry of Research Technology and Higher Education Republic of Indonesia (SK Dirjen PRP RistekDikti No. 48a/KPT/2017). This accreditation is effective from October 30, 2017 until October 30, 2022.

JIP published by SCAD Independent. All articles published in this journal are protected by copyright, licensed under a CC-BY-SA or an equivalent license as the optimal license for the publication, distribution, use, and reuse of scholarly works. Any views expressed in this publication are the views of the authors and not of Editorial Board Jurnal Ilmiah Peuradeun (JIP) or SCAD Independent. JIP or SCAD Independent cannot be held responsible for views, opinions and written statements of authors or researchers published in this journal. The publisher shall not be liable for any loss, actions, claims, proceedings, demand, or costs or damages whatsoever or howsoever caused arising directly or indirectly in connection with or arising out of the use of the research material. Authors alone are responsible for the contents of their articles.

JIP indexed/included in Web of Science, MAS, Index Copernicus International, Sinta, Garuda, Scilit, Sherpa/Romeo, Google Scholar, OAJI, Crossref, BASE, ROAD, GIF, Advanced Science Index, JournalTOCs, ISI, SIS, ESJI, ASI, SSRN, ResearchGate, Mendley and [others](#).





## COLLABORATIVE GOVERNANCE IN PRESERVING THE MALAY CULTURE OF RIAU

**Syed Agung Afandi<sup>1</sup>; Reski Lestari<sup>2</sup>; Muslim Afandi<sup>3</sup>**

<sup>1,3</sup>Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

<sup>2</sup>Sekolah Tinggi Agama Islam Negeri Bengkalis, Indonesia

<sup>1</sup>Contributor Email: [syedagungafandi@gmail.com](mailto:syedagungafandi@gmail.com)

**Received:** Feb 29, 2020

**Accepted:** Sep 17, 2020

**Published:** May 30, 2021

**Article Url:** <https://journal.scadindependent.org/index.php/jipeuradeun/article/view/525>

### **Abstract**

*The Riau Government is committed to preserving the Riau Malay Culture as stated in the Riau Vision 2025. The current facts show that there is a severe weakening of the Malay Culture in Riau Province. This can be seen from the ethics, grammar, fashion, culinary, art, and Malay traditions that the Riau Malay community is starting to leave. The purpose of this study was to determine collaborative governance in the effort to preserve the Riau Malay Culture. The research method used is qualitative. The results of this study indicated that the Riau Government is not committed to achieving its vision, which is reflected in government policies. Lack of a roadmap for a cultural vision so that a network structure between stakeholders was not formed, the master plan owned by each stakeholder was not integrated, and was not interdependent, did not have a standard measure that describes procedures and authority in action, there was no function of joint decision-making and sharing of responsibilities, and there was no communication and flow of information between stakeholders so that collaborative governance in the preservation of Riau Malay culture was not carried out.*

**Keywords:** Collaborative Governance; Malay Culture; Riau; Stakeholders.



## A. Introduction

Cultural studies are currently in the spotlight of the world. Through the United Nations Educational, Scientific, and Cultural Organization, the United Nations calls on every country to pay attention to cultural aspects of development. Cultural diversity is valued and recognized in Indonesia. The vision of culture is explicitly stated in article 28I paragraph (3) and Article 32 paragraph (1) and (2) of the 1945 Constitution (S. A. Afandi & Afandi, 2019). Riau society is better known as the Malay community and has a Malay culture. The history of its occupancy is marked by the glorious period of the Malay kingdoms that were spread throughout the Riau region and its surroundings. However, the absence of development efforts has led to a severe deterioration of Malay Culture (Afandi, 2017).

History proves that the Riau Malay Culture has contributed greatly to the survival of the community, nation, and state, both during the struggle and in defending and filling independence (Koentjaraningrat, 2011). This then gives a distinctive feature to the region and on a broader scale has given an identity to the state, so it is necessary to develop, maintain and preserve to enrich the nation's cultural treasures, strengthening national cultural resilience as a pillar of national resilience, and to support the continuity of national development, particularly development in Riau Province (S. A. Afandi & Pribadi, 2019).

