

Evaluation of Cultural Governance Policy and Performance in Lingga Regency

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ABSTRACT

Lingga Regency occupies a distinctive place in Indonesia's cultural landscape as the historical core of the Riau-Lingga Malay world and as a local government that formally positions itself as Bunda Tanah Melayu. This study evaluates the congruence between cultural-governance policy and publicly documented performance in Lingga. A qualitative evaluative case-study design was applied through structured document analysis of national legislation, Lingga Regency Regulation No. 1 of 2020, official statistical publications, intangible-cultural-heritage designation records, peer-reviewed studies, and comparative governance literature. The analysis introduces a Cultural Governance Policy-Performance Congruence (CGPPC) framework covering mandate clarity, coordination, safeguarding continuity, participation, performance evidence, and archipelagic accessibility. The findings indicate a pattern of strong normative commitment and visible recognition outputs, particularly in cultural-heritage safeguarding and national intangible-cultural-heritage designations, alongside uneven public evidence on long-term outcomes, cross-island access, community decision rights, data integration, and learning-oriented performance measurement. Sixteen Lingga cultural works were designated as Indonesian intangible cultural heritage in 2019, while all four Kepulauan Riau works designated in 2022 originated from Lingga. These achievements demonstrate institutional capacity for recognition, but recognition counts alone cannot establish continuity of transmission, participation quality, or public value. The study proposes a cultural governance performance compact linking policy mandates to outcome indicators, evidence stewardship, and adaptive coordination. It concludes that Lingga's next governance challenge is not policy creation, but converting a strong cultural mandate into traceable, inclusive, and longitudinal evidence of cultural value.

Keyword: Cultural Governance, Policy Evaluation, Performance, Accountability



INTRODUCTION

Cultural governance has evolved beyond the conventional understanding of government as an institution primarily responsible for preserving monuments,

sponsoring cultural festivals, or administering museums. Contemporary cultural policy increasingly encompasses the processes through which public institutions, local communities, experts, educational actors, heritage organizations, and market participants negotiate cultural values, rights, accessibility, identity, and cultural continuity across generations. This development reflects a broader transformation in governance scholarship, which conceptualizes public action as a networked, collaborative, and multi-actor process rather than as an exclusively hierarchical exercise of governmental authority (Rhodes, 1996; Ansell & Gash, 2008; Sørensen & Torfing, 2009; Emerson et al., 2012).

Within the cultural-policy domain, this transformation has significant implications because the existence of formal regulation may establish legal authority, but effective governance ultimately depends on whether such authority is translated into sustainable stewardship arrangements, meaningful participation, credible evidence, and the creation of public value. Heritage governance therefore requires an analytical framework capable of connecting policy design with observable institutional and societal performance, particularly in jurisdictions where cultural identity constitutes an integral component of regional development.

This issue becomes particularly significant because cultural policy is characterized by a persistent measurement paradox. Public institutions require performance indicators to justify resource allocation, monitor policy implementation, evaluate institutional achievements, and demonstrate accountability. However, many dimensions of cultural value are inherently relational, symbolic, intergenerational, and context-dependent, making them difficult to represent adequately through conventional quantitative indicators. Performance-management scholarship demonstrates that indicators can strengthen organizational focus, learning, and accountability when they are aligned with clearly defined policy purposes, while inappropriate measurement can narrow institutional attention by privileging what is easily measurable over what is socially meaningful (Behn, 2003; Speklé & Verbeeten, 2014; Kroll, 2015; Gerrish, 2016).

A comparable concern has emerged within cultural-policy scholarship, where measures of economic contribution, urban regeneration, or institutional outputs are recognized as useful but insufficient for capturing cultural meaning, identity formation, social recognition, and broader cultural value (Belfiore, 2002; Evans, 2005; Gray, 2007; Throsby, 2009). Consequently, evaluating cultural governance requires simultaneous attention to the visibility of institutional performance and to the inherent limitations of performance evidence in representing the multidimensional character of cultural value.

Lingga Regency in the Kepulauan Riau Province provides a strategically relevant setting for examining this relationship between cultural policy and governance performance. The political and cultural identity of Lingga is closely associated with the historical legacy of the Riau-Lingga Sultanate, while the regency formally positions itself as *Bunda Tanah Melayu*, or the Motherland of Malay Culture. This cultural orientation has been institutionalized through Lingga Regency Regulation No. 1 of 2020 concerning the Advancement of Culture of Lingga Regency as **Bunda Tanah Melayu*, which establishes a local regulatory framework for the advancement and preservation of Malay culture while referring to Indonesia's broader legislation on cultural heritage and cultural advancement (Government of Lingga Regency, 2020).

The regulation mandates the preparation of the *Pokok Pikiran Kebudayaan Daerah (PPKD)*, or Regional Cultural Thought Document, through a process involving community participation and a competent expert team. The PPKD is

required to document the existing conditions of cultural-advancement objects, cultural human resources, institutions, infrastructure, identified problems, analytical findings, policy recommendations, implementation stages, achievement targets, and performance indicators, while simultaneously serving as a reference for regional development planning (Government of Lingga Regency, 2020). This regulatory arrangement is particularly important from an evaluative perspective because the legal framework itself explicitly requires a systematic connection between cultural evidence, policy formulation, and regional development planning.

