

The Capability of the Riau Malay Customary Institution (*LAM*) in realizing the Riau 2020 Vision

Kapabilitas Lembaga Adat Melayu (LAM) Riau dalam mewujudkan visi Riau 2020

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Abstract

Riau *LAM* is a community organization that was present in the midst of the decline in the existence of Malay culture in Riau Province and became the only Malay community organization that was made a partner of the government. This research was conducted in Riau Province in 2018. This study aims to determine the capabilities of Riau *LAM* in realizing the vision of Riau 2020. The research method used is a qualitative method. The results showed that Riau *LAM* was unable to carry out planning so that it did not have goals, objectives, and strategies in running the organization. Compilation of organizational structures is not in accordance with existing rules, including the absence of written assignments. Placement of members of the organization is carried out with full interest, the absence of organizational development and oversight functions are ignored. Supporting factors for organizational performance are the possession of financial and physical resources derived from the Riau Provincial Government. The inhibiting factor of organizational performance is not qualified human resources, the lack of cooperation with the Riau Provincial Government, the attitude of the organization is not consistent in dealing with cultural dynamics, and the organization's bad reputation for performance is not optimal. Thus, it was concluded that Riau *LAM* did not have the ability to support the government's performance in realizing the vision of Riau 2020.

Keywords: capability of organization; Riau Malay Customary Institution

Abstrak

LAM Riau merupakan organisasi kemasyarakatan yang hadir di tengah penurunan eksistensi budaya Melayu di Provinsi Riau dan menjadi satu-satunya organisasi kemasyarakatan Melayu yang dijadikan mitra pemerintah. Penelitian ini dilakukan di Provinsi Riau pada tahun 2018. Penelitian ini bertujuan mengetahui kapabilitas LAM Riau dalam mewujudkan visi Riau 2020. Metode penelitian yang digunakan adalah metode kualitatif. Hasil penelitian menunjukkan LAM Riau tidak mampu melakukan perencanaan sehingga tidak memiliki tujuan, sasaran serta strategi dalam menjalankan organisasi. Penyusunan struktur organisasi tidak sesuai aturan yang ada, termasuk tidak adanya pembagian tugas secara tertulis. Penempatan anggota organisasi dilakukan dengan penuh kepentingan, tidak adanya pengembangan pengurus organisasi serta fungsi pengawasan diabaikan. Faktor-faktor penunjang kinerja organisasi adalah dimilikinya sumber daya finansial dan sumber daya fisik berasal dari Pemerintah Provinsi Riau. Faktor penghambat kinerja organisasi adalah sumber daya manusia tidak berkualitas, tidak terjalinnya kerja sama dengan Pemerintah Provinsi Riau, sikap organisasi tidak konsisten dalam menghadapi dinamika budaya, serta reputasi buruk organisasi atas kinerja tidak optimal. Dengan demikian, disimpulkan bahwa LAM Riau tidak memiliki kemampuan untuk menunjang kinerja pemerintah mewujudkan visi Riau 2020.

Kata kunci: kapabilitas organisasi; Lembaga Adat Melayu Riau

Introduction

The study of culture is in the global spotlight, especially the United Nations. Through UNESCO, the United Nations calls on every country to pay attention to the cultural aspects of its development. Although the pluralistic pattern of the people of Riau is better known as the Malay community and

Malay culture because Riau is the land of origin of the Malays. The history of their occupation was marked by the glorious period of the Malay kingdoms which were spread throughout almost all of Riau (Koentjaraningrat 2007:47). Riau is the center of Malay culture which is recognized by its contribution to world civilization in the form of language, shipping, shipbuilding, and fishing equipment. However, because there is no sustainable development effort causing a deterioration of severe Malay culture (Hamidy & Muchtar 1993:29).

Amid concerns about the elimination of Malay culture in Riau Province, Riau Malay Customary Institution or *Lembaga Adat Masyarakat-LAM* was established. *LAM* Riau is a community organization that aims to preserve and develop Malay culture in Riau Province (Jamil 2011:67). In Riau Regulation No. 1 of 2012 concerning Riau Malay Customary Institution, stated that Riau *LAM* is one of the pillars in realizing Riau's vision for 2020 "Realization of Riau Province as the center of Malay economy and culture in religious, prosperous and spiritual communities in Southeast Asia in 2020".

At present, the fact is that in Riau Province there have been many shifts in the values of Malay culture in people's lives which have made the Malay culture increasingly neglected. This can be seen, among others, from the speech system of the Riau community which uses many other languages such as Minang Language. In fashion, the people of Riau today are more dominant using modern clothing that refers to foreign cultures. As for a number of people dressed in Malay in some activities, they are no longer fully meaningful in real Malay dress (Bungsu 2015).