The Riau government has committed to preserving the Riau Malay Culture by establishing the Riau Vision 2020 "The realization of Riau Province as the Center for the Economy and Malay Culture in a religious, physical and spiritual community, in Southeast Asia in 2020". This vision was later extended to 2025 following Law No. 17 of 2007. Furthermore, through the Riau Province Regional Regulation No. 1 of 2012 concerning the Riau Malay Customary Institution, it is emphasized that the Riau Malay Customary Institution is one of the pillars in realizing the vision of Riau 2025. The Riau Malay Customary Institution is a community organization which in its activities carries out activities for the preservation and development of the Riau Malay Culture. The Riau Malay Customary Institution is not an organization that is under the government (Jamil, 2011).

After the establishment of the Riau vision 2025, the private sector in Riau Province has also begun to show its concern for Riau Malay Culture by supporting cultural-themed activities and allocating Corporate Social Responsibility (CSR) to local wisdom. However, the fact is that there have been many shifts in the values of Malay Culture. At present, several foreign cultures have grown and developed and have even become tourism icons of Riau Province such as the Bakar Tongkang Ceremony, so that it is not in line with the government's commitment to developing tourism based on Malay Culture with the tagline "Riau The Homeland of Melayu" (Sunandar, 2015; Handoyo, 2018).

Collaborative governance is a process and structure of public decision-making and management that involves people constructively across the boundaries of public bodies, levels of government, public, private and civil circles to carry out unattainable public goals (Abbott, 2012). Collaborative governance can also be seen as a term of supervision that includes a broad literature on networks, partnerships, and third party governments, as well as an equally broad literature on democratic governance, citizen and stakeholder engagement, consensus building, and so on (Morse, 2011).

This study aims to analyze collaborative governance in the effort to preserve the Riau Malay Culture. According to Deseve (2009), several important items to measure collaborative governance include network structure, commitment to goals, mutual trust between actors, access to power, sharing of accountability, sharing of information, and access to resources. The urgency of this research is motivated by the phenomenon of the severe weakening of Malay Culture in Riau Province, while culture is a form of national wealth and identity to strengthen national integrity. This study analyzes the collaboration between the government, community organizations, and the private sector in overcoming the problem of weakening the Malay Culture in Riau Province so that the extent to which collaborative governance has been carried out will be illustrated.



## **B. Method**

This study uses a qualitative method. The object of this research is stakeholders related to efforts to preserve the Riau Malay Culture. Researchers observed various activities of the Riau Government, Riau Malay Customary Institutions, and the private sector in efforts to preserve the Riau Malay Culture. Qualitative research is research that is interpretive and uses interpretation and triangulation in assessing research problems (Mulyana, 2018). The purpose of this study is to obtain a holistic understanding of reality under study. This study uses various data sources to produce more comprehensive data from various sources and various types of data. This research was conducted from 2018 to 2019. Selection of informants by purposive sampling and aims to obtain data from various points of view. Data collection techniques through observation, interviews, and documentation. The data analysis techniques used were data reduction, data presentation in the form of short narrative texts, and verification by returning to the field and making conclusions. The validity test was carried out by triangulation (Moleong, 2010).

## **C. Result and Discussion**

### **1. Network Structure**

The network structure is the relationship between elements that are united together and reflect the physical elements of the network being handled (Deseve, 2009). This clearly describes what kind of collaboration the government and other stakeholders build in a network. The government and other actors see policy problems and solutions differently, so cooperation decisions produce different decisions than if using traditional bureaucratic decision making (not involving civil society actors) (Dobersteina, 2015).

In the effort to preserve and develop the Riau Malay Culture, as clearly stated in the Riau 2020 vision, which was later extended to 2025, realizing Riau Province as the center of Malay Culture in Southeast Asia, the government does not have the network structure which is a requirement for collaborative governance, which It should be the responsibility of the



Riau Government to reach out to other stakeholders, namely, the Riau Malay Customary Institution and the private sector, so that the physical elements of the network will be owned in achieving the government's goals.

The lack of a roadmap for the development and preservation of the Riau Malay Culture, to unify goals and perceptions, has resulted in the efforts made by the government and other stakeholders not being integrated. The government has a roadmap for the development and preservation of Riau Malay Culture that is internal, across agencies under the Riau Government, with the Riau Provincial Cultural Office as the leading sector. The Riau Malay Customary Institution, which is a Malay Culture organization and the private sector, has its master plan in viewing Riau's 2025 vision related to this culture, according to its internal interests, but not integrated with the Riau Government program. This is due to the lack of a roadmap which is a mutual understanding to achieve government goals.

