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The focus of this journal is to provide readers on understanding of Indonesia and International affairs related to religious literature and heritage and its present developments through publication of articles, research reports, and books reviews.

Heritage of Nusantara specializes in religious studies in the field of literature either contemporarily or classically and heritage located in Southeast Asia. This journal warmly welcomes contributions from scholars of related disciplines.

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## **MAINTAINING CULTURAL HERITAGE OF NUSANTARA AND ITS RELATIONS TO THE WORLD HERITAGE**

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### **Abstract**

*This writing is about the importance of maintaining the cultural heritage of Nusantara as the effort to maintain the heritage of the world. This writing argues that the culture of Nusantara is the result of the assimilation process of different advanced civilizations of the world such as that of Chinese, Arabs, Persian, Indian, European etc. Each of those civilizations has given a valuable contribution to the development of cultures in Indonesian Archipelago (formerly known as Nusantara). The process of cultural development thus produces a valuable cultural property in the form of buildings such as architectural mosaic and intellectual works such as literary works. Cultural richness consists of two kinds of cultures namely; the culture of material and the culture of thought. These are the two significant cultures which have been shaping the personality of a nation or society. These two kinds of cultures have the positive and noble values that become the driving force for the nation to develop. Thus, to maintain the cultural heritage of Nusantara means to maintain the world heritage as some elements of the heritage of Nusantara are taken from many other nations. To analyze the process of how to maintain the cultural heritage of Nusantara (Indonesia), this writing uses the theory of civilization by Toynbee which is known as the theory of Challenge and Response. The theory is useful to see how one culture can develop and reach high culture and finally can produce the grandeur of civilization.*

**Keywords:** *maintaining cultural heritage, Indonesian culture and civilization, world cultural heritage*

## Abstrak

*Tulisan ini berkaitan dengan pentingnya menjaga warisan kebudayaan Nusantara sebagai suatu upaya untuk menjaga warisan budaya dunia. Argumentasi tulisan ini adalah bahwa kebudayaan Nusantara merupakan hasil dari proses asimilasi dan akulturasi peradaban-peradaban dunia yang maju dan beragam seperti China, Arab, Persia, India, Eropa dll. Setiap peradaban tersebut telah memberikan kontribusinya yang amat berharga bagi perkembangan budaya di kepulauan Indonesia (dahulu dikenal dengan nama Nusantara). Proses perkembangan budaya tersebut telah menghasilkan kebudayaan dalam berbagai bentuk seperti bangunan-bangunan dengan arsitektur yang indah dan juga karya-karya intelektual berupa karya sastra. Kekayaan budaya, biasanya terbagi menjadi; kekayaan budaya secara materi dan kekayaan budaya secara intelektual. Kedua bentuk kebudayaan ini merupakan kebudayaan yang penting dalam membentuk jatidiri suatu bangsa atau masyarakat. Kedua kebudayaan ini memiliki nilai-nilai positif dan mulia yang menjadi kekuatan pendorong bagi suatu bangsa untuk maju berkembang. Oleh karena itulah, menjaga warisan kebudayaan Nusantara berarti menjaga warisan kebudayaan dunia karena beberapa unsur dari kebudayaan Nusantara diambil dari banyak kebudayaan bangsa-bangsa lain. Untuk menganalisis proses bagaimana menjaga warisan kebudayaan Nusantara, tulisan ini akan menggunakan teori Toynbee yang dikenal dengan teori Challenge and Response (Tantangan dan Jawaban). Teori ini berguna untuk melihat, bagaimana suatu kebudayaan dapat berkembang dan mencapai puncaknya dan akhirnya dapat menghasilkan suatu peradaban gemilang.*

**Kata kunci:** *menjaga warisan budaya, kebudayaan dan peradaban Indonesia, warisan budaya dunia*

## Introduction

This writing is about the importance of maintaining cultural heritage of Nusantara and its relations to the World heritage. The writing will explore the efforts that should be done to maintain and develop the cultural heritage of Nusantara. The reason why it is important to maintain the cultural heritage of Nusantara is that the cultural heritage of Nusantara has a closed relation to the world cultural heritage as it is reflected in the product of the cultural heritage of Nusantara. In historical accounts, some cultures of the world from many nations have given a significant contribution to the richness of cultural heritage of Nusantara. The contribution for examples can be observed in the architectural and literary works

which are available in the forms of buildings such as temples, mosques, palaces etc.

This writing will analyze some problems such as the definition of culture, the process of how the culture develops. As for the Indonesian case, why it can be said that to maintain Indonesian heritage means to maintain the World heritage. The writing will look at how from historical perspective, the cultures in Indonesia developed through interaction and assimilation with other cultures of the world. Further, this writing will explore some mechanisms that played a great role in this process such as; trading, intellectual activities, social relations and marriage.

To discuss about the heritage of one nation is always dealing with the concept of culture and civilization. It is because the development of culture can finally create grandeur of civilization. It is worth bearing in mind, that the word culture is related to the activities of humankind. Therefore, to understand the word of culture and civilization in theory and context in order to understand the development of human life becomes necessary. To have a deep understanding of the problem, this writing uses historical approach developed by Toynbee, in his theory on culture and civilization, better known as the theory of Challenge and Responses.