In terms of culinary, almost all regions in Riau Province are entered by various restaurants, including various ready-to-eat foods which later become the people's favorite food. Do not stop there, the people of Riau at this time also do not care about their traditional songs (Hasanuddin & Putri 2014). The same thing happened in religious ceremonies. The activities are still carried out by the community but are far from the customary provisions as they should be (Suwardi 2007:39). The Malay Teachings Culture or *TAM* which has a very important position for the Riau Malay community also began to fade. *TAM* is an expression containing advice in accordance with Islamic law (Effendy 2004:17). In the Malay tribe, *TAM* must be taught to children from the womb. This has become a habit even referred to as the parents' debt to their children (Afandi 2016).

In terms of ethics, the ethics of the Malay rulers were derived from Islamic concepts. The nuance of Islam should be thick to color the pattern of governance (Aprizal & Yusri 2013). In fact, after the Reformation, three Riau Governors became suspects in corruption cases. Furthermore, the majority of private buildings in Riau Province also do not reflect Malay symbols. The building is made with a modern design without using a distinctive symbol of Malay culture in some corners of the building structure which is an adaptation of symbols in the Riau Malay Traditional House. Even the same thing is found in some government-owned buildings (Andriana 2011). At present some foreign cultures have developed and even become tourism icons of Riau Province such as the Bakar Tongkang ceremony, even though it is clear that the tradition is Chinese culture and does not at all reflect Malay culture so it is not in line with the government's commitment to develop Malay culture-based tourism with the tagline "Riau The Homeland of Malay" (Munir 2017).

This study aims to determine the capabilities of Riau *LAM* in achieving Riau 2020's vision and the factors that influence it. The question of this research is how the capabilities of *LAM* Riau in realizing Riau 2020's vision and what factors influence the capability of Riau *LAM* in realizing Riau 2020's vision.

Research Method

This study uses a qualitative descriptive type. This research was conducted in the Riau Malay Customary Institution on the grounds that the Malay culture was increasingly alienated in Riau Province, while on the other hand based on Riau Regulation No. 1 of 2012 concerning the Riau Malay Customary Institution, stated that the Riau Malay Customary Institution is one of the pillars in realizing the vision of Riau 2020. The technique of collecting data through observation, interviews, and documentation. Research informants were determined by the purposive method. This research

informant consisted of seven people, namely: General Chairperson of the Daily Board of Riau *LAM*, General Secretary of the Daily Board of Riau *LAM*, Head of Conservation and Cultural Values of the Cultural Office of Riau Province, Chair of the Malay Study Center Abdurrahman University Riau, Directory of artists Malay Riau, and Academics of the Faculty of Culture Lancang Kuning Riau University. Data analysis techniques used is data reduction, presentation of data in the form of a short text that is narrative, and verify by returning to the field and making conclusions.

Results and Discussion

Organizational capability

Robeyns (2005) states that the capability approach is a framework that can be used for the assessment of social and individual welfare, policy design, organizational performance and social change in society. According to Sampurno (2011:37) organizational capability requires a variety of individual expertise that is integrated with various other resources. Organizational capability emphasizes the key role of strategic management so that compliance with environmental change occurs. According to Knight & Cavusgil (2004:127) organizational capability is the main source for achieving good performance and the application of whether or not capabilities depend on available resources.

According to Salusu (1996:312), organizational capability is a concept that is used to refer to the internal conditions of the organization. A number of questions related to the internal factors of the organization need to be studied and answered to what extent the answers are a reflection of the strengths or weaknesses of the organization. These elements are summarized, compiled and classified according to management functions, namely: planning, organizing, staffing, and controlling.

Planning & Organizing

Planning involves the act of selecting and connecting facts and making and using assumptions about the future in terms of visualizing and formulating proposed activities that are deemed necessary to achieve desired results (Terry 1993:163). According to Sjamsulbachri (2004:15), planning involves actions to formulate goals and objectives to be achieved and the determination of strategies used in an effort to achieve these goals.

Organizing is a process of determining, grouping and arranging various activities needed to achieve goals, placing people in each activity, providing the necessary tools, assigning authority that is relatively delegated to each individual who will carry out the activity (Hasibuan 2001:118). According to Darwis (2004:69), organizing is the process of structuring organizational structures and grouping activities to achieve goals.

Staffing & Controlling

Handoko (2003:233), states that placement (staffing) is a management function relating to the placement and development of organizational members. Staffing or job placement can affect the performance of subordinates because it is an important factor that can produce optimal utilization of human resources for the organization so that goals can be achieved.