Thus, it cannot be determined the pattern of collaboration that is built between the Riau Government and other stakeholders, namely the Riau Malay Customary Institution and the private sector, in achieving the government's vision of culture. Even though they have the same view regarding the vision of Riau, especially culture, the agenda that is carried out is not integrated and does not cause a dependency relationship, as well as the lack of communication because the planning and agenda are carried out according to their respective master plans. If the various efforts made by the Riau Government, the Riau Malay Customary Institution, and the private sector can be integrated, it will certainly be more effective and efficient in achieving the Riau vision 2025.

## **2. Commitment to Goals**

Through the Riau Vision 2025, the Riau Government is committed to becoming the center of Malay Culture in Southeast Asia. Regarding this vision, in the education sector, the Riau Government has established regulations related to local content curricula at the elementary to high school levels, by organizing Malay Arabic writing lessons, which in its implementation



are collaborating with the Riau Malay Customary Institution. Besides, the government has also established a Malay study center located at the Soeman HS Library in Riau Province, where this place provides literature on the history and culture of Riau Malay. This has also contributed to the enthusiasm of Riau Malay studies which were also carried out by several foreign researchers in that location.

The government, at the initiation of the Riau Malay Customary Institution, has also designated Malay as a companion to English and Indonesian to be used in the delivery of official information at Sultan Syarif Kasim II International Airport, Riau. The Riau government has also set regulations requiring the use of Malay clothes in all government, private and school in Riau Province on Fridays, as well as the obligation to adopt the Riau Malay Traditional House architecture in all buildings in Riau Province, particularly in government-owned buildings, schools, and private.

In the tourism sector, the Riau Government is committed to developing tourism based on Malay Culture with the tagline "Riau the Homeland of Melayu". With the establishment of the Bakar Tongkang Ceremony as Riau's tourism icon, this is of course very contrary to the Riau tourism tagline and Riau's 2025 vision related to culture. The Bakar Tongkang ceremony is a tradition of the Chinese community that does not reflect the Malay Culture in the slightest, so it is not in line with the cultural vision of the Riau Government.

In addition to the Bakar Tongkang Ceremony, in Riau Province there are several tours based on local wisdom that are superior, such as Bakudo Bono, Pacu Jalur, Rupert Utara Beach, and Siak Sri Indrapura Historical Tourism, even Siak Sri Indrapura has been stipulated through the Minister of Culture and Tourism Decree No. KM.13/PW.007/2004 as historical relics, protected sites and areas, and has also been designated as the Indonesian Heritage City Network, by the Ministry of Public Works and Public Housing and the Directorate General of Human Settlements. This object is of course very potential if it is managed optimally and has its appeal for domestic and foreign tourists so that it will affect the local economy. The determination of the Bakar Tongkang Ceremony as a tourism

icon for Riau Province based on profit considerations is not in line with the commitment to the cultural vision of Riau Province.

Related to this, the Riau Malay Customary Institution, which is a community organization which in its activities carries out the preservation and development of Malay Culture in Riau Province, seems silent so that it is considered to be legitimizing the government policy, even though the Riau Malay Customary Institution is not an organization under the government, but is a partner of government in the field of preservation of Malay culture. According to the Riau Provincial Regulation No. 1 of 2012 concerning Riau Malay Customary Institutions, it is also emphasized that the Riau Malay Customary Institution is one of the pillars in realizing the vision of Riau so that the legitimacy action carried out by the Riau Malay Customary Institution contradicts the purpose of establishing this organization.

In the private sector, companies in Riau Province have shown their stance by committing themselves to allocate corporate social responsibility to ecotourism which is currently being promoted by the community, supporting Malay Culture art studios, providing scholarships to continue education in the field of culture, conducting coaching and developing Micro, Small and Medium Enterprises especially related to local specialty products. However, it is not uncommon to find disputes between companies and the community, such as land problems, road blockages by the community due to company operational vehicles damaging the roads, as well as demonstrations by the community regarding environmental destruction/pollution carried out by the company, resulting in the corporate social responsibility program, also considered as an effort by the company to gain public sympathy.

Overall, it can be said that the commitment of stakeholders, namely the Riau Government, Riau Malay Customary Institutions, and the private sector, towards the goal of preserving and developing Riau Malay Culture has not been well implemented. This is because, in addition to the real commitment that can be seen not showing consistency in support for the Riau Malay Culture, it is also evident from the lack of welfare for the



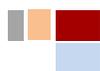
community, because the Riau Vision 2025 related to this culture leads to the welfare of the community. However, the preservation of culture as an identity and regional integrity will have a positive effect on the economy of the community.