### **Theoretical Foundation**

Theoretical foundation is extremely important because it gives a focus on the analysis of the study. This writing uses the theoretical foundation proposed by Toynbee on civilization, as in writer's opinion, it is relevant to the study. Toynbee's theory is known as the theory of Challenge and Response. According to Toynbee the formation of a civilization is divided into three phases namely; the birth of the civilization; the growth of civilizations and the decline of civilizations. As for the third, (the decline of civilization) is undergoing three phases before the downfall. Those three phases are:

1. The first is the decline of civilization. This phase happened when the people cannot manage the conflicts occurring in one society. As a result, each group in the conflict tends to fight for taking the power from the weak government;

## Maintaining Cultural...

2. The second is the disintegration of civilization. In this period, one civilization becomes stagnant and has no creative power;
3. The third is the downfall of civilization. The reason is that civilization cannot give appropriate responses to the existing challenges (Toynbee Vol.1, 1979: 1).

Further, according to Toynbee, all of the phases will face the challenges both internal challenges and the external ones. It is the best response of the challenge one nation make that will determine the sustainability of one nation. Challenge and responses played the role in the genesis of civilization because genesis of civilization is a creative activity involving the process of change in society over the time (Toynbee.1979: 2) According to Toynbee, the emergence and the downfall of the nations such as Babylonia, Sumerian, Assyria, India, Hinduism, Arab, Egypt and many other to mention will be depending on how they response to the challenges. (Toynbee Vol. II, 1979: 73-74)

In Indonesian case, at the present time, the growth of civilization is undergoing dynamically. As the consequence; the existence of Indonesian culture will also face the challenges in relations to maintain the cultural heritage of Indonesia and develop the culture to become a great civilization. It is the way the Indonesia responses to that challenges which eventually determines the fate of its development.

## **Culture and Civilization: Their Meaning and Definition**

At the outset, to understand what this writing means by maintaining cultural heritage, it will give description about what this writing means about culture. As the word culture is taken from the English word, therefore, the definition will refer to the meaning of culture in English. According to English dictionary:

Culture is advanced development of human power, development of body and development in art, music, literature and related to intellectual activities (Hornby, 1987: 210; Encarta, 1999: 459).

As the word culture has been absorbed into *bahasa* Indonesia, it is also necessary to know it according to Indonesian language. In *bahasa* Indonesia, culture is translated as *budaya* which is taken

from the Sanskrit word. Budaya is defined as hasil pikiran, ide dan kreativitas manusia [the result of mind, idea and creativity of humankind] (KBBI, 2008: 228).

The word culture is very complex and abstract, because it is related to the concept of lifestyle, ideology, customs, existing law and all the activities of the people. Culture is the product of the intersection of textuality and experience of the people in their life. The activities are influenced by the values one society believes. Therefore, culture is closely connected to the community where people do social activities. It is worth noting that people will be able to develop one culture by knowing the origin of the culture. It is by knowing the origin of the culture, and then people interpret the values of the culture to meet with their needs. This process is dealing with some points such as the epistemology, determination, agency, the structure of the social formation, the structure of the cultural formation, power, and the cultural struggle as well as historical site of modernity in society (Blundell, 2001).

Culture has a strong impact on society because culture is the concept of life that has been taught from generation to generation. Culture is extremely important for community as it contains the entire understanding of social values, social norms, knowledge and religious teachings and all of social structures. Moreover, culture manifests all the intellectual and artistic expression that characterizes society.

It is worth bearing in mind that the process of “cultural being” is very dynamic. The dynamic of cultural development has not been always in harmony but sometimes is colored by the conflict of interests. Nevertheless, it is the dynamic of the conflict that has been shaping the pattern of values, beliefs and customs people adhered. In addition, culture also functions as an instrument to explain the varieties of the behavior of the people in society (Liddle in Jim Schiller and Schiller, 1997: 1).

The description above clearly shows that culture has a huge impact on community’s life. Culture plays a great role to influence the level of knowledge and the system of ideas in the human mind. Although for many people, the concept of culture is abstract, but the

manifestation of culture is real. It can be observed in the patterns of behavior, language, equipment of life, social organization, religion, art, buildings and many others to mention. To understand culture means to understand the emotion and intellectual development of society in which the mainspring of the culture began (Anderson, 1959: 52-53).

The next concept which has an integrated relations to the concept of culture is the concept of civilization. To understand the definition of civilization is very important to have a better understanding about the meaning of civilization. According to English Dictionary:

Civilization is highly developed society that has a high level of culture and society: an advanced level of society that is marked by complex social and political organization and material, scientific and artistic progress or in sum is the state of social development (Hornby, 1987: 151; Encarta, 1999: 349).

Civilization then covers all the practical experiences which have been inherited from one generation to generation. Civilization is the manifestation of faith in every aspect of human life. Civilization in one nation is the product of cultural assimilation and interaction of many civilizations (Durant, 1950).

Civilization thus, implies manners and behavior as well as the product of high cultural process. Civilization can be said as all behavioral manners and etiquette which people have been developing from time to time. Civilization can be observed in various systems of social, politics, economy as well as science and technology. Civilization can be defined as the culture that has reached the high level of development and has given a great impact on the development of human life. Civilization is a collection of all the results of human activities which covers all aspects of human life both physical products such as buildings, roads, and architectural mosaic and non - physical ones such as values, social and political order, art and culture as well as science and technology.

In human history, civilization began to develop when people try to get out of fear and instability in their life. At the time people feel insecure; they will make all the efforts to develop their situation in order to improve their quality of life.