Controlling is the process of observation from the implementation of all organizational activities to ensure that all work being carried out goes according to a predetermined plan (Siagian 1990:107). Controlling is the action of monitoring work processes and measuring work performance by comparing the results achieved with set goals and taking corrective actions if necessary (Darwis 2004:69). Amir (2011:85), explains basically the organization is a set of resource combinations. Organizations always have various assets ranging from physical assets, human assets and organizational assets. All these assets are called resources. Resources in the organization are referred to as factors that influence organizational capabilities. The types of organizational resources are tangible resources and intangible resources.

Tangible & intangible resources

Intangible resources are anything that is owned by an organization that can be physically observed (touched), generally tangible resources need to be held or purchased (Amir 2011:85). According to Hartanto(2009:463), the form of tangible resources is in the form of financial resources, human resources, and physical resources. According to Amir (2011:85) intangible resources are resources that cannot be touched and generally intangible resources need to be developed. Intangible resources arise due to the interaction of organizations with their environment, namely cooperation, reputation, and attitude.

The capability of Riau Malay Customary Institution

Planning

Formulation of goals and objectives

The goals and objectives of the organization are the conditions desired by the organization in the future which are always pursued so that they can be realized. The goals and objectives of the organization include the function of providing direction by creating a number of guidelines for the foundation of organizational activities, as a source of legitimacy that justifies each organization's activities, sources of motivation and standards for assessing success and seeing the presence or absence of deviations (Etzioni 1985:8).

According to the Articles of Association and bylaws of Riau *LAM*, this organization has the objectives, namely: 1) Digging, fostering, nurturing, developing and passing down the noble values of custom and Riau Malay culture as a foundation to strengthen and perpetuate the identity of the Riau Malay community, 2) Realizing a Malay culture that is cultured, advanced, just and prosperous in the order of civil society in the Unitary State of the Republic of Indonesia, 3) Maintain and defend the rights of the indigenous Malays of Riau for the sake of increasing the outward and inward welfare of the Riau Malay community.

The formulation of the above organizational objectives is carried out through a large organizational discussion so that in accordance with Article 17 of the Riau *LAM* Bylaws, the large deliberations carried out did not involve all the appropriate elements in accordance with Article 16 of the Riau *LAM* Bylaws. The similarity between the long-term organizational goals as mentioned above with the objectives of the organization's management now requires that the current leadership of Riau *LAM* does not have a goal in accordance with his leadership period. In addition, Riau *LAM* also does not have long-term goals or in accordance with the organization's management period. This series is a form of seriousness in running the organization because the goals and objectives in each organization have a vital function as targets and benchmarks of success and as a step to facilitate achieving the organization's main goals.

Strategy determination

The strategy in an organization is the actions and approaches of the organization applied by the leadership in order to achieve the organizational performance that has been set. Typically, a strategy is a mix that consists of actions carried out consciously and aimed at certain goals and actions needed to deal with developments that are not anticipated (Winardi 2003:106).

In achieving organizational goals, Riau *LAM* has a vision that is "The realization of an advanced, just and prosperous Malay culture in the order of civil society in the Unitary State of the Republic of Indonesia". To achieve this vision, the organization's mission is determined: 1) Strengthening the identity of the Malay community, 2) Protecting, nurturing and fostering the rights of Malay indigenous peoples to improve their physical and physical well-being. The vision and mission of Riau *LAM* above is part of the Riau *LAM* strategy in achieving its objectives, but the vision and mission do not have a clear time limit so it is difficult to measure and cannot be a motivation in achieving organizational goals. The similarity between the vision and mission above with the organization's

current vision and mission shows that the management of this organization does not have a vision and mission in carrying out its organization because the vision and mission have been set before the current management of the Riau *LAM* and have been used by the previous Riau *LAM* leaders.

Besides not having a vision and mission, the organization's work program is also still in the process of being drafted so that the current Riau *LAM* management does not have a work program to reach the organization's level, whereas in Article 17 of the Riau *LAM* by laws it has been stated that the work program outlines determined in the Riau *LAM* deliberation together with the establishment of the organization's management so that the organization of work programs should not take so long to a year or more after the latest organizational management.

This organization also has a clear mechanism for preparing work programs as stated in Article 23 of the Riau *LAM* Bylaws where the general secretary is responsible for preparing work programs with materials sourced from all field heads so that if the provisions are implemented there will be no delay in drafting work program. Thus it can be said that the management of Riau *LAM* period 2017-2022 does not have a strategy in running its organization in order to achieve its stated objectives.

