Heritage management: the value discontinuation of heritage sites in Indonesia: problem and challenges

K P Tucunan¹ and M I Perkasa²

¹ Urban and Regional Planning Department, Institut Teknologi Sepuluh Nopember, Surabaya 60111, Indonesia
Email: karinapradinie@urplan.its.ac.id

² Architecture Department, Institut Teknologi Sepuluh Nopember, Surabaya 60111, Indonesia
Email: ilhamperkasa@gmail.com

Abstract. Indonesia was evolving in the term of cultural beliefs and value as well as their Identity. This process is well recorded by many archeological shreds of evidence from the pre-history, enlightenment era to the modern era. The problem of this shifting culture occurs when the archeological objects do not currently represent the identity of the society anymore. The objects that were valued are now experiencing value discontinuation. From sacred to profane, from hailed to abandoned, even some objects are being disregarded. This paper aimed to identify what value that has been discontinued from the tangible heritage sites in Indonesia. Observing three study cases: Shiva-Budha, Hindu, and also Islamic Heritage, this study concludes there is discontinuation in historic, aesthetic, social, and scientific values.

Keywords: Cultural Heritage, Borobudur, Historical Urban Landscape

1. Background
These Indonesia is rich with tangible and intangible heritage from multi-culture, race, and also religion due to dynamic changes in Indonesia from time to time and the archipelagic shape of Indonesia [1], [2]. Consist of more than 17,000 islands and about 300 ethnicity groups and 500 languages and dialects Indonesia was “divided politically in many different ways as a bewildering array of kingdoms and empires rose and fell within the region” [3]. Every kingdom has its value and identity that brought up since the enlightenment era in Indonesia. There are at least three groups of Kingdom since its first dynasty which are Shiva-Budha Kingdom, Hindu Kingdom and the latest was Islamic Kingdom [2]. This period remains until the colonial period invaded the whole of Indonesia’s area [4]. Later in the modern era, this dynamic cause changes in culture and value that lie on the people, while the sites remain the same as what in the past.

This is, will cause further trouble on the heritage management in Indonesia since the new paradigm into heritage management been introduced in 2011 under the Historic Urban Landscape (HUL) agenda [5] is to bridge the heritage/ archaeological objects into living heritage to be live within the community and give the community maximum impact for the heritage development, instead to put the archaeological objects into the museum and sell it under tourism umbrella or on the other word this is the heritage management that emphasis value as the guidance instead of the market in tourism [6]–[8]. Many successful cases lie under HUL like in Ballarat, China, and many in Europe [9]–[12].
Some of the research has been highlighting the problem of heritage and management in Indonesia. Some of the research has been highlighting the problem of heritage and management in Indonesia. Wall & Black (2004) said that the main problem of the Indonesia heritage like Prambanan and Borobudur is something generic and does not come from the community itself, rather following top-down rational comprehensive planning procedures [13]. As an additional, one of the research highlighting the vandalism and defacement due to the religious transformation on the Trowulan’s sites [14]. On the other hand, besides the Hindu-Buddhist sites, Islamic heritage sites also suffering from their original value. Tucunan (2019) Highlighting the acculturation causing the Islamic heritage sites into pilgrimage location rather than the original value as a da’wah center [15].

The problem that has been mentioned in the previous paragraph is caused by the value discontinuation on the heritage sites. The sites have not been represented the community identity anymore and this is being counterproductive to heritage management. Highlighting the importance of value and identity, Taylor (2004) expressing the need and importance of identity in heritage landscape management. He concluded the components of identity represented by the physical components, activities, and also symbols/ meanings and further emphasize the importance of understanding the meaning about whose culture in heritage management as quoted “So both tangible physical identity and intangible identity related to existential distinctiveness and human experiences are inextricably interwoven with place meaning and significance for people. So, in cultural heritage management, the key issue is whose culture we are presenting and why? [16].”

2. Seeking Values: Problem and Challenges

Indonesia was established under the Gadjah Mada concepts about Nusantara. In 1334, Gadjah Mada, the chief minister of the Majapahit Empire, used it to refer to the maritime fringes (the Nusantara) of the Majapahit Empire, and later the all the area became one as Indonesia [17]. But later in the development, Indonesia has highly influenced and suitable with the Islamic concept, and this religion soon became the dominant and the major identity of Indonesia country [18], [19]. Combining with the idea of Gadjah Mada about Nusantara and the acculturation with Hinduism and Buddhism due to the historical intertwine, Indonesia introduced the concept of "Islam Nusantara [20].” This concept also recognizes the early colonial era, since Geertz, an ethnographer, also recognized this for his idea of Indonesian people divided into three kinds of people, "Priyayi, Santri, and Abangan [21], [22].” Priyayi refers to people with high status in Indonesia. In contrast, Santri relates to the people with Islamic religion attachment, and Abangan represented by the farmer and low society with devotion to syncretism[22].

