

INDONESIAN CULTURE HERITAGES IN THE 21ST CENTURY SOCIAL CAPITAL AND FUTURE STRATEGIES *

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Abstract

Efforts to develop and maintenance Indonesian cultural heritages in the 21st century is hindered by the limitation in academic and implementation development, including the existence in the field. Therefore, it is needed to re-design and interpretate the cultural heritages required to develop new generation and nation buliding. Cultural heritages is an essential economic asset in facing the escalation of human development. Urgently, social capital started three principal points that should be noticed are philosophy, axiology and awareness. Philosophy includes the efforts to lay philosophies values, ideology, and history to strengthen the professionalism in maintenance cultural heritages. Axiology and awareness is directed to the attempts to determine the efficiency and benefit to improve the quality of human life and humanity which has a dignity in connection to maintain and develop cultural heritages.

Keywords: *cultural heritage, social capital, 21st Century.*

Introduction

The main issues in this paper is that cultural heritages into the 21st century challenges. Post-industrialization in Europe and the U.S., the world affected by the use of science and technology is very broad. Even science and technology have been able to shift the economic capital as an important element in the growth and development. There is a kind of belief, who mastered science and technology will have the ability to design the desired form of society. On the other hand, attitudes and ways of thinking deify science and technology in the past have proven to displace people and humanity as the subject and the final goal of development. In a dynamic society it is today, deservedly man into "*actor and creator of change*". In this context, social capital realized, as an element that is not less important than economic capital. The essence of the presence of "*social engineering*" will be a driving force in the utilization of social capital for human progress and humanity.

Cultural Heritage in community life today - described as "*national asset*" of the world their ancestors left in the past to his heirs in the present. In projecting the future better, come and there are fears and even "*fear*" society and our nation today is the Cultural Heritage was abandoned by society and the supporters because it replaced the modern culture. But on the other hand, at the same time shifting value systems and practices in public life has been modernization and exploitation of Cultural Heritage in the direction of the current paradigm of the strong capitalization of the global economy.

However, it was realized that the awareness of a phenomenon the world of Cultural Heritage, strategies and actions needed real stake-holders in maintaining and developing any left by the ancestors, especially for the heirs in the future. This awareness is important, especially the "*way of looking at*" a broader, multi-perspective and holistic; thus Cultural Heritage conception not only be viewed and interpreted from one perspective (*economics*) course. Awareness, vigilance and a relative perspective "*inter-disciplinary*" course will further strengthen the integration of the progress of nations and of mankind in this world. Put the contents in this framework is a more difficult task, since it takes a philosophical basis, theories suitable to be implemented to meet the needs of human life present and future.