Organizing

Preparation of organizational structure

The structure is the way organizations organize human resources for activities towards goals. The structure is a harmonious way of placing humans as part of an organization in a relatively fixed relationship, which greatly determines patterns of interaction, coordination and task-oriented behavior (Steers 1984:70). For managers of organizations, the organizational structure is essentially a way to organize the elements in the organization as well as possible in order to achieve various objectives that have been set (Kusdi 2009:176).

According to the Articles of Association and Bylaws of the Riau *LAM*, organizational management is divided into three components, namely the Customary Honorary Council (*DKA*), the Customary Density Assembly (*MKA*) and the Daily Leadership Board (*DPH*), this is in accordance with the management structure of Riau *LAM* period 2017-2022. In addition, the organization structure is arranged according to the provisions through the organization's major deliberations as stated in the Articles of Association and Bylaws. However, there was a discrepancy between the organizational structure of the organization and the organizational structure stated in the Riau *LAM* Articles of Association and Bylaws where there was a deputy chairperson position on the Customary Density Assembly (*MKA*) even though Article 5 Paragraph 4 of the Riau *LAM* Bylaws was that the composition of the leadership of the *MKA* of Riau *LAM* consists of general chairpersons, chairpersons, general secretaries, secretaries, and members.

The same thing was found in the management structure of the Riau *LAM* Daily Leadership Board (*DPH*) where according to Article 7 Paragraph 1 of the Riau *LAM* Bylaws it was stated that the management structure of the Riau *LAM* Daily Leadership Board (*DPH*) consisted of general chairmen, chairmen, general secretaries, secretaries, general treasurers, treasurers and 16 field managers. Meanwhile, if you look at the management structure of Riau *LAM* 2017-2022, the management structure of the Riau *LAM* Daily Leadership Board (*DPH*) consists of the general chairman, vice chairman, chairpersons, general secretaries, secretaries, general treasurers, treasurers and 50 field managers. With the position of deputy chairman and 50 administrators of the field it is not in accordance with the Articles of Association and Bylaws of the organization so that the arrangement of the management structure of Riau *LAM* is not carried out according to existing provisions.

Grouping organizational activities

Grouping of organizational activities is carried out after all organizational activities are able to be identified and classified based on certain criteria owned by the organization. All activities owned by the organization are grouped into units within the organization so that similar and interconnected

organizational activities can be carried out together so as to simplify the overall activities of the organization which is generally complex so that they become simpler and synergize in achieving organizational goals.

According to Article 4 of the Riau *LAM* Bylaws, it is stated that the *DKA* is an element of organizational debate with traditional elders, theologian and leaders of the Riau Malay community. Furthermore, in article 5, it is stated that the *MKA* is the peak element of the organization's leadership that has the role of giving advice on matters of customary law, as well as providing thoughts, considerations, approvals and controls on policies implemented by the *DPH*. The *LAM* Riau Daily Leadership Board (*DPH*) according to Article 6 acts as the daily leader of an organization that carries out technical and administrative activities.

In the management of this organization, the assignment of organizational tasks is only found in the management structure of the Daily Leadership Board (*DPH*) even though it still does not cover all existing sections. Article 23 of the Riau *LAM* Bylaws clearly state the duties of the chairperson, chairpersons, general secretaries, secretaries, general treasurers, treasurers, and field coordinators, while the assignments for deputy chairpersons are not mentioned. More severe was found in the *MKA* management where the structure consisting of the general chairman, vice chairman, chairmen, general secretary, secretaries and members did not have the written task of running the organization, even though the *MKA* has a vital position as the top element of the organization's leadership so it should have a clear division of tasks that can support the main functions it has. The same thing was found in the management of the *DKA* where no written assignments were found. Thus the grouping of organizational activities is not carried out specifically through the written division of tasks for each field of organizational management.

Staffing

Placement of organization members

According to Hariandja (2005:156) placement is the process of assigning/filling positions or reassigning employees to new assignments/positions or different positions. Mathis & Jackson (2006:262) describes placement as placing one's position into the right job position, how well a person fits his work will affect the number and quality of work.

According to Article 17 Paragraph 4 and 5 of the Riau *LAM* Bylaws, it is stated that the selection and determination of the chairman of the *MKA*, the chairman of the *DPH* and the chairman of the *DKA* are carried out through the Riau *LAM* consultation. In addition, Article 5 Paragraph 4 also states that members of the *MKA* are elected by deliberation and consensus on the Riau *LAM* consensus meeting. In its implementation, the placement of the board of the *DKA* and members of the *MKA* are determined by the elected leadership of the organization because the implementation of the *LAM* Riau deliberation only determines the general chairman of the *MKA* and the general chairman of the *DPH*.