## **Indonesian Culture and Civilization: Definition and Historical Perspective**

As the focus of this writing is the Indonesian case, first of all, this writing will give a brief explanation about Indonesian culture and civilization based on historical facts and data. Indonesian culture can be defined as the culture that has been developed by Indonesian people as the result of many assimilated cultural richness from various nations. In ancient time, Indonesia or Nusantara had been much influenced by the Dong Son culture. Dong Son was taken from one of the names in the Tonkin area in China. Dong son had great impact on the bronze culture in Southeast Asia in general, and in Indonesian archipelago in particular. Bronze or metal processing that Dong Son culture introduced to Southeast Asia was very advantageous because it made the life of people more advanced. The influence of the Dong Son culture spread throughout the archipelago such as in Java, Sumatra, Sumba, Nusa Tenggara, and Bali. Nekara bronze for example, has been made in the Indonesian islands such as Sumatra, Java, and South Moluccas (Kartodirdjo [et. al.], 1975: 1-279; Mabbet in Sardesai, 2006: 13-14).

In subsequent development, some of the great nations also had a huge impact and contribution on the social and cultural life of Indonesian people. To mention the nations based on historical data are the Chinese, the Arabs, the Persians and the Europeans that came to the Indonesian archipelago for trading. The impacts cover many aspects of life such as beliefs, foods, the system of social and culture as well as politics. The cultural heritage left by the ancestors of Indonesia proved that from the ancient time, Indonesian forefathers have had intense relation with the world cultural activities (Vlekke, 2008: 7-37).

It is the environment which can be said played a great role in the development of world cultural activities through the acculturation. The process of acculturation took place as a result of the contact between two or more cultural groups living in one environment (Berry, 2005: 697).

In case of Indonesia, from historical perspective, it was clear that the strategic position of Indonesian Archipelago has made

Indonesian archipelago worldly environment. The strategic position in the world trade relations among the nations in the World has placed Indonesia as the melting pot of the many cultural meetings. As a result, Indonesian Culture is wealthy with the concepts and systems of value of the World beliefs and religion. The values exist in culture become very important because culture creates the cultural identity for every nation (Fadillah in Loir and Ambary, 2012: 123).

Indonesian culture is the result of the process of cultural interaction between Indonesian culture and many other cultures. The interaction was occurred in trading, intellectual activities through learning and teaching, cultural interaction through assimilation and acculturation and social interaction through marriage.

In the ancient time, trading became the very vital in Southeast Asia in general and in Indonesian Archipelago in particular. Trading activities has made Southeast Asia cosmopolite region, the place where many cultures and civilization met (Reid, 1999: 437). Trading activities had a great role in the dissemination of cultures in Southeast Asia (Gordon, 2010: 211-227).

As for Intellectual interaction, it took form in learning and teaching. The result of learning and teaching the culture for instance, was the absorption of words, and literary works into the local language. Sanskrit language is blatant example of the significant impact on Indonesian language (Hunter in Loir, 2009: 26-44).

The absorption and translation of Arabic language gives a huge impact on the dialect of the people in Indonesia as well as social class and profession. The Arabic letter has been absorbed for about 300 years and all are originated from the Arabic literary works that have been translated into Malay Indonesian language (Johns in Loir, 2009: 49).

Another culture was Persian culture which contributed much for the development of Indonesian culture. Some Persian literary works that have been widely translated into the Malay Indonesian language are *Hikayat Bayan Budiman* (The Story of Kind Bayan), *Nasihatul Mulk* (The Advice of Kings), *Hikayat Maharaja Ali* (The Story of the King Ali), *Syair Bidasari* (The Poem of Bidasari)

(Johns in Loir, 2009: 77-107), and *Hikayat Kalilah wa Dimnah* (The Story of Kalilah Wa Dimnah), etc. [Puriyadi, 2012]. Further, the Malay traditional literature also owed much to the Urdu language (Braginsky and Suvarova in Loir, 2009: 119-149).

The next is the Chinese culture. The Chinese culture as the very important part in the development of Indonesian literary works gives its contribution by the translation of Chinese literary works into Indonesian Malay language (Suryadinata in Loir, 2009: 156-169; Liji, 2012: 15-345; Yuanzhi, 2000: 91-146).

Another is European culture. European culture gives the translation of the literary works of Europe to the Malay Indonesian language. Europe had an important role in the development of Indonesian culture, particularly from the translation of literary works. Example of this can be observed in *The History of Robinson Crusoe* which was published in *Majalah Melayu Bintang Surabaya* in 1888 (Jedansky in Loir, 2009: 177).

The trace of intellectual heritage both in the form of printed and non-printed material and architectural mosaics can be found in archeological as well as historical sites spreading in many areas of Indonesia in the present time. (Coedes, 2011: 42-330; Boechari, 2012; Loir and Ambary, 2012; Lapien in Loir and Ambary, 2012: 83-92). The traces and sites left by Indonesian ancestors are known as Indonesian heritage because they became the token of the high civilization of the Indonesian people in the ancient time. The civilization can be observed in the form of architectural mosaic such as temples, mosques, palaces etc. As for the form of intellectual civilization, they can be found in literary works.

Indian culture also played a great contribution to the development of Indonesian civilization. Indian culture for example, gives the system of theology and architectural arts being reflected in the Hinduism and Buddhism temples as well as in literary art works. Even, the impact of the Indianization spread across Southeast Asia through cultural interaction among the Asian countries (Muljana, 1981: 12-328; Tjandrasmita, 2009: 71-301; Mabbet in Sardesai, 2006: 14-17, Rajagopalan, 2002: 3-6).

All the product of various cultural richness in Indonesia shows that Indonesia is part of world community that has long experience in the process of acculturation and assimilation with other cultural heritage of the world such as that of India, that of Persia, that of Arabs and that of Europeans. (Sedyawati in Loir and Ambary, 2012: 173-185; Soebadio, 1985: 9-12). Therefore, it is extremely important to maintain the entire cultural object (Situngkir, 2010) as Indonesia is the most pluralistic country in the world (Lukes, 2002: 1).