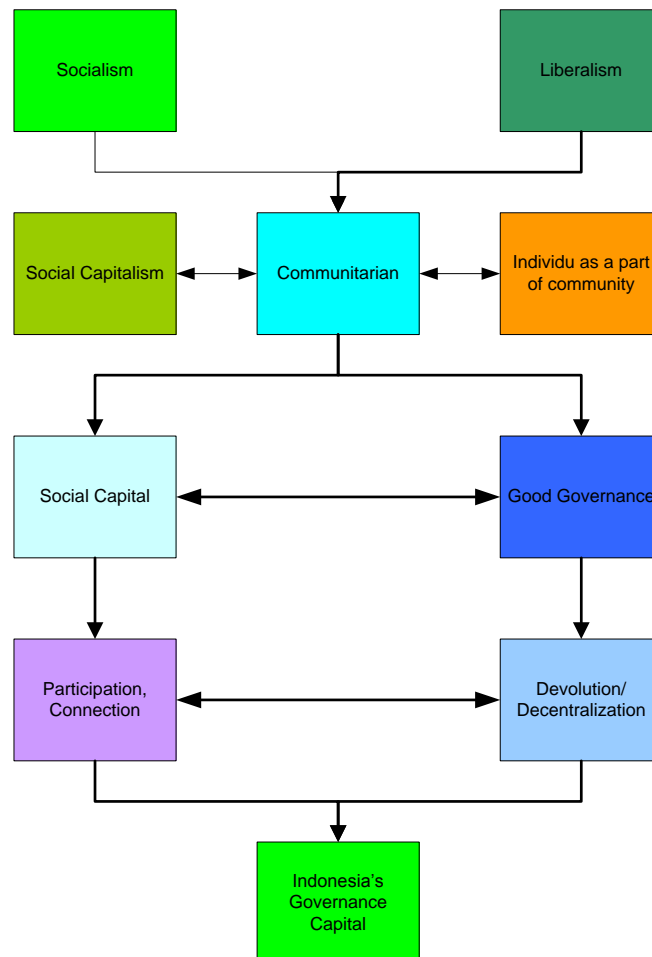
The Challenges of 21st Century

The issue of cultural heritage is the biggest problem of the 21st century are faced with, both by the leaders of ASEAN countries and people in finding the patterns and values of life and culture together that allow a nation (eg, Indonesia) "*great leap*" into the future. Since Alvin Toffler, in 1980 took out the book *The Third Wave*; mankind has gone through two waves of civilization of the agrarian society of the wave, followed by a wave of industrial society as *the second wave*. In the late 20th century society was in *the third wave* is marked by the discovery of computer chips and computerization. Each new wave reflects a fundamental change in outlook on life and the paradigm of the world. Followed H.B. Maynard, Jr.. and Susan E. Mehtrens (1995) "*The Fourth Wave*"; as a result of computerization in the development of *the third wave*, which is globalization in all fields. Distance increasingly meaningless; telecommunications increasingly serves as a medium of communication, become public information. *Next Wave V*, appeared biogenetika finding new ways of production in agriculture, medicine, zoological and so on. In this 21st century there are tendencies: 1) changes very quickly (*radical*) in education and cooperate; 2) a new civilization that requires the state administration more effective and democratic; 3) a new civilization that can conquer the problem of time, space, logic and causality.

In the context of the cultural heritage of Indonesia in the 21st century is actually being in four waves of civilization as well. The question, whether the values, customs, and norms that apply in each cultural wave that did not collide? More difficult to answer further questions: how do the cultural legacies that have been dug and developed and revitalized and preserved ?. Moreover, preservation of cultural heritage was carried out by "*inter-sovereign state*", but both feel that having the right to develop and maintain it. That is what happened between the countries of Indonesia and other Asean countries.

In the international scenario, Indonesia had already submitted 23 culture heritages and landscapes to the United Nations Educational, Scientific and Cultural Organization (UNESCO) for recognition, the Antara news agency reported here on Monday ([www. chinaview.cn](http://www.chinaview.cn) 2009-10-26).

The Meaning of Cultural Heritage: Economic vs. Social Capital ?



Good governance is an indeterminate term used in development literature to describe how public institutions conduct public affairs and manage public resources in order to guarantee the realization of human rights. Governance describes "*the process of decision-making and the process by which decisions are implemented (or not implemented)*". The term governance can apply to corporate, international, national, local governance or to the interactions between other sectors of society.

The concept of "*good governance*" often emerges as a model to compare ineffective economics or political bodies with viable economies and political bodies. Because the most "*successful*" governments in the contemporary world are liberal democratic states concentrated in Europe and the Americas, those countries '*institutions often set the standards by which to compare other states*' institutions. Because the term good governance can be focused on any one form of governance, aid organizations

and the authorities of developed countries often will focus the meaning of good governance to a set of requirement that conform to the organizations agenda, making "*good governance*" imply many different things in many different contexts.

Implemented the concept of good governance in Indonesia as a prerequisite of loans from international funding institutions like the IMF and World Bank. This concept emerged and developed in advanced countries like Europe and America who have a different culture with the Indonesian Nation.

According to Sam Agere "*The discretionary space left by the lack of a clear well-defined scope for what governance encompasses allows users to choose and set their own parameters.*"