The placement of members of the organization carried out by the elected leaders of the Riau *LAM* was also considered ineffective due to a large number of organizational management. The management structure of *DKA* consists of a chairman and 42 members, while the composition of the *MKA* management consists of the general chairman, vice chairman, two chairpersons, general secretary, two secretaries, and 26 members. While the *DPH* management consists of a general chairperson, two deputy chairmen, 20 chairpersons, general secretary, 21 secretaries, general treasurers, 12 treasurers and 50 field coordinators with a number of members ranging from 7 to 10 people, bringing the total to 500. In addition to this management, members of the organization also found that they occupy more than one position.

In the *LAM* Riau's Articles of Association and Bylaws, there is also no clear mechanism for the selection of organizational leaders. The existing provisions only state that the Chairperson of the *MKA*, the Chairperson of the *DKA*, and the Chairperson of the *DPH* are elected and determined

through the Riau *LAM* consensus meeting. The big meeting of the Riau *LAM* in the rules was followed by *MKA*, *DKA*, and *DPH* Riau *LAM*, *MKA* and *DPH* *LAM* districts/cities, regions and overseas. Elements of traditional leaders, theologian, scholars, and leaders of Riau Malay family ties. While the implementation of the Riau *LAM* VII General Assembly only involved the leaders of Riau *LAM*, all *LAM* leaders at the Regency/city level, *DKI LAM* representatives, Central Java *LAM* representatives, and *DIY LAM* representatives and regional *LAMs* so that they were not in accordance with existing provisions. In addition, voting rights in the election of the Chairperson of the *MKA* and General Chair of the *DPH* were only given to the chairman of the *MKA* and to the chairman of the *DPH* Riau *LAM* and the *LAM* at the Regency/city level so that it was very close.

Development of organization members

According to Hariandja (2005:168), development is a planned effort from the organization to improve the knowledge, skills, and abilities of employees. Conceptual development can also change employee attitudes toward work. This is because the understanding of employees on their work also changes because a person's attitude has cognitive elements, namely belief, and knowledge of an object. According to Handoko (2003:104), development has a broad scope in an effort to improve and improve knowledge, abilities, attitudes and personality traits.

According to the Articles of Association and Bylaws of the Riau *LAM*, members of the organization are divided into two categories namely ordinary members and honorary members. When referring to Article 12 paragraph 1 of the Riau *LAM* Bylaws, which are categorized as ordinary members, every society that is Muslim, upholds Malay culture and customs, speaks Malay, is interested and feels responsible for preserving the values of Islamic religion, customs, Riau Malay language, and culture. While honorary members of *LAM* Riau are individuals who are appointed and confirmed by the *MKA* on the proposal of the *DPH* Riau *LAM*.

The development of members carried out by this organization was focused on all Riau Malay communities who were categorized as ordinary members of the organization in accordance with the Riau *LAM* Articles of Association and Bylaws and were targeted in running the organization, while the development of Riau *LAM* administrators in carrying out their duties and organizational functions was not carried out due to assumptions that the management of Riau *LAM* has good capacity in running the organization. This is contrary to the findings where up to now the managers of Riau *LAM* in the 2017-2022 period did not have a work program in running the organization, even though the mechanism for organizing work programs was clearly stated in the Articles of Association and Bylaws of the Riau *LAM*. By not having an organizational work program, it indicates that the organizers of the organization need development in carrying out their duties and functions because this greatly affects the implementation of the development of the Riau Malay community which is not optimal due to the absence of the Riau *LAM* management roadmap in running its organization.

Controlling

Work process monitoring

According to Siagian (1990:107), monitoring/supervision is a process of observation rather than the implementation of all organizational activities to ensure that all work being carried out goes according to the plan that has been previously determined. Sarwoto (1987:93), explains that supervision is the activity of managers who work so that jobs are carried out in accordance with the plan set and or the desired results. Monitoring the work process of the organization in Riau *LAM* rests on individual awareness so that monitoring of the organization's work can actually be said not to be carried out because the new supervision can be effective if it is carried out by parties outside the implementer. Monitoring of organizational work carried out at this time is also not in line with the provisions of existing organizations where the mechanism for monitoring organizational activities has been clearly stated in the Articles of Association and Bylaws of the Riau *LAM*.