### **3. Mutual Trust Between Actors**

Trust and respect are the most important parts of collaboration if it is to be successful and enjoyable (Huxham, Vangen, & Eden, 2010). Trust is the informal glue that governs the organization together in a collaborative setting. Meanwhile, managers can make efforts to foster a trusting environment (Piatak, Romzek, Leroux, & Johnston, 2017). Ansell & Gash (2008) find that time, trust, and interdependence are necessary for collaborative governance to be successful.

To achieve Riau's 2025 vision related to Malay Culture, the Riau Government realized that it could not stand alone. Related to this, the Riau Government is collaborating with the Riau Malay Customary Institution, as a stakeholder who focuses on efforts to develop and preserve the Riau Malay Culture. The Riau Malay Customary Institution is an organization outside the government that has focused on efforts to preserve the Riau Malay Culture since 1970. This organization has management throughout all cities in Riau Province, which is a forum for the people, cultural observers, and Riau Malay leaders.

With the background of common goals, through the Riau Province Regional Regulation No. 1 of 2012 concerning the Riau Malay Customary Institution, the Riau Government firmly established the Riau Malay Customary Institution as the government's partner in the efforts to preserve and develop the Riau Malay Culture. After the enactment of the regional regulation, although it was deemed late, this policy benefited every party. With this policy, the Riau Malay Customary Institution received support in the form of grants, buildings, and operational vehicles to support organizational activities from the government. On the other hand, the government has been greatly assisted by various programs and activities of the Riau Malay Customary Institution, ranging from academic



programs in the form of seminars, training, and empowerment, as well as the initiation of various government policies.

The private sector also contributes to the development and preservation of Riau Malay Culture, through its support in the form of training and development of local specialty Micro, Small, and Medium Enterprises, such as typical Malay culinary and handicrafts. This is certainly an event for the preservation and promotion of local specialty products that have a positive impact on the community's economy. The contribution of the private sector can also be seen in the provision of scholarships for students to continue their cultural studies, fostering and developing ecotourism which is currently being carried out by the community, as well as assistance to art studios of the Riau Malay Culture. This private-sector policy is certainly in line with and very supportive of the Riau Government in its efforts to achieve the Riau vision 2025 which is also in line with the Riau Malay Culture. Thus, there appears to be an understanding between the Riau Government and other stakeholders, namely the Riau Malay Customary Institution and the private sector so that they have the same policy direction regarding culture.

#### **4. Access to Power**

The availability of standards (measures) of clear procedures that are widely accepted. For most networks, they must give the network members the impression to give authority to implement decisions or carry out their work. This access to power will affect the collaboration that is built between stakeholders (Deseve, 2009; Mukhlis, Nazsir, Rahmatunnisa & Yani Yuningsih, 2018). The most basic thing about collaborative governance is having a roadmap which is an understanding between stakeholders so that they have the same goals, as well as efforts that are mutually integrated and result in dependence between stakeholders in achieving goals.

In the effort to preserve and develop the Riau Malay Culture, the roadmap should be the basis for every stakeholder, namely the government, the Riau Malay Customary Institution, and the private sector, in acting as an effort to achieve goals is not owned. The similarity of goals between stakeholders related



to this cultural agenda is a coincidence, not the result of an agreement between stakeholders, where the inter-stakeholder program, namely the Riau Malay Customary Institution and the private sector, focuses on culture according to their interests, which is then in line with the agenda of the Riau Government according to with the vision of Riau 2025 related to culture.

Even though they have the same goals, in the absence of a roadmap that regulates the interaction between stakeholders in the effort to preserve and develop the Riau Malay Culture, all forms of agenda are carried out, especially by the Riau Malay Customary Institution and the private sector as parties outside the government related to Malay Culture, does not have a standard procedure. Riau Malay customary institutions and the private sector implement their programs according to the interests of each party and have full authority over each program implemented, according to the internal procedures of their organization or company.

This is of course quite regrettable, because the relevant stakeholders, namely the Riau Malay Customary Institution and the private sector have the same goals as the Riau Government, but these are not integrated through a clear frame of direction for the development of the Riau Malay Culture. At present, the efforts being made related to the vision of Riau Malay Culture are carried out internally by cross-agencies within the scope of the Riau Government, and it is clear that the collaboration between the Cultural Office, the Education Officer, and the Tourism Office to preserve the Riau Malay Culture.