The national regulatory framework further reinforces this relationship between cultural safeguarding, institutional responsibility, and policy implementation. Law No. 11 of 2010 establishes protection, development, and utilization as core components of the management of tangible cultural heritage in Indonesia (Republic of Indonesia, 2010). Law No. 5 of 2017 subsequently broadens the scope of cultural advancement by emphasizing the protection, development, utilization, and fostering of cultural objects as interconnected responsibilities within national and regional cultural policy (Republic of Indonesia, 2017). Presidential Regulation No. 65 of 2018 further provides operational guidance concerning the preparation of regional cultural thought documents and cultural strategies as instruments for integrating cultural priorities into governmental planning processes (Republic of Indonesia, 2018).

At the international level, the Convention for the Safeguarding of the Intangible Cultural Heritage emphasizes community participation, intergenerational transmission, identification, documentation, and continuous safeguarding rather than limiting heritage governance to formal recognition or designation (UNESCO, 2003). From this perspective, the central governance challenge is not merely to obtain official cultural designations or organize cultural activities, but to sustain cultural ecosystems that enable communities to preserve, transmit, reproduce, and reinterpret heritage in response to changing social conditions. Previous studies have generated valuable but fragmented insights into cultural governance and heritage management in Lingga. Research on cultural-heritage management indicates that heritage sites in Lingga are geographically dispersed, requiring the Culture Office to coordinate with heritage-preservation institutions, cultural activists, local communities, and other governmental actors in implementing preservation activities (Anugrah et al., 2024).

Studies of historical and cultural tourism have similarly identified limitations associated with tourism facilities, supporting infrastructure, and inter-institutional coordination, suggesting that the utilization of cultural assets remains dependent on broader governance capacity (Rizkan et al., 2023). Research concerning the Linggam Cahaya Museum further demonstrates the educational potential of museum institutions while emphasizing the importance of dynamic collection management in strengthening historical learning and reinforcing cultural identity among younger generations (Nuragnianti & Mahirta, 2024). Another line of research examining the application of Malay cultural values within local civil-service governance suggests that cultural institutionalization depends not merely on formal policy commitments but also on the consistency with which cultural values are understood and practiced within governmental organizations (Wahyudi et al., 2024).

Collectively, these studies demonstrate that Lingga possesses substantial cultural assets and active institutional initiatives, yet they do not provide an integrated assessment of the congruence between policy mandates, governance arrangements, and documented performance across the broader cultural-governance system.

An evaluation of the Cultural Service of the Kepulauan Riau Province demonstrates that strategic performance indicators can identify relatively strong institutional achievements while simultaneously revealing persistent constraints related to coordination, policy advocacy, and technological capacity (Ananda et al., 2024). Research on the implementation of the Government Agency Performance Accountability System (*Sistem Akuntabilitas Kinerja Instansi Pemerintah* or SAKIP) in Malang City similarly illustrates the importance of linking formal performance measurements with broader governance outcomes rather than interpreting achievement percentages as sufficient indicators of institutional effectiveness (Wijaya et al., 2025). Governance-oriented legal-policy research further emphasizes that transparency, public participation, accountability, and multi-actor involvement should be incorporated throughout the policy cycle to support more equitable and responsive policy outcomes (Harefa, 2025). These studies are particularly relevant because they establish conceptual connections among performance evaluation, governance principles, and policy implementation, whereas the present study extends this discussion to a culturally intensive and geographically dispersed archipelagic regency.

A further limitation in the existing literature concerns the geographical dimension of cultural governance. Much of the heritage-governance literature implicitly assumes that public institutions, cultural communities, heritage organizations, and cultural sites operate within relatively stable organizational and territorial arrangements. Such an assumption becomes problematic in an archipelagic jurisdiction such as Lingga, where geographical distance, island dispersion, dependence on maritime transportation, and uneven accessibility can directly affect the costs and feasibility of cultural documentation, heritage-site maintenance, public participation, museum visitation, institutional supervision, and inter-agency coordination.

Adaptive-governance scholarship indicates that public institutions require stable normative principles combined with flexible operational arrangements when environmental, organizational, and territorial conditions vary significantly across locations (Janssen & van der Voort, 2016). Digital-government research likewise demonstrates that technological systems may reduce some spatial barriers but simultaneously create new institutional requirements related to organizational redesign, data governance, interoperability, digital capacity, and adaptation to local administrative contexts (Cordella & Tempini, 2015; Janowski, 2015; Luna-Reyes & Gil-Garcia, 2014; Mergel et al., 2019). In the case of cultural governance in Lingga, geographical and archipelagic conditions should therefore be understood as dimensions of governance performance rather than treated merely as contextual background.