According to Article 5 Paragraph 1 of the *LAM* Bylaws of Riau, it is stated that the *MKA* functions as the top element of the organization's leadership which has a role in controlling the organization's

workplace policies and programs. Furthermore, Article 23 paragraph 1 also states that the Chairperson of the *DPH* is tasked with overseeing the implementation of the work program of the organization. Article 23 paragraph 7 also states that the field coordinator is responsible for the implementation of activities in the fields that are part of it. Based on this, it can be interpreted that the mechanism of procedural monitoring of organizational work processes is carried out in stages starting from the field coordinator to its members, the General Chairperson of the *DPH* to the highest level, namely by *MKA* on the overall activities of the organization with the aim of organizational functioning at all levels as it should. In addition, monitoring work processes are important because the implementation of organizational activities is accompanied by budget functions so that if not monitored it can lead to irregularities in the use of the budget.

With no monitoring of the organization's work processes, it is only natural that the management of this organization does not have a work program in running the organization. In addition, the establishment of an unnatural number of organizational management in several parts of the management can also be interpreted as an anticipatory step towards the inactivity of the management in running the organization due to lack of supervision. The thing that is also considered to be still related is the existence of multiple management positions by a number of organizational managers that do not rule out the possibility because the chosen people are considered to have high loyalty to the organization so that they can cover the organization's activities if other managers do not carry out their duties and functions.

Job performance measurement

According to Handoko (2003:135), achievement measurement is a process through which organizations evaluate or assess employee work performance where these activities can improve personnel decisions and provide feedback to employees about the implementation of their work. According to Hasibuan (2001:95), work performance assessment is to assess the ratio of the results of real work to the quality and quantity standards produced by each employee.

The measurement of organizational work performance in Riau *LAM* is in the form of evaluating the implementation of work programs through organizational work meetings that are carried out internally within a one-year period. In addition, the measurement of work performance is also carried out through the assessment of the organization's accountability reports in the large-scale deliberations carried out in a five-year period along with the end of the organization's management period. Thus the measurement of individual work performance for all Riau *LAM* administrators is not carried out in carrying out their duties and functions. This is due to the assumption that the assessment of individual performance is unethical given that the incorporation of each person in the organization's management is based on awareness without the existence of force so that it is considered to work optimally in accordance with the capabilities possessed.

In the absence of a work appraisal, the organizers of this organization are not motivated to use their abilities to the fullest, even to carry out their respective tasks is hard to do. This is illustrated by the many provisions of the Riau *LAM* Articles of Association and Bylaws that were violated so that they did not have both the vision, mission, goals, objectives, and work programs of the organization that must be absolutely owned by each organization to be used as guidelines and targets in running the organization (see Table 1).

Factors affecting the capability of Riau Malay customary institutions

Financial & human resources

According to Silalahi (2011:262), financial resources are capital needed to finance organizational activities, both for the supply of material, operational resources, and for paying labor wages. The financial resources owned by Riau *LAM* to run the organization are sourced from the Riau Province grant. This is in accordance with Article 26 Paragraph 1 of the Riau *LAM* Bylaws where it states that the source of the organization's finances can be obtained from government assistance, then confirmed

by Article 16 Paragraph 1 Riau Province Regional Regulation No. 1 of 2012 concerning the Riau Malay Customary Institution which states that one of the sources of Riau *LAM* funds comes from the Regional Budget.

This is supported by Riau Governor Regulation Number 35 of 2017 concerning Grant Expenditure Guidelines and Social Aid Expenditures sourced from the Regional Budget and Expenditures, where in Article 4 it is stated that grant spending can be given to social institutions, institutions, and organizations. However, the organizers of this organization considered that the budget received was not able to accommodate all the needs of the organization, but no effort was made by the organization's management to overcome the budget problems faced even though Article 13 Paragraph 1 of *LAM*'s Articles of Association stated that organizational finances could be obtained from legitimate and non-binding, in addition Article 26 Paragraph 2 also states that the financial resources of Riau *LAM* can be obtained through the results of the organization's business activities. In addition to not having a business entity by this organization, *LAM* Riau also does not have a budget sourced from donors so that the operation of the organization purely relies on the assistance of the Riau Province government. Thus this organization has a very high dependence on the government to finance all forms of organizational activities so that the assistance is vital for the organization.