### **Maintaining Indonesian Cultural Heritage and Globalization: Challenge and Response to Globalization**

To maintain the development of Indonesian culture in Indonesia at the present time is also facing with the challenges. Therefore, to keep the sustainability of the local culture is the important thing to keep the identity of the nation. Therefore, the response to the challenge will determine the continuation and development of local culture and indeed will affect the sustainability of the nation. In relation to this, globalization becomes one of the challenges, Indonesian culture has to face.

It is hard to define Globalization in precisely because globalization involves the the interplay of powerful situation, and the connections are complex as they are dealing with the politics, culture, and social development (Teo et all in Teo [et al.] (ed.), no date: 1).

Globalization has made the world a global village. As a result, people can easily get the information from many part of the world by means of technology. This phenomenon certainly gives both positive and negative impacts on the sustainability of the local culture. As the consequence, the development of Indonesian culture is starting to decline slowly in line with the globalization era. This phenomenon is obviously due to the process of globalization. Globalization process brings the new culture which is different from the existing culture. The new culture can give both positive and negative impacts on society. Some people in society are losing their identities and trying to absorb the new one that they consider better while other are still able to maintain the existing culture` because they can select the better ones from the bad ones.

The positive impact of the process above is that people today can work and make relations quickly and efficiently. The transportation becomes easier and more comfortable due to the support of technology. In the globalization era, foreign culture can easily be accepted and adapted via electronic devices such as TV, mobile phones, internet etc.

As for the negative impact is that at the present time, many young generations do not have much attention to the local and traditional culture and instead, they tend to follow modern culture and this phenomenon can gradually eliminate the local culture. Globalization can lead to hostility between tribes and can threaten and challenge the sense of national unity. Globalization can give a negative impact on consciousness of the community to maintain and preserve the local culture. The worst of that impact is that more Indonesian people will no longer see the Indonesian culture as the concept of the nation that unite the people as it is reflected in the slogan of “Bhinneka Tunggal Ika”, Unity in Diversity. However, no nation can avoid the globalization. Therefore, it is important to note that the response to the impact of globalization will determine the fate of the nation in general and the fate of the local culture in particular.

To overcome the bad impact of the globalization in Southeast Asia for example, many religious people in general, including the Muslims in Indonesia in particular, play significant role to maintain the local culture and religious teaching in facing the negative impact of the globalization (Meuleman, 2001: 13-29).

### **Maintaining Indonesian Cultural Heritage through Cultural Education**

The phenomenon described above is the challenged for the Indonesian people who have a great attention to the development of Indonesian culture in the future time to have its grandeur of civilization. It is based on Toynbee’s concept that the sustainability of the growth of the culture to be the great civilization in one nation is depending on how the people of the nation respond to the challenges they face.

The new nation has also the heritage of those various cultures and values, thus the duty of the Indonesian people is to maintain and develop the various cultures in Indonesia through cultural education. Cultural education will introduce all aspect of cultural life of Indonesian people systematically to the Indonesian people. The effort should be done systematically and officially both in formal and non-formal education. In relation to find the character of national building, the creation of state ideology has closely been linked to the indigenous cultural identity (Bourchier in Schiller and Schiller, 1997: 157) and cultural identity is the basis of the creation of Indonesian state (Ali in Schiller and Schiller, 1997: 186-187).

To those who have a great attention to the perpetuation of cultural richness of Indonesia can take a part to make various efforts such as: putting cultural education in every curriculum of schools and universities, conducting cultural festival periodically by inviting other various cultures and nations, conducting cultural training for young people in every district level, conducting seminars and training on the importance of plurality of Indonesian society as the precious capital for national building, as well as conducting and facilitating various research on culture.

### **Maintaining Indonesian Cultural Heritage and Its Relation to the World Heritage**

To maintain the cultural heritage of Indonesia is part of maintaining the world cultural heritage. It means also to maintain the unity and nationhood of Indonesian people. Indonesian heritage is the result of the long history of the melting pot of the various world heritages. As the consequence of that assimilation and acculturation, the background of the people of Indonesia is also consisted of the various race and nations. It is worth noting that to understand the long history of Nusantara from the ancient time to the formation of the state is part of the process to understand Indonesia. (Hok Ham, 2012: 68-80; Sumarsono [et. al.], 2001: 13).

In relation to the richness of the cultural heritage of Indonesia as a very precious capital that not many nations in the world have it is shown by the recent work done by Aryo Santos who even said that Indonesia is obviously the “Lost Atlantic”. Santos comes into

conclusion after spending 30 years of research comparing some aspect of the environment, beliefs, flora and fauna as well as the climate (Santos, 2010). Santo's conclusion shows that cultural heritage of Nusantara is obviously has tight relations to the world culture.

The world cultural heritage is the unique and monumental works of the ancestors which is considered to be part of world cultural heritage. It is because the heritage is the reflection of the development of culture and philosophy of life that explains the importance of the relations among the people, God and the nature.

To describe the world cultural heritage definition, this writing refers to the World According to UNESCO, (The United Nations Educational, Scientific and Cultural Organization), the world cultural heritage definition, consist of some criteria such as master piece of human creative, precious human values, unique and exceptional cultural work, outstanding work, outstanding result of human interaction with the environment, outstanding literary works, outstanding universal significance as well as outstanding natural phenomenon<sup>1</sup> (<http://whc.unesco.org/en/criteria/>).