Against this background, an important research gap remains in understanding the extent to which Lingga's formal cultural-policy architecture is congruent with its documented governance arrangements and observable cultural-policy performance. Existing research has examined cultural heritage, tourism development, museums, cultural values, and institutional performance separately, but limited attention has been given to how these elements interact within an integrated policy-performance framework. This limitation is particularly significant because regulatory compliance alone does not necessarily demonstrate effective cultural governance, just as the number of cultural activities, heritage designations, or institutional programs cannot independently demonstrate the sustainability of cultural value. An integrated evaluation must therefore examine whether statutory mandates are institutionally operationalized, whether collaborative arrangements are functioning, whether cultural safeguarding

demonstrates continuity, whether communities meaningfully participate in cultural governance, whether performance claims are supported by accessible evidence, and whether cultural services remain accessible across geographically dispersed island territories.

RESEARCH METHOD

This research used a qualitative evaluative case-study design based on structured document analysis. Document analysis is appropriate where formal mandates, institutional responsibilities, public performance claims, and policy expectations are embedded in legislation, government reports, statistical publications, and research records (Bowen, 2009). The approach does not claim to audit the technical condition of heritage assets or measure citizens' perceptions. Instead, it evaluates the coherence and visibility of the documentary chain through which cultural policy is translated into governance arrangements and performance evidence. Lingga Regency was treated as a bounded case within Indonesia's national cultural-advancement system and the wider governance environment of the Kepulauan Riau Province.

The documentary corpus was purposively constructed from five source groups. First, the legal-policy group included Law No. 11 of 2010 on Cultural Heritage, Law No. 5 of 2017 on Advancement of Culture, Presidential Regulation No. 65 of 2018, and Lingga Regency Regulation No. 1 of 2020. Second, official statistical evidence was drawn from Statistics of Lingga Regency, particularly Kabupaten Lingga Dalam Angka 2025 and 2026, which are intended to support planning, monitoring, and development evaluation and also acknowledge data limitations in some agencies (Badan Pusat Statistik Kabupaten Lingga, 2025, 2026). Third, official cultural-recognition records were used to trace national intangible-cultural-heritage designations associated with Lingga, including the 2019 and 2022 designation cycles (Balai Pelestarian Nilai Budaya Kepulauan Riau, 2019, 2022).

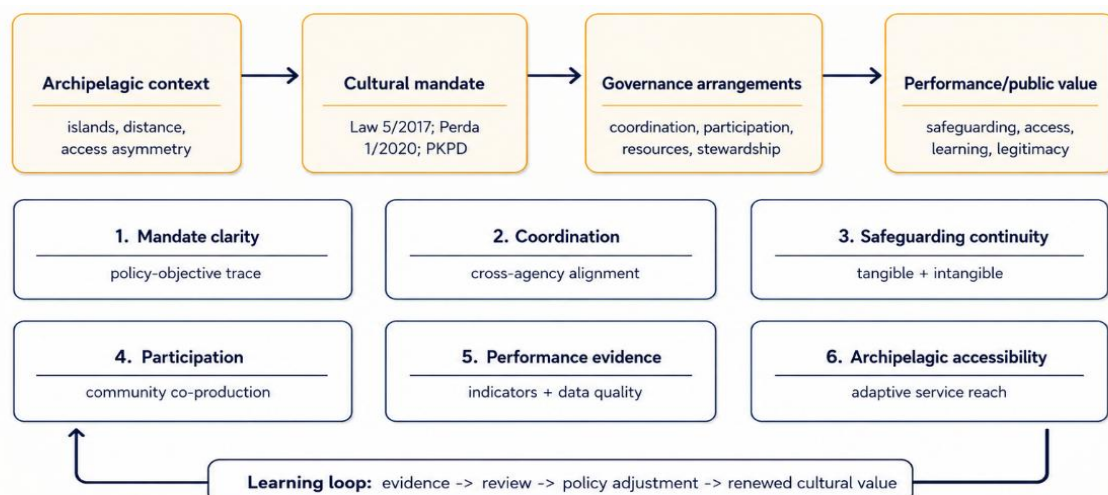


Figure 1. Cultural Governance Policy-Performance Congruence (CGPPC) framework.

Source: Developed by the authors, 2026.

Fourth, peer-reviewed local studies were selected when they directly addressed Lingga's heritage, museum, administrative culture, or cultural-tourism governance (Anugrah et al., 2024; Nuragnianti & Mahirta, 2024; Rizkan et al.,

2023; Wahyudi et al., 2024). Fifth, international and Indonesian governance scholarship was used to interpret collaboration, participation, accountability, performance, sustainability, heritage values, and adaptive governance.

Triangulation was conducted across source types and concepts. A claim was treated as stronger when legal requirements, official records, and scholarly findings converged. For example, intangible-cultural-heritage designations were interpreted not only as recognition outputs but also against UNESCO's emphasis on safeguarding and community transmission, allowing the analysis to distinguish designation performance from continuity outcomes. Likewise, local heritage-management findings were interpreted through collaborative-governance and community-participation research (Aas et al., 2005; Li et al., 2020; Ripp & Rodwell, 2016). The procedure also used negative-evidence discipline: the absence of public documentation was recorded as an evidence gap and not as proof that an activity did not occur. This safeguards against overstating the conclusions of a secondary-data study.