Table 1.
Organizational capability

Indicator	Application	Implementation
Planning	Formulation of Goals and Objectives	The formulation of the objectives of the Riau <i>LAM</i> organization does not involve all elements of the organization. There is a similarity between the organizational goals rather than the length of the organization's objectives that the management has at the moment and not the organizational goals.
	Strategy Determination	<i>LAM</i> Riau has a vision and mission without a clear time limit, besides that the management of <i>LAM</i> Riau does not currently have a vision and mission as a translation of the organization's main vision and mission and does not have a work program.
Organizing	Preparation of Organizational Structure	The process of arranging the organizational structure of Riau <i>LAM</i> was carried out according to the rules, but it was found that there was a discrepancy between the <i>LAM</i> Riau organizational structure for the period of 2017-2022 with the existing provisions.
	Grouping Organizational Activities	Grouping of organizational activities in Riau <i>LAM</i> is carried out in accordance with the fields contained in the organization, but not all fields in the organization have work guidelines.
Staffing	Placement of Organization Members	There are no rules that specifically regulate the selection of leaders and placement of members of the Riau <i>LAM</i> so that they are reap polemic and are considered full of interests.
	Development of Organization Members	Development of management of Riau <i>LAM</i> is not carried out in carrying out its duties and functions.
Controlling	Work Process Monitoring	Monitoring of work processes in Riau <i>LAM</i> is not carried out according to existing mechanisms. The work implementation in Riau <i>LAM</i> relies solely on individual awareness by overriding the supervisory function.
	Job Performance Measurement	The measurement of work performance of Riau <i>LAM</i> is done through the assessment of organizational accountability reports, while the measurement of individual work performance of the <i>LAM</i> management in Riau is not carried out in carrying out its duties and functions.

Source: Processed by the author

According to Silalahi (2011:242), human resources are the most important assets of the organization compared to other elements. Humans in organizations have important roles and functions for the realization of organizational goals. Sadono (2006:172), states that human resources are people in organizations that contribute ideas and do various types of work in achieving organizational goals. Human resources include not limited to experts, education personnel or experienced workers, but all the workforce used by the organization to realize its goals.

Human resources owned by Riau *LAM* are divided into two categories, namely categories that have the capacity to support organizational performance and categories that are considered otherwise. This is due to the low quality of the Malay people of Pekanbaru City based on cultural glass, the clash in the recruitment process of organizational management with Pekanbaru *LAM* Riau and the mechanism for the selection of organizational leaders and recruitment of organizational managers that are not in accordance with the Articles of Association and Bylaws. Human resources that is not in line with expectations and is not able to support organizational performance in achieving goals optimally. With no ownership of the organization that has good qualification standards, it causes obstruction of overall organizational performance because each part of the organization has a relationship of interrelationship which causes a dependency between one part and the other if the organization fails to function achieved.

Physical resources

According to Silalahi (2011:262), facilities and infrastructure are physical resources needed to support the efficiency and work efficiency of an organization. Physical resources owned by Riau *LAM* in carrying out its organizational activities are sourced from the assistance of the Riau Provincial Government. The physical resources possessed by Riau *LAM* consist of the Riau Malay Customary Hall building which is an organization secretariat, a house of worship and an operational vehicle. The organization's secretariat building consists of two floors where on the ground floor there are facilities in the form of *MKA* rooms, *DPH* rooms and meeting rooms.

On the top floor of this building, there is a traditional meeting room and library room. The entire room has complete facilities to support organizational activities, with the exception of library rooms which are in a poorly maintained condition and only have a few collections. However, the organizers of this organization assess that the physical resources that they currently have not been able to support the organization's performance and become one of the obstacles in achieving the goals caused by the lack of a balance between the organization's workload and the facilities and infrastructure owned by the organization. Apart from this, the organization does not have physical resources sourced from other parties other than the Riau Provincial Government so that the advice and infrastructure owned by Riau *LAM* currently plays an important role in supporting organizational performance.

Intangible resources

Cooperation

According to Abdulsyani (1994:156), cooperation is a form of social process in which there are certain activities shown to achieve common goals by helping each other and understanding each other's activities. Wursanto (2005:54), mentions the purpose of the parties who work together is to realize what is their common goal. In order for the common goal to reach the goal, it is necessary to have a good relationship. Relationships carried out in an effort to achieve a common goal are called work relations. Thus in cooperation, there are at least two elements, namely shared goals and work relations.

According to Riau Province, Regional Regulation No. 1 of 2012 concerning Riau Malay Customary Institution stated that Riau *LAM* is one of the pillars in realizing Riau 2020's vision. The collaboration between Riau *LAM* and the Riau Provincial Government is done by each party to carry out its duties and functions in an effort to realize the vision of Riau 2020 As an effort to achieve this goal, Riau *LAM* has collaborated with Malay culture on a national and international scale.

At the national level this organization cooperates with the Association of Indigenous Malay Family and the National Secretariat for the Protection of Customary Law Communities, while at the international level Riau *LAM* has been able to collaborate with the Government of Singapore regarding the preservation of Malay culture and language. However, this cannot be categorized as a form of cooperation between Riau *LAM* and the Riau Provincial Government where there is no working relationship between the two. The efforts made by each party are not integrated and the results of the work carried out have no influence on each other. Thus, there is no collaboration between Riau *LAM* and the government in achieving Riau 2020's vision.