Thus according to the convention in article 1 and 2, the world cultural heritage can be in the form of monuments, groups of building, sites, natural sites and features, as well as geological and physiographical formations<sup>2</sup> (<http://whc.unesco.org/en/states-parties/ID>).

In relation to this, some Indonesian cultural heritage that has been considered by UNESCO to be the World Heritage are: the first is Borobudur Temple. It is Buddhist temple dating from the 8th and 9th centuries and is located in central Java. Borobudur is one of the greatest Buddhist monuments in the world (<http://whc.unesco.org/en/list/592>).

The second is Cultural Landscape of Bali Province especially the system of water irrigation known as the *Subak* System. This system becomes unique because it is manifestation of the *Tri Hita Karana* philosophy. In Hinduism, this philosophy explains the im-

portance of the relations among the spirit, human world and nature (<http://whc.unesco.org/en/list/>, accessed on 10-11/2014).

The third is Prambanan Temple Compound. Prambanan is the monumental Hindu temple and is considered to be having universal values (<http://whc.unesco.org/en/list/>, accessed on 10-11/2014).

The fourth is Sangiran Early Man Site. Sangiran is considered to be the key sites to understand the process of evolution of the human being (<http://whc.unesco.org/en/list/>, accessed on 10-11/2014).

The fifth is Komodo National Park. This park is identified as a global conservation area (<http://whc.unesco.org/en/list/>, accessed on 10-11/2014).

The sixth is Lorentz National Park. It is considered to have a high level of endemism and the highest level of biodiversity (<http://whc.unesco.org/en/list/>, accessed on 10-11/2014).

The seventh is Tropical Rainforest Heritage of Sumatra. It is the area which protects various plants and animal species. This Rainforest also becomes the conservation place that protects the biodiversity of the forest (<http://whc.unesco.org/en/list/>, accessed on 10-11/2014).

The eighth is Ujung Kulon National Park. This national park functions as the conservation place for plants and animals (<http://whc.unesco.org/en/list/>, accessed on 10-11/2014).

Some other cultural heritage of Nusantara which are in the process of being acknowledged by the UNESCO to be the world heritage are; Banten Ancient City, Ratu Boko Temple Complex, Great Mosque of Demak, Yogyakarta Palace Complex, Waruga Burial Complex, Ngada Traditional House and Megalithic Complex, Penataran Hindu Temple Complex, Sukuh Hindu Temple, Besakih, Belgica Fort, Pulau Penyengat Palace Complex, Elephant Cave, Gunungon Historical Park, Betung Kerihun National Park (Transborder Rainforest Heritage of Borneo), Bunaken National Park, Raja Ampat Island, Banda Islands, Taka Bonerate National Park, Wakatobi National Park, Derawan Island, Tana Toraja Traditional Settlement, Bawomataluo Site, Muara Takus Compound Site,

Muara Jambi Temple Compound, and Trowulan as the Former Capital City of Majapahit Kingdom ([whc/unesco.org/en/state-parties/ID](http://whc.unesco.org/en/state-parties/ID)< accessed on 10-11/2014).

The explanation above clearly shows that to maintain the cultural heritage of Nusantara is part of maintaining the world heritage. From some cultural heritage of Nusantara or Indonesia that have been acknowledged by the UNESCO are the product of the cultural assimilation, acculturation and relations of the various civilizations. The cultural heritage of Nusantara is a reflection of the values of many religious teachings and philosophy such as Hinduism, Buddhism, Islam, Christianity, and many other local beliefs as well as local wisdoms which all of them are directed to the harmony of life among between the Creator and the creatures.

Therefore, to maintain cultural heritage in the form of architectural mosaics and sites such as temples, mosques, palaces and cultural heritage in the form of art and literary, philosophy and religious teachings means to maintain the world cultural heritage. The reason is that the world cultural heritages in many other parts of the world have a close connection with existing ones in Indonesia such as religion, system of beliefs, philosophy and many other to mentions. All of those, in some cases, have the sameness as in other part of the world. Instances of those can be observed in the architectural mosaic and philosophy of the buildings such as temples, mosques and palaces existed in Indonesia and other countries.

It is based on the idea of the world civilization as quoted by the UNESCO from the Claude Levi Strauss is:

A sort of limiting concept or an epitome of a highly complex process. Civilization implies the co-existence of cultures exhibiting the maximum possible diversities (Strauss as quoted by UNESCO, 10).

## **Conclusion**

Maintaining the cultural heritage of Indonesia is urgent matter in relation to maintain the unity of Indonesian people. It is related to the sustainability of Indonesian nation and its role among the nations in the world. Furthermore, it is also the noble effort to create the grandeur of the Indonesian civilization in the future that can provide prosperity, security as well as stability of the nation and

people. Therefore, the effort should be systematically planned and designed and implemented well. It is based on the discussion above; the effective way to make it is through education both formal and informal. It is hoped that through systematic planning and implementation, the effort can attract much attention from the many elements in society. Education to maintain cultural heritage should be directed to the importance of keeping both material and non-material heritages. Material heritages are as they are reflected in temples, mosques, worship places, palaces, and non-material heritages are the philosophy behinds the buildings including the religious and cultural teachings.

## Endnotes

<sup>1</sup> In relation to these criteria about the world cultural heritage, UNESCO has formulated some criteria as follow:

- a) to represent a masterpiece of human creative genius;
- b) to exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;
- c) to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;
- d) to be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;
- e) to be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;
- f) to be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria);
- g) to contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;
- h) to be outstanding examples representing major stages of earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features;
- i) (ix) to be outstanding examples representing significant on-going ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals;
- j) to contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened

species of outstanding universal value from the point of view of science or conservation.