The CGPPC framework is presented in Figure 1. It assumes that archipelagic context conditions the translation of cultural mandates into institutional arrangements, while performance and public value depend on six interacting governance dimensions. The framework also includes a learning loop because policy evaluation is meaningful only when evidence is used to revise priorities, resource allocation, coordination, and safeguarding strategies. This design draws on performance-use literature (Behn, 2003; Kroll, 2015), collaborative governance (Bryson et al., 2015; Emerson et al., 2012), participation and co-production (Bovaird, 2007; Fung, 2006; Nabatchi et al., 2017), and heritage sustainability (Duxbury et al., 2017; Landorf, 2009; Soini & Birkeland, 2014).

RESULTS AND DISCUSSION

1. Regulatory Architecture and the Bunda Tanah Melayu Mandate

Lingga's cultural-governance architecture demonstrates a relatively strong normative foundation because cultural advancement is positioned not merely as a supplementary component of tourism development, but as an explicit regional governmental mandate embedded within a formal legal framework. The advancement of Malay culture is institutionally connected to Lingga's historical identity as Bunda Tanah Melayu and is situated within the broader framework of Indonesia's legislation on cultural heritage and cultural advancement (Government of Lingga Regency, 2020). This legal positioning is significant because it establishes culture as an integral domain of regional governance rather than as a collection of ceremonial, promotional, or sector-specific activities.

One of the most important governance mechanisms established within this regulatory framework is the preparation of the Pokok Pikiran Kebudayaan Daerah (PPKD). The regulation requires the regional government to involve community representatives through a competent expert team and to systematically identify cultural-advancement objects, cultural human resources, institutions, supporting infrastructure, existing problems, analytical findings, policy recommendations, implementation stages, achievement targets, and performance indicators (Government of Lingga Regency, 2020). Such requirements indicate that cultural-policy formulation is expected to be grounded in structured information and participatory assessment rather than solely in administrative preferences.

The regulatory framework further integrates the PPKD into annual and medium-term regional development planning, thereby creating an institutional connection between cultural evidence, policy priorities, resource allocation, and governmental planning processes (Government of Lingga Regency, 2020). In

normative terms, this arrangement already embodies the fundamental logic of policy-performance congruence, whereby empirical evidence is expected to inform planning, policy objectives should be translated into explicit targets, and cultural-policy implementation should be assessed through documented achievement and performance information.

This institutional architecture is consistent with broader governance principles emphasized in the literature. Effective and legitimate public policy depends not only on the existence of formal regulations but also on the institutionalization of transparency, participation, accountability, and the rule of law throughout the policy cycle (Harefa, 2025). Collaborative-governance scholarship similarly demonstrates that coordination among multiple actors cannot be assumed to emerge automatically merely because they participate within the same policy domain. Effective collaboration instead requires appropriate institutional design, facilitative leadership, trust-building processes, shared understanding, and sufficient capacity for joint action (Ansell & Gash, 2008; Emerson et al., 2012). These principles are particularly relevant to cultural governance because the protection and advancement of heritage frequently involve institutional responsibilities and cultural resources that extend across administrative and organizational boundaries.

The governance of cultural heritage therefore depends substantially on cross-boundary relationships among government institutions, cultural communities, heritage organizations, experts, customary actors, educational institutions, and other relevant stakeholders. Cultural sites, historical narratives, collections, professional expertise, customary authority, and living cultural practices are rarely controlled or sustained by a single government agency, making inter-organizational and community-based cooperation an essential component of effective heritage governance (Aas et al., 2005; Ripp & Rodwell, 2016). Lingga's regulatory framework provides a formal policy foundation for developing such collaborative relationships. Nevertheless, the existence of a strong legal mandate should be analytically distinguished from evidence demonstrating how consistently that mandate is implemented in practice. The principal evaluative issue is therefore not only whether collaborative, participatory, and performance-oriented provisions are formally established, but also whether their implementation can be demonstrated through credible, accessible, and systematically documented evidence.

Table 1. Core cultural-governance instruments and expected performance trace

Instrument / evidence source	Core cultural-governance requirement	Evaluative relevance
Law No. 11/2010 on Cultural Heritage	Protection, development, and utilization of tangible cultural heritage	Defines minimum tangible- heritage stewardship obligations.
Law No. 5/2017 on Advancement of Culture	Protection, development, utilization, and fostering of cultural-advancement objects	Moves evaluation from asset protection toward living cultural ecosystems.
Presidential Regulation 65/2018	Procedures for PPKD and cultural strategy	Provides the national planning mechanism connecting culture to development.

Instrument / evidence source	Core cultural-governance requirement	Evaluative relevance
Lingga Regency Regulation No. 1/2020	Advancement of Lingga as Bunda Tanah Melayu; PPKD linked to planning	Creates a strong local policy-performance mandate.
BPS Lingga statistical publications	Recurring public statistics for planning, monitoring, and evaluation	Supports longitudinal and spatial analysis, while agency data limitations require caution.
Official WBTB designation records	National recognition of intangible cultural heritage	Strong output evidence, but not a complete measure of cultural vitality or transmission.

Source: Compiled by the authors from legislation, BPS publications, and official cultural records, 2026.