Thus, the result of not having a roadmap for the development and preservation of Riau Malay Culture has an impact on the absence of standard provisions in the development of the Riau Malay Culture which is being and has been carried out by the Riau Malay Customary Institution and the private sector in Riau Province, which should be directed in line with the government's agenda so that be synergized, integrated, and facilitate and accelerate in achieving government goals.

## **5. Accountability Distribution**

The distribution of accountability is sharing governance (structuring, management together with other stakeholders) and sharing some decision-making to all network members and thus sharing responsibility for achieving the desired results. That said, collaborative accountability may persist within tight government networks. Professional accountability can also be maintained through compliance with professional or industry practices, regulations, or codes of ethics (Mills & Koliba, 2014).

The distribution of accountability among stakeholders in the effort to preserve the Riau Malay Culture is not intertwined due to the lack of a roadmap for the development and preservation of the Riau Malay Culture which should be spelled out from the Riau vision 2025 so that the various efforts made by stakeholders are integrated and make it easier to achieve goals. Efforts to preserve the Riau Malay Culture are currently being carried out separately by each stakeholder. The Riau Malay Customary Institution focuses on the preservation and development of the Riau Malay Culture following the objectives of the establishment of this organization, which is motivated by the concern of the Riau Malay community towards its culture. These various programs of the Riau Malay Customary Institution are in line with the Riau vision of 2025 related to culture so that the efforts made by the Riau Malay Customary Institution, which are their interests, are in line with the goals of the Riau Government.

In the private sector, the company must allocate corporate social responsibility, the obligations of all these companies in Riau Province are adjusted to the surrounding communities, which are mostly Malay people, so that the corporate social responsibility program is in line with local wisdom, such as development of culinary Micro, Small and Medium Enterprises, and typical Malay souvenirs, Malay art studios, and ecotourism, all of which are related to Malay Culture, under the company's social environment. This private-sector program through corporate social responsibility is then categorized as supporting the Riau Provincial Government's policy regarding the preservation and development agenda of the Riau Malay Culture.



The various efforts made by the Riau Malay Customary Institution and the private sector as a whole are in line with the objectives of the Riau Government, although it does not have a roadmap between stakeholders related to this culture, the agenda of the Riau Malay Customary Institution and the private sector is in line with the cultural vision of the Riau Government. If it has a roadmap for the development and preservation of Riau Malay Culture, which should have been initiated by the government, it will provide optimal results in efforts to preserve the Riau Malay Culture.

However, currently, the Riau Government has made serious efforts in achieving the stated goals. This can be seen with the formation of the Riau Provincial Culture Office, although it was only in the form in 2016, exactly 15 years after the establishment of the Riau Vision 2020, which was extended to 2025. By having this cultural service, the Riau Government can focus more on efforts to make it the fast of Malay Culture in Southeast Asia. Through the Riau Provincial Culture Office, the government has a roadmap to realize these goals, even though it is not integrated with other stakeholders outside the government.

Thus, the distribution of accountability in the form of joint management between stakeholders, which is further in the form of sharing decision-making and sharing responsibility for achieving the desired results has not been achieved, because until now efforts to preserve and develop Malay Culture have been carried out separately, not integrated, which is necessary. Other stakeholders, namely the Riau Malay Customary Institution and the private sector, have the same agenda even though the backgrounds of these various agendas are following their interests, such as the Riau Malay Customary Institution, which since its establishment in 1970 has focused on efforts to preserve and develop Malay Culture due to concern for the weakening of the Riau Malay Culture, as well as the interests of the private sector related to corporate social responsibility (CSR), in which these companies are established within the Malay community so that the corporate social responsibility (CSR) program leads to the development of Malay communities so that it is in line with the vision of the Riau Government regarding culture.

## **6. Sharing of Information**

The Riau Government's agenda for the preservation and development of the Riau Malay Culture is a big job that the government could not have done without the support of other stakeholders. This is certainly in line with the times where the function of the government is no longer the only actor in development. As is the current fact that the Riau Malay Culture, especially in Pekanbaru City, has begun to be displaced by other regional cultures which are growing rapidly through its communities in Riau Province, such as Javanese Culture, Batak Culture, and Minang Culture, and are increasingly being pressured by foreign cultures, which enter through advances in information and communication technology especially in the younger generation. This can be seen very clearly in terms of ethics, grammar, culinary, and fashion of the Riau Malay people who are far from their culture, including in the arts. If this is neglected, of course, the Malay Culture which is an identity for the community and region will slowly disappear from Riau Province.