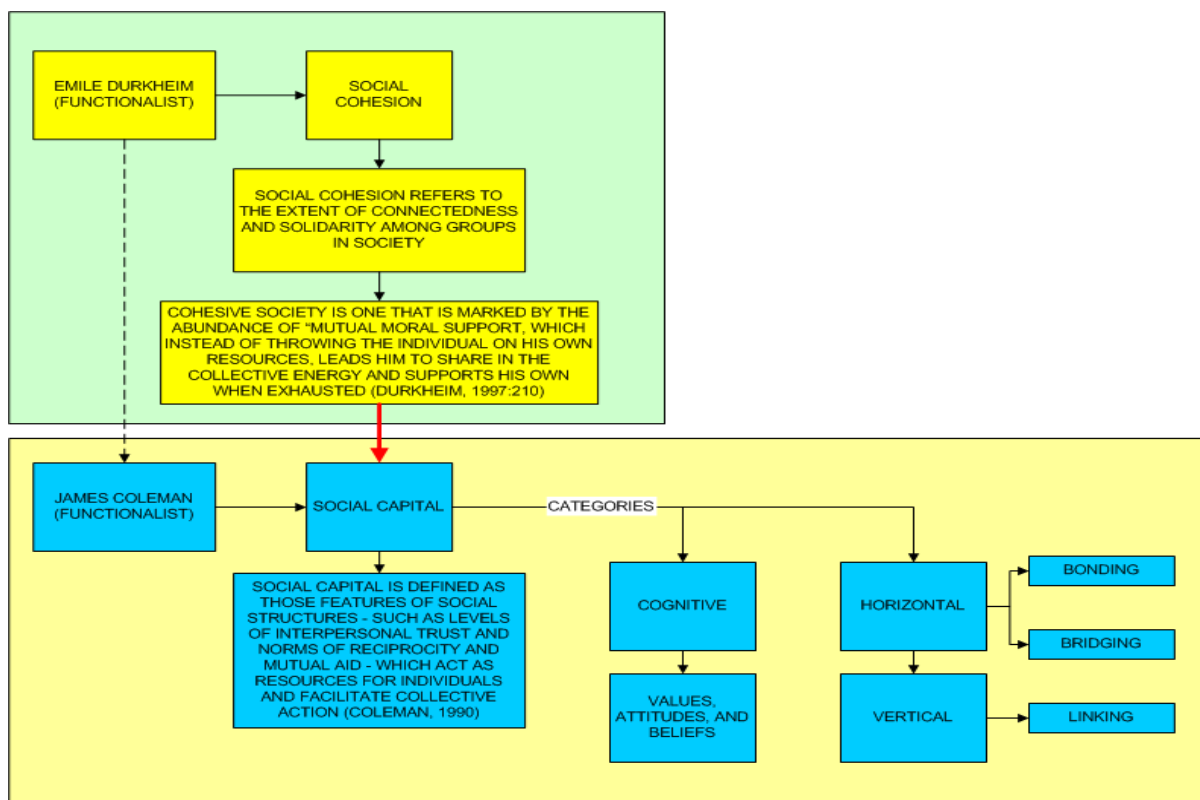
In the book, "*Contesting 'good' governance*" Eva Poluha and Mona Rosendahl contest standards that are common to western democracy as measures of "*goodness*" in government. After applying political anthropological methods, they feel that governments believe they apply the concepts of good governance when executing their activities, however, cultural differences result in conflict with the standards of the international community.

In the system of good governance, multi-stakeholders are involved. They are Private sector and civil society. These two groups during the reign of the new order were never involved, because the government a very broad role in society.

In the reign of the new order for 32 years with a highly authoritarian system of government, resulting in the destruction of social capital in Indonesia. While the current system of governance, social capital with the values of trust, reciprocity and cohesion become a basic necessity for the implementation of effective governance.

So when good governance was conducted, which reduced the State functions on the one hand, but on the other side, civil society and the private sector have not been able to engage actively in governance. This condition actually gives the result is not expected, increasing corruption, distrust in government increases, conflict increases as predicted by Agere.

Based on this condition, it seems necessary to establish a new governance concept based on the values and cultures that prevail in Indonesia. Build the values based on local wisdom that for hundreds of years already exist in Indonesia. Because of less government and public attention over the years, causing local wisdom does not develop or even disappear.



Tracing theories of social capital from *James Coleman*, apparently referring to the theory proposed by *Durkheim* on social cohesion.

Social cohesion is a term used in social policy, sociology and political science to describe the bonds or "glue" that bring people together in society, particularly in the context of cultural diversity. Social cohesion is a multi-faceted notion covering many different kinds of social phenomena. It is associated with theories of sociological structural functionalism and political conservatism. It is sometimes also used as a euphemism for the state of race relations.