The policy design also reflects the evolution of cultural sustainability thinking. Cultural policy can pursue intrinsic cultural value, identity, education, social inclusion, economic opportunity, and sustainable development simultaneously, but those purposes require different forms of evidence (Duxbury et al., 2017; Petti et al., 2020; Soini & Birkeland, 2014). A designation count may document protection or recognition, a museum-visitor series may document use, a transmission indicator may capture intergenerational continuity, and a participatory record may show whether communities exercise meaningful agency. The key evaluative question is therefore not whether Lingga has policy, but whether its evidence system can distinguish these purposes and trace progress from mandate to outcome.

2. Visible Performance Signals: Recognition, Heritage, and Museum Functions

The most substantial documentary evidence of Lingga's cultural-governance performance is visible in its contribution to the national recognition of intangible cultural heritage. Official cultural-preservation records indicate that 16 cultural works originating from Lingga were designated as Indonesian intangible cultural heritage in 2019, including Lipat 44 (Balai Pelestarian Nilai Budaya Kepulauan Riau, 2019). A similarly strong pattern emerged in 2022, when four cultural works from the Kepulauan Riau Province Malam Nisyfu Syakban, Pengapit Santan, Pento, and Tamban Salai received national designation, with all four originating from Lingga. During the same designation cycle, 18 of the province's 21 submitted proposals came from Lingga, representing approximately 85.7% of the total provincial proposal pool (Balai Pelestarian Nilai Budaya Kepulauan Riau, 2022). These figures provide relatively strong evidence of administrative mobilization, cultural documentation capacity, expert involvement, and institutional capability to advance locally rooted cultural practices through the national heritage-recognition process.

Nevertheless, formal recognition constitutes an important policy output rather than a comprehensive indicator of safeguarding outcomes. The safeguarding of intangible cultural heritage encompasses measures intended to maintain cultural viability through identification, documentation, research, preservation, protection, promotion, enhancement, transmission, and revitalization, while sustained community participation remains a fundamental

principle throughout these processes (UNESCO, 2003). From an evaluative perspective, this distinction is crucial because a large number of officially designated cultural practices may coexist with limited evidence concerning their continuity within the communities that sustain them.

Questions therefore remain regarding the number and condition of active practitioners, the transmission of knowledge and skills to younger generations, the availability of institutional support for cultural bearers, and the continuing social relevance of these practices within their communities. Institutional recognition may also inadequately represent community heritage when officially authorized narratives become more influential than lived cultural relationships and locally embedded meanings (Waterton & Smith, 2010). Formal heritage systems can similarly shape which cultural expressions are recognized as legitimate by privileging particular authorized interpretations of heritage over alternative community perspectives (Pendlebury, 2013). National designation should therefore be understood as a significant foundation for Lingga's cultural-governance performance, but its longer-term significance requires evidence demonstrating the continuity, transmission, and viability of recognized cultural practices.

A comparable pattern can be identified in the governance of museums and tangible cultural heritage. The Linggam Cahaya Museum occupies an important role in supporting education about Malay history and cultural identity, particularly when collection management is developed dynamically to connect museum objects with learning processes and identity formation (Nuragnianti & Mahirta, 2024). At the same time, Lingga's cultural-heritage resources are distributed across multiple geographical areas, requiring the Culture Office to maintain coordination with heritage-preservation agencies, cultural activists, communities, and other public institutions involved in heritage management (Anugrah et al., 2024).

These findings demonstrate the existence of institutional activity, local cultural knowledge, and collaborative requirements within Lingga's heritage-governance system. They also reveal the operational complexity associated with managing a geographically dispersed heritage landscape, where preservation responsibilities extend beyond individual sites or institutions. Sustainable heritage management therefore depends on continuity of governance arrangements, effective stakeholder collaboration, attention to conservation values, and meaningful community participation rather than solely on the formal designation or administrative status of cultural assets (Landorf, 2009; Fan, 2014; Su & Wall, 2014; Li et al., 2020).

Evidence from the provincial level further illustrates why cultural-performance assessment requires attention to outcomes rather than reliance on achievement percentages alone. Performance evaluation of the Kepulauan Riau Provincial Culture Service for 2023 recorded achievement levels of 100% for the economic value of culture, 95.92% for cultural expression, and 109.28% for cultural heritage within its strategic performance indicators (Ananda et al., 2024). Despite these favorable quantitative achievements, the same evaluation identified continuing weaknesses associated with institutional coordination, insufficient advocacy for the protection of cultural rights, and limited utilization of technology in cultural-service delivery (Ananda et al., 2024).

This evidence demonstrates that high levels of formal indicator achievement may coexist with substantive governance constraints, thereby limiting the extent to which administrative performance percentages can independently represent governance quality. The interpretation of cultural-performance indicators

consequently requires consideration of how targets are established, how performance data are generated and validated, and what institutional conditions influence the reported achievements. A comparable principle has been identified in performance-accountability research in other policy settings, where administrative achievement becomes analytically meaningful only when it is related to broader governance and development outcomes rather than treated as a self-sufficient measure of institutional effectiveness (Wijaya et al., 2025).