In the effort to preserve the Riau Malay Culture, the flow of information between stakeholders has not yet been developed. Various efforts made by stakeholders are not integrated. The Riau government, the Riau Malay Customary Institution, and the private sector to preserve and develop the Riau Malay Culture have their respective master plans. This is of course very detrimental because all stakeholders have the same vision and goals related to culture. This will certainly be optimal if there are communication and integrated efforts among stakeholders. This can occur due to the lack of a roadmap which is an agreement and common goal, which should the Riau Government have the biggest role by actively engaging with other stakeholders so that efforts to preserve the Riau Malay Culture become integrated and have a clear direction so that the results will be more optimal.

So far, the integrated pattern of communication and information flow between stakeholders, namely the government, the Riau Malay Customary Institution, and the private sector, has only been seen in ceremonial activities or programs, such as the annual Malay Culture festival, and



various other similar activities in the form of ceremonial with the theme of Riau Malay Culture. Thus, in the effort to preserve the Riau Malay Culture, communication and flow of information between stakeholders have not been developed so that the efforts made by each party are not integrated and have not run optimally.

## **7. Access to Resources**

The Riau Provincial Cultural Office is the leading sector in efforts to preserve and develop the Riau Malay Culture. Before the establishment of the Riau Provincial Culture Office in 2016, government affairs related to culture were carried out by the Riau Province Education and Culture Office, so that it did not only focus on the preservation and development of Malay Culture but focused more on matters of education which became a priority under the mandate of the law.

With the establishment of the Riau Provincial Culture Office in 2016, in addition to cultural affairs being more focused, with various work programs owned, from a budget perspective, it has also increased where the Regional Revenue and Expenditure Budget (APBD) allocation is directly addressed to the Cultural Office, without divided by other matters so that it can be used optimally for all activities of the preservation and development of the Riau Malay Culture. In this way, official cultural affairs also become the focus and responsibility of the Cultural Service.

In addition to allocating a budget to the Riau Provincial Culture Office, the Riau Government also allocates a budget to the Riau Malay Customary Institution, through a government grant scheme. By doing so, the government has supported efforts to preserve the Malay Culture carried out by the Riau Malay Customary Institution and has also directly divided the duties and responsibilities of cultural affairs in this organization. This of course benefits both parties because government affairs related to culture are helped, while the Riau Malay Customary Institution has benefited, with this budget allocation being able to strengthen the financing that has been sourced from business units owned by the organization.



In this case, the private sector plays a role by allocating a corporate social responsibility (CSR) budget to local wisdom, which is following the conditions of the company's social environment. This is the obligation of every company to its social environment so that this corporate social responsibility (CSR) budget allocation has also encouraged the efforts of the Riau Government regarding the cultural agenda. Thus, the financial resources used in the efforts to preserve and develop Riau Malay Culture, following the vision of Riau Province 2025, are sourced from the Riau Province Revenue and Expenditure Budget (APBD), which is allocated through the Cultural Office as the leading sector, and the Riau Malay Customary Institution through the government grant scheme. Apart from that, it also comes from contributions from the private sector through the corporate social responsibility (CSR) program.

#### **D. Conclusion**

Collaborative governance is a form of governance in which the government is no longer the only actor in development. The establishment of the Riau Vision 2025, is currently faced with the fact that the Malay Culture has severely weakened in Riau Province. This is in line with the government's efforts to achieve its vision, which reflects an inconsistent attitude, by making policies that are contrary to its vision. Besides, there is no roadmap for the preservation of Riau Malay Culture, so even though every stakeholder, namely the Riau Government, the Riau Malay Customary Institution, and the private sector, have the same views regarding culture, the master plan of each stakeholder is adjusted to their respective interests, so that the lack of communication and the agenda between stakeholders is not integrated. The government should be able to embrace other stakeholders, namely the Riau Malay Customary Institution and the private sector so that they have the same perception and roadmap in achieving the government's vision. Thus, the characteristics of collaborative governance are not found in efforts to preserve the Riau Malay Culture. For this reason, the Riau Government is



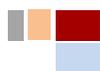
expected to be able to build collaboration with the Riau Malay Customary Institution and the private sector in the development of the cultural sector.

