The Melting of Malay Cultural Identity of Official Resort in Bintan Regency Riau Island Province

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Abstract. This research aims to identify the melting of Malay cultural identity of official resort Bintan Regency in the Riau Islands Province. By analyzing two International scale tourist attractions that is Southeast Asia's largest Outdoor Treasure Bay in the Village of Lagoi Nikoi Island and on the island of Bintan. The Riau Islands are very bold in sustaining cultural Malay but its look very contrasting with the presence of international resorts. Using Qualitative research methods and techniques of observation and in-depth interviews, this research produces conclusions about the melting of Malay cultural identity of official resort Bintan Regency in the Riau Islands. The results from the field data shows www.nikoi.com and www.treasurebaybintan.com website site had been managed very well using the full language of English and it is adjusted to the international market. Melting of Malay cultural identity for the employees of the resort become insignificant compared to the magnitude of the wages they received while working at the resort. There is a pride for the people of Riau Islands could work in the expensive resort so they do not care about the preservation of Malay culture. The fusion of the cultures can be seen from the orientation of work and physical appearance.

Keywords: New Media, Cultural Identity, Bintan

Introduction

Indonesian as known as one of tropical country with beautiful, interesting and natural marine tourism, make most of foreign tourists fell like in heaven and marking Indonesia areas as one of tourist destination in the world. Include Bali Island, Treasure Bay Pool and Nikoi Island in Bintan Island also is one of the most famous maritimes tourism island in the world. In 2013th, Treasure Bay was inaugurated with name Cristal Lagoons by former Presiden Susilo Bambang Yudhoyono. Using technique of seawater distilation, Treasure Bay now as know as the largest swimming pool in Southeast Asia which reached 800 meters or 50 time size as Olympic Swimming Pool.

Nikoi has been known by its private island in the north east of Bintan Island. located nearest from singapore, make a lot of visitors were the citizents of singapore. Since it was a private island make it selective and it can only accessed by upper class. For one day, the price for rental in island reached 150-200 thousand dollar, and for single bedroom reach 3.6 million rupiah. Nikoi Island was named "The Best Private Island 2016th" by Conde Nast Traveller magazine.

Economic is one sector that gets benefit from this phenomenon, as well as the local

community. But without realizing, every effect makes some value of Malay Culture being melted. With incoming new culture make some anxiety that it can bring more changes to the Indigenous cultures of Malay. When the rules form capital owner take all above else. And of course new media became one way to promoting this tour.

Rika Ristinawati's research indicates that human and society are one that can't be separated. In this day human can't judge by his personality but by how great his ability to imitate lifestyles in which mass media has taken a big role. New culture can not be put as an icon, but like a tool for transforming society into more consumptive.

Malay is one of ethnic or tribe that spread all over Southeast Asia. That history and culture have a connection with long journey of the Indonesia, even before the Malay Kingdom really existed. With ethnic communities in half of Southeast Asia, and there are many countries in Southeast Asia representing with its original language. But, cultural aspect has impact and connected each other.

In Malay tradition, there is a kind of phrase "Adat Bersendikan Syarak, dan Syarak Bersendikan Kitabullah". This implies that directly or indirectly, the tradition of Malay culture in Riau be based on Islam. On the other side, Raja Ali Haji ever said in Twelve Gurindam (1847), that "Tak kan Melayu Hilang di Bumi". The sentence was used to show how Malay Society believes in their customs and culture. The importance of their culture and custom so i arised much expression, like "Let the child die, but not Custom" or "Let our wife die, not custom". All of these phrases have been existed in every generation and ingrained to the Malay.

Liliweri (2003: 35-46) explain that cultural identity is formed with a process, there are several stages:

1. Cultural Identity Accidental. At this stage, cultural identity is formed accidentally or unconsciously. This culttral identity is formed because of the influence of a more dominant cultural display, so that people will follow-up to form a new identity. Many of the cultural identities possessed by a tribe are obtained in an untested, unintentional or even unnotice manner.

2. Cultural Identity Search. Identity search include a process of exploring, questioning and testing on another identity, someone must keep searching and learning about it. This search can be done through more in-depth research or ask family, friends, or trace it scientifically. Somewhat different from the identity inherited and learned by the next generation by unconsciously, cultural identitiy search needed a process of finding cultural identity, tracking and learning some of culture.

3. Cultural Identity was obtained by identity with clarity and confidence in self-acceptance through an internalization of culture that then forms our identity.

4. Conformity: Internalization. Formation of identity can be obtained through internalization that constitutes to conformity. Thus, internalization process was serves to make norms of a person to be the same (conformity) with dominant norms or make that norms assimilated into dominant culture. At this stage people can see themselves from some point of view of dominant culture, not from the origin culture.

5. Resistance and Separatism. Resistance and separatism are identity of culture was formation from a particular community (sometimes a minority community of ethnicity, tribe, and even religion) as exclusively community behaves to reject dominant norms culture or separete themselves from the majority.

6. Integration Cultural Identity, form by cultural integration, in which someone or group develop of new identity that be the result of the

integration of various cultures from community or society.