Social cohesion has become an important theme in British social policy in the period since the disturbances in Britain's Northern mill towns (*Oldham, Bradford and Burnley*) in the summer of 2001 (see Oldham riots, Bradford riots, Burnley riots). In investigating these, academic Ted Cattle drew heavily on the concept of social cohesion, and the New Labour government (particularly then Home Minister *David Blunkett*) in turn widely promoted the notion. As the Runnymede Trust noted in their "The Year of Cohesion" in 2003:

"If there has been a key word added to the Runnymede lexicon in 2002, it is cohesion. A year from publication of the report of the Commission on the Future of Multi-Ethnic Britain, the Cattle, Denham, Clarke, Ouseley and Ritchie reports moved cohesion to the forefront of the UK race debate."[1]

According to the government-commissioned, State of the English Cities thematic reports, there are five different dimensions of social cohesion: material conditions, passive relationships, active relationships, inclusion and equality.

- The report shows that material conditions are fundamental to social cohesion, particularly employment, income, health, education and housing. Relations between and within communities suffer when people lack work and endure hardship, debt, anxiety, low self-esteem, ill-health, poor skills and bad living conditions. These basic necessities of life are the foundations of a strong social fabric and important indicators of social progress.
- The second basic tenet of cohesion is social order, safety and freedom from fear, or "passive social relationships". Tolerance and respect for other people, along with peace and security, are hallmarks of a stable and harmonious urban society.
- The third dimension refers to the positive interactions, exchanges and networks between individuals and communities, or "active social relationships". Such contacts and connections are potential resources for places since they offer people and organizations mutual support, information, trust and credit of various kinds.
- The fourth dimension is about the extent of social inclusion or integration of people into the mainstream institutions of civil society. It also includes people's sense of belonging to a city and the strength of shared experiences, identities and values between those from different backgrounds.
- Lastly, social equality refers to the level of fairness or disparity in access to opportunities or material circumstances, such as income, health or quality of life, or in future life chances.

Cultural Heritage in the 21st century is now the community, described as "national asset" of the world their ancestors left in the past to his heirs in the present. Culture should be viewed not only economic values, because it is a whole set or symbols used or possessed man in her life to be able to reproduce and deal with its environment, obtained through the learning process in their lives as members of a society or community. Cultural heritage is seen as a symbol devices collectively inherited by previous generations of the collectivity of these symbols owners. There are four forms of cultural heritage:

1. Physical objects or material culture such as kris, temples and others.
2. Patterns of behavior (*customs representation*) such as eating patterns, work patterns, study, prayer, traditional ceremonies and others.
3. Values system or worldview or philosophy of life, such as the local wisdom of a community in the sense its surroundings.
4. Environment that consists of: *First*, the environment due to the nature or condition such as (1) the physical environment: the objects, living things. (2) the social environment: human behavior / social activities. (3) the cultural environment: the views, norms and rules that apply in a society. *Second*, the environment due to their origins such as (1) natural environment (natural environment) is not human creation. (2) artificial environment (built environment) the results of human creation.

Thus the conception of Cultural Heritage as has been submitted in advance, in community life today - described as "national asset" of the world their ancestors left

behind in the past to his heirs in the present. However, cultural heritage when viewed as social capital, can be articulated as a change of mind and social networking system that do not rely solely on economic capital and technological capital. If based on economic capital, unable to cope (moods) community; and if only based on the technology capital could cause a tragedy for mankind and humanity. Put forward the concept of social capital is important, because it is a reflection of the progress of human thinking which assumes that social capital is not less important to the capital, other capital. Keep understood, as the core of social capital, not human body & mind, but a holistic and dynamic in character. As a human living organism is "*self-maintaining, self-repairing, and self-moving system*". As social beings, man is a social product but also as a social producer and the inventor of the social seeker. The importance of social capital should be at the start of building a "*consciousness*" all parties must be planted in a systematic, and continuous metodologic. Socialization of social capital should be in the internalization through various forums including higher education.

Future Strategies

Especially for Indonesia, until delivered in the future strategies, we first recall what has been booked in the Explanation of Article 32 UUD 1945 is now no longer exists or the removed post-fourth amendment to the 1945 Constitution:

"Culture is the culture that emerged as fruit cultivation entire Indonesian people. Old culture and contained the original as cultural peaks in the regions throughout Indonesia, calculated as the nation's culture. Business culture to progress towards manners, culture and unity, by not refusing new material from a foreign culture that can widen or enrich their own national culture, and the heightens the degree of humanity of Indonesia."