### **Acknowledgment**

Thanks to the Directorate of Research and Community Service, Directorate General of Research and Development, Ministry of Research, Technology and Higher Education, for funding this research through the Beginner Lecturer Research Program (PDP).

### **Bibliography**

- Abbott, J. (2012). *Collaborative Governance and Metropolitan Planning in South East Queensland – 1990 to 2010: From a Voluntary to a Statutory Model*. Sydney.
- Afandi, M. (2017). *Konseling Spiritual Dalam Tunjuk Ajar Melayu Tenas Efendi*. Universitas Muhammadiyah Yogyakarta. Retrieved from <http://repository.umy.ac.id/handle/123456789/11177>
- Afandi, S. A., & Afandi, M. (2019). Faktor-Faktor Yang Mempengaruhi Kapabilitas Lembaga Adat Melayu Riau Dalam Mendukung Pencapaian Visi Provinsi Riau 2020. *Jurnal Ilmu Pemerintahan Widya Praja*, 45(2), 155–166. <https://doi.org/https://doi.org/10.33701/jipwp.v45i2.345>
- Afandi, S. A., & Pribadi, U. (2019). The Capability of the Riau Malay Customary Institution (LAM) in Realizing the Riau 2020 Vision. *Masyarakat, Kebudayaan Dan Politik*, 32(2), 196–208. <https://doi.org/http://dx.doi.org/10.20473/mkp.V32I22019.196-208>
- Ansell, C., & Cash, A. (2008). Collaborative Governance in Theory and Practice. *Public Administration Research and Theory*, 18(4), 543–571.
- Deseve, G. E. (2009). Integration and Innovation in the Intelligence Community: The Role of a Netcentric Environment, Managed Networks, and Social Networks. In S. Goldsmith & D. F. Kettl (Eds.), *Unlocking the Power of Networks* (pp. 121–144). Washington, D.C.: Brookings Institution Press.
- Dobersteina, C. (2015). Designing Collaborative Governance Decision-Making in Search of A “Collaborative Advantage.” *Public Management Review*, 18(6), 819–841.



- Handoyo, S. (2018). The Role of Public Governance in Environmental Sustainability. *Jurnal Ilmiah Peuradeun*, 6(2), 161-178. doi:10.26811/peuradeun.v6i2.255
- Huxham, C., Vangen, S., & Eden, C. (2010). The Challenge of Collaborative Governance. *International Journal of Research and Theory*, 23(3), 337-358.
- Jamil, O. N. (2011). *Sejarah Lembaga Adat Melayu Riau*. Pekanbaru: Sukabina.
- Koentjaraningrat. (2011). *Masyarakat Melayu dan Budaya Melayu Dalam Perubahan*. Yogyakarta: Adicita Karya Nusa.
- Mills, R. W., & Koliba, C. J. (2014). The Challenge of Accountability in Complex Regulatory Networks: The Case of the Deepwater Horizon Oil Spill. *Regulation and Governance*, 9(1), 77-91.
- Moleong, L. J. (2010). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya Offset.
- Morse, R. S. (2011). The Practice of Collaborative Governance. *Public Administration Review*, 71(6), 953-957.
- Mukhlis, M., Nazsir, N., Rahmatunnisa, M., & Yani Yuningsih, N. (2018). The Actor Domination in the Collaborative Governance in the Lampung Province Central Government Displacement Policy: An Ambivalent. *Jurnal Ilmiah Peuradeun*, 6(3), 507-524. doi:10.26811/peuradeun.v6i3.272
- Mulyana, D. (2018). *Metodologi Penelitian Kualitatif, Paradigma Baru Ilmu Komunikasi dan Ilmu-Ilmu Sosial lainnya*. Bandung: Rosdakarya.
- Piatak, J., Romzek, B., Leroux, K., & Johnston, J. M. (2017). Managing Goal Conflict in Public Service Delivery Networks: Does Accountability Move Up and Down, or Side to Side? *Public Performance & Management Review*, 41(1), 1-25.
- Sunandar. (2015). Melayu Dalam Tantangan Globalisasi: Refleksi Sejarah dan Berubahnya Sistem Referensi Budaya. *Journal of Islamic Studies*, 5(1), 60-73.