Daphne A. Jameson in his journal Reconceptualizing Cultural Identity and Its Role in Intercultural Business Communication (2007: 218-225) explain that's Cultural Identity has an attributes:

a. Cultural Identity is affected by Close Relationship. A person's has close relationship with others like their family or friend. People who have friends with different cultures, will steady adopt beliefs and attitudes from their friend. This process often takes place by accident, but can change into qualitative psychic transformation. Therefore, it's important to consider how a modified relation cultural identity of someone.

b. Cultural Identity Changes Over Time. In the way of life, many people change they economy class or profession field. Some people maybe change their nationality even religion. Although people didn't change their original language, but there are many person come up with new dialects in then. Those changes make affected cultural identity society. Even when there are changes, other components of cultural identity remain an important and relevant of someone for a long period of time.

c. Cultural Identity Is Closely Intertwined With Power And Privilege. A person without group or institution has limited control or lost control for all of the power and privilege or the ability external perceptions about cultural identity. Some components of cultural identity may be hidden or can call as 'accidental affiliations'. For example, physical characteristics make ethnical backgrounds someone can explain who is it, but can be so ambiguous to others.

People can choose whether they will let others know about their cultural background or not. The biological components is rastling culture, ethnicity, gender, age, sometimes make other to give away from their competence.

d. Cultural Identity May Evoke Emotions. People may have positive, negative, neutral or ambigous feelings about the components of their own cultural identity. Sometimes even consciously or feel unaware to their own identity. When someone is negative about another's cultural identity, several possibilities may happened. Ting Toomey (1986) in his identity validity model theorized that people develop positive or negative attitudes toward their own cultural identity based on perception about how other can supported that identity. By accepted another cultural identity, one side of that relation can give force motivation underlying the intergroup relationship in which interpersonal relationships can be developed.

e. Cultural Identity can be negotiated through Communication. Cultural identity can negotiated through communication but just in one situation. The person should be aware of the components of their cultural identity and feel comfort with the other to making discussion. Even though the others know about they cultural identity, the do not always communicate it. Although some aspects of cultural identity are physically visible in face-to-face, there are still invisible aspects like religion, class, and profession. Even in media interactions, like email or phone, the components of their cultural identity become hidden, unless they express it on purpose.

This research was focused to see on how Malay Culture of Official Resort in Bintan Regency Riau Island can melted with observation into tourism object in Treasure Bay and Nikoi Island.

Research Methods

This research used descriptive qualitatif method. With this method, research must be focused in contextual research that makes man as an instrument and adapted into relation situasion and combine qualitative data collection. As Denzin and Lincoln (in Moleong, 2005:5) say that qualitative research is a study using a natural setting, it's mean to interpret the phenomenon that happen in many situation. This is means that research describing something as it is in real situation, and get an objective conclusion; researchers try to understand sign by interpreting the various problems in every situation.

This research was conducted in Bintan Regency of Riau Island province in September until November 2016. The workers in Treasure Bay and Nikoi Island are the informant. Technique data collection used Observation and in-depth interviews.

Results and Discussion

Based on observations, Bintan Island have a big raise, there's no spesific stage house of malay, had a beautiful erope nuanced resorts with nice scenery when we walk in along Bintan road. The increasing number of foreign tourist visiting was dominated by Singapore citizent and other countries.

Have special overseas beach scene where visitors are use bikini, full of colorful hair of visitors can be found here. the restaurant provides alcohol drinks, beach party and also Disc Jokey can not be missed. And of course this culture is contradicted with Malay culture which is full of politeness and religious values. But, authors see some of locals also imitate the look and lifestyle of visitors and also tried to mingle with them.

One of the tour guides whose authors interviewed admitted that the main capital for mingling with the visitors was language. English is a unifying language between local people and foreign, and of course looking. Those who work as tour guide as unwritten to able adjust style with whatever situation start from how to wear, hair-dye and tattooing his body. Authors had a meeting with a female DJ and she admitted that having to get used to bikini to joint in a beach party. Even though at the beginning she had been felt uncomfortable, but over time she thought that it was reasonable and be comfortable and continued to wear sexy clothing on her daily life.

The workers at the Lagoi resort have different classes. Those who making contact directly with visitors usually look so cleaner, more presentable and follow the modes such as managerial team, receptionist or employees who become the icon of a tourist attraction. While in the second class are the workers who are not related or communicate with visitors like cleaning service, office boy, technicians and others.

Capability to using internet and knows about communication technology also be an assessment for company or manager recruitment employees. And of course, payment was very different from both classes. The employees first class usually earn 6-10 million for one month by looking their function and job description, while at second class they earn 3-5 million for a month.

The informants who get a job to set up Treasure Bay Pool admit if he earns 4 million rupiah monthly, the dishwasher get income 3.5 million for one month. While the first class who receives a higher income among them is head of security 6.5 milion monthly, the receptionist receives 7 million and assistent manager receives nearly 9 million salaries for once month.

Personal and cyberspace identity are closely related with abilities of the native of Malay employees. There are some factors for the workers to get a social class, those are; have language skills especially English, the ability to control information technology and the ability to adapted style from outside culture. All the promises they get from the company make them tried hard and encouraged also motivated their families or children to have that three abilities Some informants even stated that they wanted

this job will continue by their son even just being park attendant in Lagoi.

The author found a different orientation from these two low managerial worker classes. The first class has a prestice orientation besides money, but the second class has a purely for money orientation. For Malay citizent who is living in the Lagoi Resort Area, working in Lagoi although only as a low-level worker is better than working in outside. The main factor into consideration is incomes generated and pride.

Conclusions

The conclusions of this research are:

1. The melting of Malay culture of the resort's employees is based on two factors, there are economic and prestice factor. Earning above the minimun average of wage with dollar standar regarded could build a prestice in the family so their child are expected and prepared to continue the job.

2. The melting of Malay cultural identity can be seen from the physical appearance of female resort officers who no longer show the look or attitude as a Malay woman in general. The identity of the organizational indicates that malay-origin workers will only get in a low managerial level, as well as their personal and cyberspace identity showed Malay hearland of prestice or pride and put on their ability to accept and adapt western values.

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