Explanation of the above formula broader meaning than the formulation of the fourth amendment to the 1945 Constitution in 2002. In the explanation of Article 32 on the merits is the efforts to promote culture as the author underlines. Courtesy progress, unity and national humanitarian degrees below deliberately underlined by the authors simply to show that the founders of the nation since 1946 (1945 Explanation discharge) was *weruh sadurung winarah* (knowing the future) that the only civilized progress, unity and enhance the degree of humanity - we will be able to become a developed nation. The problem now is courtesy like what is meant by the founders of the nation so as to enhance the degree of humanity of Indonesia ?

Indonesia's human nature to other contemporary to note is the nature of on time. People who appropriate appointments but could use more time-efficient, also showed respect for her social partner. Any relationship will be made easier and more efficient when people on time. Appropriate appointments is very important for the maintenance of trust people place in us. This has become an important base in the field of business and trade.

Thus required a common willingness and earnest efforts to "*preserve the cultural heritage*" in the sense of developing and maintaining the cultural heritage of both Indonesia and the Asean countries. Eliminate the negative sentiment among nations to maintain unity - particularly in preserving cultural heritage, as desired founding fathers of each.

In development at the international level these days, preservation of cultural heritage is a human rights implicit in the Declaration on the Rights of Indigenous Peoples (*United Nations Declaration on the Rights of Indegenous Peoples*) which was adopted by the UN General Assembly on September 13, 2007. One of the contents of the declaration is an affirmation relationship between indigenous peoples with traditional rights, including land, as basic rights (*human rights*) which must be recognized, respected, protected and fulfilled universally.

Therefore, Indonesia and other ASEAN countries had time to make a legal product with internationally recognized as the core of the Treaty could be a load of material along the guidelines as the heir of culture, and cooperation to preserve, protect and promotion of cultural heritage at the global level. Leaving the cultural dynamics that take place without any direction may be marked by the emergence of a counter-cultural that are not always consistent with what we all aspire. The neglecting of cultural development efforts could result in the occurrence of aridity in the process of transfer from one generation to the next generation. Aridity that in turn are filled by exposure to appresiate "*new culture*" that may be observed and taken from meetings with other cultures.

However, the future strategies in order the problems to develop and maintenance Indonesian cultural heritages, urgently, the involvement the role of community and civil society, and the state is rather crucial. Understanding the role of each unit is vital to ensure each problem is adressed appropriately.

1. Role of the Community and Civil Society

The civil society comprises of a variety of organizations that exist in the community. These include trade unions, professional groups, universities, community organizations or non-government organizations, cooperatives and also organizations based on religion, gender, race, culture and language. Civil society can be formal or informal organizations. The public services provided by the civil society also vary according to the nature of the organizations. Hence, the role of the civil society to develop and maintenance Indonesian cultural heritages is depending upon the nature of its organizations.

2. Role of the State

The State occupies a central role in addressing the issues related to develop Cultural heritages. The State or Indonesian government influence can be direct or indirect, through the provisions in the laws as well as through the socio-economic development policies. The direct influence can be seen through the provision of financial assistance.

Concluding Remarks

Third world back to dig the philosophical values that are in each country. Take for example, the basic values of the Indonesian nation is reflected in the five precepts of Pancasila, which is the divinity in God Almighty, humanity, unity and nationality, deliberation and social justice for all people. The problem is how to translate basic values into the concept of development and preserve cultural heritage. Apparently, the third world thinkers have to work hard to formulate a philosophical values - ideological cultural heritage into the work together as part of the great nations of the world.

Thus, this paper recommends that the following points:

- Creating an understanding (MoU) and the various activities among ASEAN countries Plus a load of material containing: cooperation in the conservation, protection and promotion of cultural heritage; so that they can do research and design various artistic activities and cultural programs with local, regional and global levels.
- Something urgent for each country, formed the Law - the National Culture into the umbrella of cultural heritage protection law of their own national, and specifically in West Java Province have also established the Regional Regulation - the Preservation and Protection of Cultural Heritage in West Java.

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