Table 2. Documentary performance signals and evidence limits

Area / year	Visible secondary-data signal	What it demonstrates	Evidence limit for performance evaluation
Lingga WBTB, 2019	16 cultural works from Lingga designated as Indonesian WBTB.	Strong documentation and recognition capacity; ability to mobilize cultural evidence.	Does not by itself show transmission, practitioner welfare, or post-designation safeguarding.
Kepulauan Riau WBTB, 2022	4 works designated; all 4 originated from Lingga.	Lingga accounted for 100% of the province's designated works in that cycle.	A one-year recognition result cannot establish long-term vitality.
Proposal pipeline, 2022	18 of 21 provincial proposals came from Lingga (85.7%).	High proposal-generation intensity and cultural documentation effort.	Proposal volume does not measure quality of participation or eventual safeguarding impact.
Linggam Cahaya Museum	Peer-reviewed evidence emphasizes dynamic collections and Malay-history education.	Institutional role in interpretation, education, and identity formation.	Needs longitudinal user, learning, access, and collection-condition evidence.
Cultural heritage governance	Local study documents dispersed assets and cross-institutional coordination.	Shows a functioning governance network and geographically distributed responsibilities.	Does not provide a regency-wide condition audit or service-equity assessment.
Kepulauan Riau Culture Service, 2023 comparator	Economic value 100%; cultural expression 95.92%; cultural heritage 109.28% of target.	Shows how cultural performance can be expressed through strategic indicators.	Provincial data are not Lingga scores; strong percentages can coexist with coordination/technology gaps.

Source: Authors' synthesis based on BPNB Kepri (2019, 2022), Ananda et al. (2024), Anugrah et al. (2024), and Nuragnianti and Mahirta (2024).

Official statistical publications provide an additional evidence infrastructure. Kabupaten Lingga Dalam Angka 2025 includes dedicated tables on museum collections and visits, cultural heritage, intangible cultural heritage, and art groups, while the 2026 edition is explicitly intended as a reference for planning, monitoring, and evaluation and notes that some agency data remain limited (Badan Pusat Statistik Kabupaten Lingga, 2025, 2026). The presence of recurring cultural tables is itself an institutional asset because it makes cultural administration more visible and potentially comparable over time. The limitation is that publicly available statistical series do not automatically produce an integrated performance narrative. To become governance evidence, statistics need explicit links to PPKD objectives, budgeted interventions, service geography, community outcomes, and management review.

3. Policy-Performance Congruence and the Evidence Gap

The documentary evidence therefore reveals a clear asymmetry between the specificity of the policy framework and the visibility of publicly available outcome evidence. This condition is not uncommon in cultural administration, where legal mandates, program documentation, and activity records are often developed more rapidly than integrated systems capable of assessing cultural value, the quality of participation, and the long-term continuity of cultural practices. Performance measurement itself serves multiple organizational purposes, including evaluation, control, budgeting, motivation, promotion, celebration, and institutional learning, meaning that different indicators should not be assumed to perform equivalent analytical functions (Behn, 2003). This distinction is particularly important in cultural governance because each performance indicator captures only a specific dimension of institutional activity or cultural-policy achievement.

The number of designated Warisan Budaya Takbenda (WBTB), for example, can provide evidence of institutional capacity in identifying, documenting, and securing formal recognition for intangible cultural heritage. Museum visitor numbers can indicate the extent of public access and utilization, while the number of supported arts or cultural groups may reflect the breadth of programmatic reach. However, none of these indicators, when interpreted independently, can adequately demonstrate whether cultural knowledge is being transmitted across generations, whether participation is inclusive and meaningful, whether cultural practices continue to strengthen collective identity, whether cultural institutions remain resilient over time, or whether communities possess substantive agency in determining the future of their own heritage. Cultural-governance performance therefore requires a multidimensional evaluative approach in which administrative outputs are interpreted alongside evidence of continuity, participation, institutional capacity, and sustained cultural value.

Table 2 illustrates the distinction between visible signals and evidentiary limits. The 2019 and 2022 WBTB results provide unusually strong recognition evidence. Local museum and heritage studies provide credible qualitative evidence of educational value, dispersed assets, and coordination needs. The provincial performance study provides a relevant benchmark for outcome-oriented indicators, but it cannot be substituted for Lingga-specific performance. The resulting evaluation is therefore deliberately conservative: it identifies what can be supported by public documents, where evidence converges, and where the next generation of performance reporting should be strengthened. This is preferable to assigning unsupported numerical scores that would create an appearance of precision without an adequate empirical base.