- <sup>2</sup> For the complete explanation and sites, UNESCO set the criteria as follow: Monuments such as architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science; Groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science; Sites: works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view. In article 2, the world Heritage according to UNESCO also including natural features consisting of physical and biological formations or groups of such formations, which are of outstanding universal value from the aesthetic or scientific point of view; geological and physiographical formations and precisely delineated areas which constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation; natural sites or precisely delineated natural areas of outstanding universal value from the point of view of science, conservation or natural beauty.

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## **Author Guidelines**

Heritage of Nusantara is a specific journal for the studies of Nusantara heritage. Nusantara meant in this journal is the areas covering Indonesia, Malaysia, Brunei, Southern Part of Thailand, Southern Part of the Philipines and also Timor Leste.

Heritage of Nusantara is a peer reviewed journal using bilingual (English and Arabic). The aims of the journal is to introduce the richness of the cultural legacies or heritage of Nusantara in particular and to show its relations as well as contributions to the world heritage in general by publishing the research papers, articles and literary criticism or book reviews concerned. It is hopefully intended to give a better and wider outlook and understanding to the readers concerning the heritage of Nusantara, and above all offers a wide variety of analysis on how to preserve and develop the heritage of Nusantara.

Therefore, the journal welcomes the papers from the scholars and experts from all disciplines of humanity, social sciences, and religious studies related to the mission of the journal.

The journal requires the article submitted to be original based on academic works (academic writing and research). In addition to that, the article submitted is never published before in any journal or is being reviewed for possible publication in certain time in other journal. All the articles submitted will be reviewed by certain editors, editorial board as well as blind reviewers appointed by the journal. Any article does not meet the requirement of the guidelines will not be considered and will be declined.

The number of the words of the article is between 10000 to 15.000 words at length. References, tables, figures, appendices and notes are included in those words. As for the abstract, it must not exceed from 150 words with 5 key words. The articles with quotations and passages from local or foreign language should be translated into English. Electronic submissions are welcome and should be sent to mail journal.

### **Referencing Guidelines**

Referencing is the very important system in the academic writing to show that the work has a high quality of academic writing. Therefore referencing is required for the article submitted to this journal. The journal uses the Harvard referencing system as follow:

#### **A. Citation in the Text (Author-date method)**

All statements, opinions, conclusions etc. taken from another writer's work should be cited, whether the work is directly quoted, paraphrased or summarised. In the Harvard System, cited publications are referred to in the text by giving the author's surname and the year of publication in one of the forms shown below. If details of particular parts of a document are required, e.g. page numbers, they should be given after the year within the parentheses.

1. If the author's name occurs naturally in the sentence the year is given in the parentheses:- e.g. In a popular study, Harvey (1992, P.556) argued that....
2. If however, the name does not occur naturally in the sentence, both name and year are given in the parentheses:- e.g. More recent studies (Bartlett 1996; James 1998) show that....

3. When an author has published more than one cited document in the same year, these are distinguished by adding lower case letters (a,b,c, etc) after the year and within the parentheses:-e.g. Johnson (1994a) discussed the subject....
4. If there are two authors, the surnames of both should be given:- e.g. Matthews and Jones (1993) have proposed that....
5. If there are more than two authors the surname of the first author only should be given, followed by et al:- e.g. Wilson et al. (1997) conclude that....
6. If there is no originator then "Anon" should be used:-e.g. A recent article (Anon 1993) stated that....
7. If you refer to a source quoted in another work you cite both in the text:-e.g. A study by Smith (1960 cited Jones 1994 p. 24) showed that.... (You need to list the work you have used, i.e. Jones, in the main bibliography)
8. Page Number: If you are referring to the overall argument of a book or article, do not use page numbers, e.g. "Nunan (1986) presents many different varieties of syllabus." If, however, you are referring to a specific point within a book or article, mention the page number(s), e.g. "Allwright (1982 p. 56) provides an example of intervention in a lesson."
9. Quotations:- A short quotation of less than a line may be included in the body of the text in quotation marks. e.g. ...so "good practices must be taught" (Smith 1996, P. 15) and we should... But if it is longer, start a new line and indent it. You must include the page number. Theory rises out of practice, and once validated, returns to direct or explain the practice (Stevens 1997, p. 92).
10. Diagrams:- Diagrams should be referenced as though they were a quotation, with the author and date given alongside and full details in the list of references.

## **B. Additional Notes about Citations**

Personal communications:-Taken from: APA, 1983, *Publication Manual of the American Psychological Association*. 3<sup>rd</sup> ed. Washington: APA.

These do not provide recoverable data and so are not included in the reference list. Cite personal communications in the text only.

Give initials as well as the surname of the communicator and provide as exact a date as possible. e.g. Many designers do not understand the needs of disabled people, according to J.O. Reiss (personal communication, April 18, 1997).

### **C. The Bibliography at the End of a Piece of Work**

The term bibliography describes references to cited documents given in a list at the end of the text. These are usually described as bibliographic references.

(In some departments the bibliography is called a references list and there is a separate bibliography of works that have been read but not cited.)

In the Harvard System, the references are listed in *alphabetical order of authors' surnames*.

If you have cited more than one item by a specific author they should be listed chronologically (earliest first), and by letter (1993a, 1993b) if more than one item has been published during a specific year.

Whenever possible, elements of a bibliographical reference should be taken from the title page of the publication.

Each reference should use the elements and punctuation given in the following examples for the different types of published work you may have cited.

#### **Reference to a book**

Elements to cite:

Author's Surname, Initials.,

Year of publication.

Title.

Edition. (if not the first).