Reputation & Attitude

According to Jefkins (2003:93), reputation is interpreted as an impression, picture or impression that is right (in accordance with reality) on the figure of the existence of various policies of personnel or services of an organization. Reputation can be said as a perception of the experience, trust, feelings, and knowledge of the organization so that the aspects of facilities and services delivered can affect perceptions of reputation. Oliver (2007:50), states the image/reputation as a picture of the mental, ideas produced by imagination or personality that is shown to the public, organizations and so on.

Table 2.
Factors affecting organizational capability

Indicator	Application	Implementation
Tangible Resources	Financial Resources	The budget owned by Riau <i>LAM</i> comes from the Riau Province grant. Organizational administrators assess that the budget has not accommodated all organizational needs but there is no organizational effort to meet their needs.
	Human Resources	Human resources of Riau <i>LAM</i> are divided into two categories, namely categories that are competent and not competent. This is caused by the low quality of the community based on the culture of the eye, the clash in the recruitment process of Pekanbaru <i>LAM</i> Riau management and the mechanism for selecting organizational leaders and administrators that are not according to the rules so that their human resources do not support optimal organizational performance.
	Physical Resources	The physical resources owned by Riau <i>LAM</i> are entirely from Riau Province. Organizational administrators assess the physical resources currently owned have not been able to support organizational performance but there is no organizational effort to meet their needs.
Intangible Resources	Cooperation	The cooperation carried out by Riau <i>LAM</i> related to Malay culture has been carried out on a national and international scale, even though the collaboration between Riau <i>LAM</i> and the Riau Provincial Government has not been established.
	Reputation	In terms of its presence, Riau <i>LAM</i> has received positive responses from the community, but due to its non-optimal performance it has caused a loss of public trust so that it has a bad reputation at this time.
	Attitude	Riau <i>LAM</i> is tolerant in responding to the plurality of cultures that exist in Riau Province, but this organization is not consistent in its struggle by legitimizing all Riau Provincial Government policies that conflict with Malay culture.

Source: Processed by the author

Riau *LAM* in terms of its presence has received a positive assessment from the Malay community in general. The organization itself is present in the midst of a decline in the existence of Malay culture in Riau Province due to the high level of plurality of people in Riau Province, especially Pekanbaru City, which is supported by the negative impact of technological advances that neglected Malay culture

in people's lives, however after the establishment of this organization the resulting performance is considered to be not in accordance with the goals and expectations so that it has not been able to support the performance of the Riau Provincial Government in achieving the 2020 vision which also intersects with Malay culture. Thus, this organization does not have a good reputation caused by the performance that is not carried out optimally so that it also affects the psychological management of the organization in achieving its intended goals.

According to Amir (2011:88), attitudes refer to the frame of mind that is generally present within an organization. This term is defined as how the organization sees what is happening around it. Riau *LAM* in responding to cultural differences in Riau Province is considered tolerant by not blocking the development of other cultures in Riau Province and socializing the culture as a form of regional cultural wealth in Riau Province so that it continues to assert Malay culture as an icon of Riau Province. This attitude is supported by a good strategy to strengthen local culture so that it can balance the flow of foreign cultures that enter the center of Riau Malay society. However, this strategy is in fact not reinforced by a structured work effort because there is no work program in carrying out the organization. This organization also proved inconsistent in fighting for the interests of the Riau Malay community, which can be seen from its role in legitimizing all government policies, although clearly harming the Malay community as in the case of the Barge Grill tradition as a tourism icon of Riau Province which is clearly Chinese culture and not in line with tourism tagline Riau "Riau The Homeland of Malay". Thus, this organization has no concern for the dynamics of Malay culture that is taking place in Riau Province at this time so that the attitude of this organization does not support the achievement of the vision of Riau 2020.

Conclusion

Riau *LAM* does not have the capability to support the government's performance in achieving the vision of Riau 2020 which can be seen from the inability of organizations to carry out planning so they do not have goals, objectives, and strategies. The preparation of the organizational structure is not in accordance with the existing rules, there is no division of tasks in writing, the placement of members of organizations that are full of interests, the absence of development of organizational managers and oversight functions are ignored. Supporting factors for organizational performance are the existence of financial resources and physical resources originating from the government as the main capital, while the inhibiting factors of organizational performance are poor quality human resources, lack of cooperation with the Riau provincial government, inconsistent organizational attitudes and bad reputation given by the community.

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Afandi & Pribadi: "The Capability of The Riau Malay Customary Institution (LAM)"

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