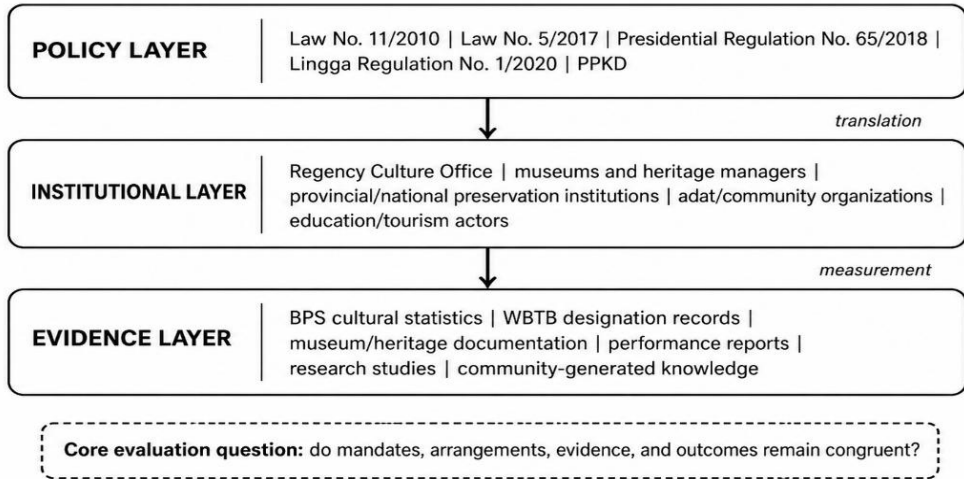


Figure 2. Lingga cultural governance evidence architecture.
Source: Developed by the authors, 2026.

Figure 2 conceptualizes Lingga's evidence architecture as three layers. The policy layer defines legal obligations and planning commitments. The institutional layer contains the actors who translate policy into safeguarding, education, documentation, tourism, research, and community practice. The evidence layer contains statistics, recognition records, museum and heritage documentation, performance reports, and community knowledge. Policy-performance congruence depends on the quality of translation between these layers. When the policy layer is strong but institutional responsibilities are fragmented, or when institutional action occurs without standardized evidence, the performance system cannot fully demonstrate public value even if substantial work is being undertaken.

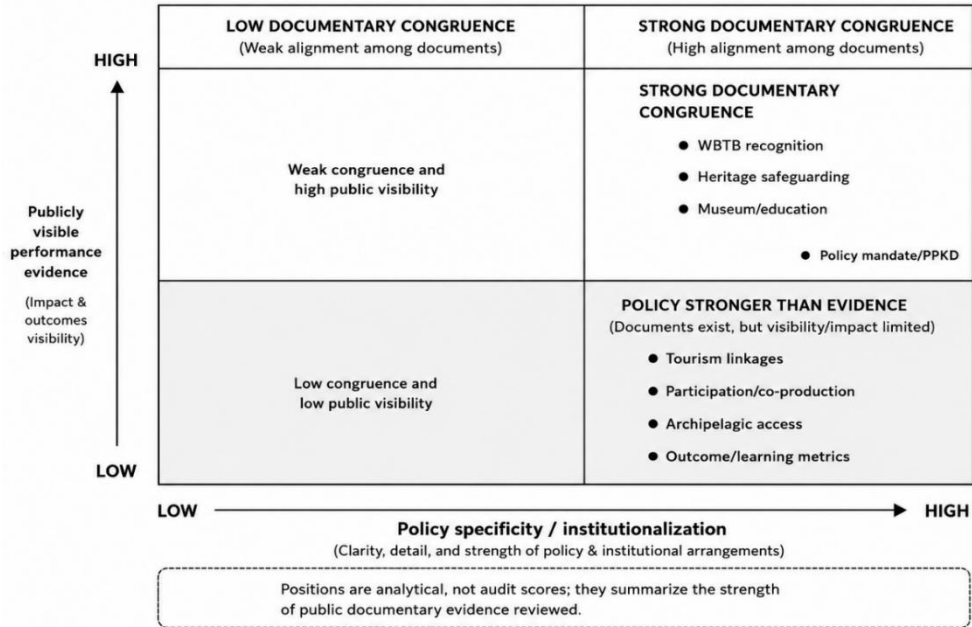


Figure 3. Indicative documentary congruence matrix for Lingga
Source: Authors' interpretation of the reviewed documentary corpus, 2026.

This interpretation also responds to the risk of cultural-policy instrumentalism. Gray (2007) and Belfiore (2002) caution that cultural policy can

become dominated by external economic or social objectives, leading to evaluation frameworks that undervalue intrinsic and community-defined meanings. Evans (2005) similarly warns that evidence for culture-led regeneration can be conceptually and methodologically weak when causality is assumed rather than demonstrated. In Lingga, economic and tourism outcomes are relevant, especially given the potential of historical and cultural tourism, but they should not displace safeguarding, identity, language, education, ritual continuity, or customary knowledge. A congruent performance framework should make these multiple values visible rather than force them into a single aggregate measure.

The documentary congruence matrix in Figure 3 positions WBTB recognition in the strongest quadrant because both policy support and public output evidence are clear. Heritage safeguarding and museum education occupy a moderately strong position because there is evidence of institutional action and scholarly documentation, but long-term outcome data are less visible. Participation, archipelagic access, and learning-oriented metrics are positioned lower because public documents provide fewer consistent indicators of decision rights, service equity across islands, or the use of evaluation findings for policy correction. These positions are analytical and not audit scores; their purpose is to identify where additional evidence would most improve the credibility of cultural governance evaluation.