Place of publication:

Publisher.

e.g. Mercer, P.A. and Smith, G., 1993. Private viewdata in the UK. 2<sup>nd</sup> ed. London: Longman.

### **Reference to a contribution in a book**

Elements to cite:

Contributing author's Surname, Initials.,  
Year of publication.

Title of contribution. Followed by *In*.

Initials. Surname, of author or editor of publication by ed. or eds if relevant

Title of book.

Place of publication:

Publisher,

Page number(s) of contribution.

e.g. Bantz, C.R., 1995. Social dimensions of software development.  
*In*. J.A. Anderson, ed. Annual review of software management and development. Newbury Park, C: Sage, 502-510.

### **Reference to an article in a journal**

Elements to cite:

Author's Surname, Initials.,

Year of publication.

Title of journal

Volume number and (part number),

Page numbers of contribution.

e.g. Evans, W.A., 1994, Approaches to intelligent information retrieval. Information processing and management, 7 (2), 147-168.

### **Reference to a conference paper**

*Elements to cite:*

Contributing author's Surname, Initials.,

Year of publication.

Title of contribution. Followed by *In*:

Initials. Surname, of editor of conference proceedings (if applicable) followed by ed. or eds.

Title of conference proceedings including date and place of conference.

*Place of publication:*

Publisher.

Page numbers of contribution.

e.g. Silver, K., 1991. Electronic mail: the new way to communicate.  
*In: D.I. Raitt, ed 9<sup>th</sup> international online information meeting*,  
London 3-5 December 1990. Oxford: Learned Information, 323-  
330.

**Reference to a publication from a corporate body  
(e.g. a government department or other organisation).**

Elements to cite:

Name Of Issuing Body,

Year of publication.

Title of publication.

Place of publication:

Publisher,

Report Number (where relevant).

e.g. Unesco, 1993. *General information programme and UNISIST*.  
Paris: Unesco, (PGI-93/WS/22).

**Reference to a thesis**

Elements to cite:

Author's Surname, Initials.,

Year of publication.

Title of thesis.

Designation, (any type).

Name of institution to which submitted.

e.g. Agutter, A.J., 1995. The linguistic significance of current  
British slang.

Thesis (PhD). Edinburgh University.

**Electronic material - following the Harvard System**

No standard method for citing electronic sources of information has yet been agreed upon. The recommendations in this document follow the practices most likely to be adopted and are intended as guidance for those needing to cite electronic sources of information now. Those intending to use such citations in papers submitted to scholarly journals should check whether an alternative method is used by that journal.

This section taken from:

Holland, M. (1996). Harvard system [online]. Bournemouth University.

Available from:

<http://www.bournemouth.ac.uk/service-depts/newslis/LISGen.citation/harvardsystint.html> [15 Apr 1996].

## **Elements to include in the list of references at the end of a work**

### **1. Reference to individual works**

Author/editor. (Year). *Title* [online]. (Edition). Place of publication, Publisher (if ascertainable). Available from: URL [Accessed Date].

e.g. Holland, M. (1996). *Harvard system* [online]. Poole, Bournemouth University. Available from: [-http://bournemouth.ac.uk/servicedepts/lis/LISPub/harvardsyst.html](http://bournemouth.ac.uk/servicedepts/lis/LISPub/harvardsyst.html) [Accessed 15 Apr 1996].

Library Services. (1995). *Internet user glossary* [online]. North Carolina, North Carolina State University. Available from:-

<gopher://dewey.lib.ncsu.edu:70/7waissrc%3A/.wais/Internet-user-glossary> [Accessed 15 Apr 1996].

### **2. Reference to E-Journals**

Author. (Year). Title. *Journal Title* [online], volume (issue), location within host. Available from : URL [Accessed Date].

e.g. Korb, K.B. (1995). Persons and things: book review of Bringsjord on Robot-Consciousness. *Psychology* [online], 6 (15). Available from: <gopher://wachau.ai.univie.ac.at:70/00/-archives/psychology/95.V6/0162> [Accessed 17 Jun 1996].

### **3. Reference to mailbase/listserv e-mail lists**

Author. (Day Month Year). Subject of message. *Discussion List* [online] Available from: list e-mail address [Accessed Date].

e.g. Brack, E.V. (2 May 1995). Re: Computing short courses. *Lis-link* [online]. Available from: [mailbase@mailbase.ac.uk](mailto:mailbase@mailbase.ac.uk) [Accessed 17 Apr 1996].

Jensen, L.R. (12 Dec 1995). Recommendation of student radio/tv in English. *LASTAR* [online]. Available from: Listserv@ftp.nrg.dtu.dk [Accessed 29 Apr 1996].

It should be noted that items may only be kept on discussion group servers for a short time and hence may not be suitable for referencing. A local copy could be kept by the author who is giving the citation, with a note to this effect.