4. Archipelagic Governance, Coordination, and Participation

Archipelagic geography changes the practical meaning of participation and accessibility. In a compact urban jurisdiction, public consultation, museum access, site inspection, practitioner support, and inter-agency meetings can often be organized without major spatial frictions. In Lingga, island dispersion can increase travel time, coordination costs, documentation delays, and uneven access to cultural services. Anugrah et al. (2024) directly identify the dispersed location of heritage assets as a governance challenge, while Rizkan et al. (2023) point to limitations in supporting facilities, infrastructure, and coordination for historical and cultural tourism. These findings imply that cultural performance should be spatially sensitive: a regency-level total may conceal whether support, access, documentation, and participation are concentrated in a limited number of locations.

Governance theory provides several design responses. Polycentric governance emphasizes the value of multiple centers of action when complex resources cannot be effectively governed through a single central authority (Ostrom, 2010). Collaborative governance adds the need for shared rules, trust-building, facilitative leadership, and institutional capacity (Ansell & Gash, 2008; Emerson et al., 2012). Metagovernance emphasizes the public authority's role in structuring and steering networks without eliminating participant autonomy (Sørensen & Torfing, 2009). Applied to Lingga, these perspectives suggest a distributed cultural-governance system in which village or island-level knowledge holders, adat institutions, museums, schools, artists, researchers, and government agencies contribute to a shared evidence system while the regency government maintains standards, legal accountability, and resource coordination.

Participation must also be evaluated as more than attendance. Fung (2006) distinguishes forms of participation by who participates, how participants communicate, and how discussion connects to authority. Bovaird (2007) and Nabatchi et al. (2017) extend this insight through co-production, emphasizing citizens' roles in designing and producing public services rather than merely receiving them. For cultural governance, these ideas are highly relevant because

communities are not external stakeholders to heritage; they can be bearers, interpreters, performers, custodians, and transmitters of cultural knowledge. A participation indicator should therefore record whether communities influence identification, safeguarding priorities, interpretation, resource allocation, and evaluation, rather than simply counting consultation events.

The digital dimension should be treated as an enabling infrastructure rather than a substitute for cultural relationships. Digital catalogues, geospatial records, visitor systems, oral-history archives, and cross-agency databases can reduce information loss and improve access, but digital transformation changes organizational responsibilities and requires attention to data quality, interoperability, and contextual fit (Cordella & Tempini, 2015; Janowski, 2015; Mergel et al., 2019). One-stop digital-service models can simplify public interaction only when back-office data and processes are integrated (Scholta et al., 2019). In Lingga, a cultural data architecture could link PPKD objects, designated WBTB, heritage sites, museums, art groups, practitioners, schools, events, and safeguarding interventions. Yet the system should preserve community authority over sensitive knowledge and avoid turning living cultural practices into decontextualized database entries.

A practical implication is the need for location-sensitive indicators. Examples include the proportion of identified cultural objects with updated safeguarding plans; the percentage of island or subdistrict clusters receiving cultural-program access; the share of recognized WBTB with documented transmission activities; the number and diversity of community organizations exercising formal roles in planning; museum and heritage visitation by origin and age group; the proportion of cultural sites with verified condition records; and the percentage of PPKD indicators connected to budget programs and reviewed annually. Such measures would not eliminate qualitative evaluation. Instead, they would create a minimum evidence infrastructure that can be complemented by practitioner narratives, community assessments, educational outcomes, and expert review.

CONCLUSION

This study evaluated cultural governance in Lingga Regency by examining the congruence between policy mandates, governance arrangements, and publicly documented performance. Lingga possesses a strong normative foundation through national cultural legislation and Lingga Regency Regulation No. 1 of 2020, which explicitly connects PPKD preparation, community involvement, cultural-resource identification, indicators, and regional development planning. The public documentary record also contains strong recognition signals. Sixteen Lingga cultural works were designated as Indonesian intangible cultural heritage in 2019, and all four Kepulauan Riau cultural works designated in 2022 originated from Lingga. Museum, cultural-heritage, administrative-culture, and cultural-tourism studies further demonstrate active institutional engagement.

The central evaluative finding is that policy strength and visible outputs are more developed than publicly visible evidence of long-term cultural outcomes. Designation counts, program outputs, museum records, and statistical tables are necessary but insufficient to establish intergenerational transmission, spatial equity, community agency, cultural vitality, or learning from policy. The CGPPC framework therefore treats performance as a chain connecting mandate clarity, coordination, safeguarding continuity, participation, evidence quality, and archipelagic accessibility. For Lingga, the most important next step is to institutionalize a cultural governance performance compact that links PPKD

priorities to responsible actors, location-sensitive indicators, community validation, cross-sector review, and documented corrective action.

The study is limited by its secondary-data design. It did not include interviews with cultural bearers, government officials, museum users, adat institutions, artists, or community organizations; it did not directly inspect heritage conditions, budgets, archival systems, or the quality of program delivery; and it cannot infer that a practice is absent when public evidence is silent. Future research should validate the CGPPC framework through multi-island fieldwork, participatory evaluation, longitudinal analysis of cultural transmission, and comparison with other archipelagic regencies. Such work would allow Lingga's strong cultural mandate to be evaluated not only through recognition and administration, but through the sustained capacity of communities and institutions to keep Malay cultural knowledge meaningful, accessible, and resilient.

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