#### **4. Reference to personal electronic communications (E-mail)**

Sender (Sender's E-mail address). (Day Month Year). *Subject of Message*. E-mail to Recipient (Recipient's E-mail address).  
Lowman, D. (deborah-lowman@pbsinc.com). (4 Apr 1996). RE>>ProCite and Internet Refere. E-mail to P. Cross (pcross@bournemouth.ac.uk)

#### **5. Reference to CD-ROMs**

**This section refers to CD-ROMS which are works in their own right and non bibliographic databases.**

Author/editor. (Year). *Title* [type of medium CD-ROM]. (Edition). Place of publication, publisher (if ascertainable). Available from: Supplier/Database identifier or number (optional) [Accessed Date] (optional).

e.g. Hawking, S.W. (1994). *A Brief history of time: an interactive adventure* [CD-ROM]. Crunch Media (See Harvard Referencing style)

Detail of the requirement of the writing system in this journal is as follow:

1. Articles should be written in the format of 1.5 space
2. Articles should be written in standard Letter (8.5x11) margin: top 1.2 cm, below: 0.6, left: 0.8 and right: 0.6.
3. The capital letter and bold must be used for the title with 12 Times New Roman
4. The name of the author should be written in Capital and bold with 10 times New Roman
5. The affiliation of the institute should be written with the capital letter with 10 Times New Roman
6. If the article has Sub title, 10 point (Times New Roman) with capital letter should be used

7. The distance between title and the author as well as the affiliation of the author is 1.5 space
8. The space of the paragraph is 1.5
9. The writing should be begun with the abstract and key words
10. Title of the article, the author, affiliation abstract and key word has the format of 1 space.
11. If the author is more than one, they should be written as follow: The first author, the second and so on. Each has the foot note explain the name of the university, institution/organization, region, state as well as the email address.
12. The author should not more than 5 persons.
13. Sub title should be numbered and separated with 1 space if another sub title appears.
14. The structure of the article should consist of the following:
  - a. Title, author, email and the affiliation of the author  
Abstract and key words
  - b. Introduction
  - c. Method of the writing
  - d. Theoretical Framework (the theory used by the author in the writing.) In this case, the author is able to demonstrate the accuracy of the theory used to analyze the problem with accurate arguments.
  - e. Discussion (including the analysis from the author on the problem)
  - f. Conclusion
  - g. Acknowledgement if any
  - h. List of References

### **Authors Obligation**

1. Author should be able to show the accuracy of the data in the research done. It should be done honestly to avoid deception and plagiarism.
2. The corresponding author must have the permission from other authors for every publication.
3. Ghost authorships and gift authorships are forbidden, i.e., the author mentions all people without explaining their roles and contributions in helping the research.

4. Originality of the article submitted is the most important thing. Thus, the paper submitted must be original from the author's work. The author wants to submit the previous article that has not been published yet for some reasons, the materials used needs to be renewed to have different perspective and result. Therefore it will be different from the previous version.
5. All material which is based on prior work, including from the same authors, must be properly attributed to the prior publication by proper citation.
6. The Authors must fairly and honestly mentions the sources of the data used/cited in the article including the theoretical foundation or references as the basis of the analysis.
7. The author is permitted to make academic criticism based on accurate academic arguments and on the contrary is strictly forbidden to make personal criticism.
8. The research itself, as reported in the manuscript, should have been conducted in accordance with commonly accepted ethical standards.
9. The authors have the obligation to notify the editor immediately should any of the statements in this list cease to be true.

### **Publication Ethic and Malpractice Statement**

Heritage of Nusantara is a peer-reviewed international journal. The Journal is available in print and online and is published twice in a year. This statement is based on COPE's Best Practice Guidelines for Journal.

The Board of Research of the Ministry of Religious affairs of the Republic of Indonesia as the publisher of this journal, will takes all the responsibilities for all the process of the publication of the journal. The committee appointed by the Board of Research will be independent in making editorial process of the article. Any financial policies from the Board of Research will have not any impact at all on editorial decisions.

## **Publication decisions**

The editor of the Heritage of Nusantara has the authority to select the article to be published in the Heritage of Nusantara. However, it is worth noting that the authority is based on academic responsibility to present high academic standard of International Journal. It is for that reasons, the heritage of Nusantra has some criteria in making the academic rules.

## **Fair play**

The board of the editors will treat all the articles submitted fairly by disregarding the race, gender, sexual orientation, religious belief, and ethnic origin, citizenship, or political philosophy, gender, religious belief of the authors. Further, the board of the editors will stick to the agreed rules to give equal treatment to all those who want to submit the paper.

## **Confidentiality**

The editor and any editorial staff must keep all the data and any relevant information concerning the data, author and reviewers confidential to avoid bias in the process of judging the article.

## **Disclosure and conflicts of interest**

To keep the intellectual property rights of the author, the editor will not use the unpublished material without the permission from the author formally in written letter.

## **Duties of Reviewers**

The reviewers are supposed to help the editors to give valuable comment on the article to make it easy for the editor to select the appropriate paper to be published in the journal. As for the Peer reviewer, help the editor by building communication with the author for the betterment of the article.

## **Time**

All the reviewers are hoped to pay a great attention to the time decided for the collection of the paper after being reviewed. Under special circumstances, for example the reviewers need more time or

cannot perform the duty to review the article, and have an objection or excuse concerning the time, should notify the editors.

### **Confidentiality**

Any manuscripts received for review must be treated as confidential documents. They must not be shown to or discussed with others except as authorized by the editor.

### **Objectivity**

Reviews must give an objective comments and critics on the quality of the article and not on the author's personality. It is worth noting that the comments and critics given should be based on academic arguments.

هريتيج اوف

# نوسانتارا

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السنة الثالثة، العدد 2، 2014

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خير الفؤاد يوسف

مدير التحرير:

فخرياتي

هيئة التحرير:

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أدوين ويرينجا (جامعة كولونيا)

أنابيل تيه جالوب (المكتبة البريطانية، المملكة المتحدة)

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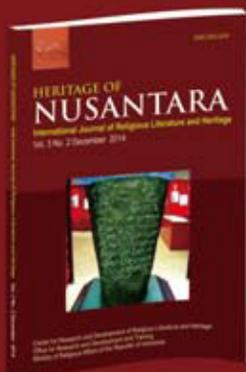
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