Due to the political development, those groups dominated the political system in Indonesia into a political party system and have been recognizing Islam as the main identity of Indonesia, and this can be found in the Pancasila (Indonesian state philosophy) in verse number 1 that stated "There is only one God", although, this principle accommodating others religion, this is more suitable to the Islamic verses that stated "Qul Huwallahu Ahad" or in the literal meaning "Say, He is Allah [who is] One". The other concept that contains Islamic spirit in Pancasila, is about unity and the importance of discussion or shura that later translated in verses no 4 of Pancasila as "permusyawaratan" [23]–[25]. Although later those has been debate due to the multicultural of Indonesia people and some people do not acknowledge the Islamic spirit in the Pancasila and only took the symbol the unity in diversity, but many research has supported this statement [23], [25]–[28]. Until now, it can not be denied that in Indonesia religion is still one of the navigator and guidance to the most Indonesia people.

Islam, as the dominant Indonesian religion, has to embrace and maintain the multi-culture and religious heritage. But on the practice, there are indications of the values discontinuation mentioned in the introduction about Buddha and Hindu’s heritage sites. Furthermore, this discontinuation is also found on many Islamic heritage sites itself due to the different interpretations of Islamic law and also cause by the impact of acculturation between Islam and syncretism.

Taylor (2004) stated that the value of heritage sites would be asses from 4 central values: historical value, aesthetic value, social value, and scientific value. Historical value assesses the historical significance of the sites, like do the sites containing any significant historical events? How its
contribution to world history. Aesthetic value assesses on the actual appearance in the heritage sites in terms of decency. Social value is assesses on how much the impact of the heritage sites to the community as an identity. Lastly, the scientific value is focusing on how heritage site gives information/knowledge contribution [16]. The authors aimed to assess the problem and challenges based on those values and seek knowledge of what discontinuity that happened on those heritage sites.

3. Method
The approach in this research is a qualitative approach. Qualitative methods fundamentally depend on observing humans in their sphere and dealing with people in their language and terminology [29]. However, this research is based on the case study perspectives that compare different cases in Indonesia’s heritage [30] taking four cases: Borobudur and Trowulan (Shiva-Buddha heritage), Prambanan (Hindu’s Heritage), and Islamic heritage, the study aimed to compare the value discontinuation on each site and found the similarity of what values that has been affected by this discontinuation of values.

4. Finding and Discussion
Indonesian history have been started before the century. It developed overtime as different era was produced along the journey. There are transitions between ages which carry the dynamics of culture and civilization shift. Two prominent ages selected in this paper demonstrate a notable cultural development which shaped the Indonesian culture today. The transition between ages was marked by empire shifting, from Hindu-Buddhist to Islamic civilization. Sequentially, Sriwijaya empire established firstly, then followed by Singhasari and Majapahit for the Hindu-Buddhist. After received Islamic influence, Aceh sultanate established, as well as Mataram empire.

Several case studies of Indonesian heritage sites have been examined in this paper. The case studies sites consist of Shiva-Budha heritages, a Hindu heritage, and Islamic heritages. Focusing on the period of early dynastic period until the rise of Islamic kingdom period, the mentioned age-representative sites are assessed through four important values, i.e. aesthetic, historic, social, and scientific.

4.1. The observation on Borobudur stupa (Shiva Buddha)
Borobudur is one of the well-preserved structures of the Shiva-Budha legacy in Indonesia. Located in Central Java, it has panoramic scenery and blend-landscape among the greeneries. The first value – aesthetic value – in Borobudur received a three-quarter score. The originality of Borobudur is under the surveillance of UNESCO and so that it must have preserved well. Nevertheless, some of the sculptures beheaded due to the burglar and vandalism in the site become the concerns.

Borobudur have inadequate evidence on the historical perspectives, especially the purpose of the structure is still unknown. It is stated that “The Vihara at Budur” in the Nagara Kertagama which is an opus by Empu Prapanca who lived in Majapahit era. From that evidence, it can be concluded that Borobudur might be built during the Syailendra dynasty. Another thing related to the historical value is that the original religious activity at Borobudur has threatened to be replaced as a tourism activity.

Social values embedded to Borobudur received only a half score due to no precise data of special activities in the surrounding Borobudur area. Also, there is no connection between the farmer’s daily life and Borobudur itself. So it must not have represented any correlational landscape as a bounded socio-environment system. Furthermore, Borobudur has been perceived by some Buddhists as only a monument of Buddhist Mahayana rather than a monastery. In contrast, it is set and planned to be a world Buddhist pilgrimage site.

Besides social values incongruity, Borobudur has its underlying meanings behind its tangible aspects. A Buddhist cosmological concept was employed as of the Borobudur design. It is believed that the universe is divided into three superimposing spheres, i.e., kamadhatu, rupadhatu, and Arupadhatu. It manifested in a three-level hierarchical structure: the plinth, the main structure, and the top. Meanwhile, there is no significant social problem in Borobudur area since it is located in Central Java which has syncretism of Hindu belief.
The last value, the scientific value, gained the highest score among other values. The originality of Borobudur has been preserved well. Thus, it has good reason to obtain scientific value until the present day. These observations can be seen on the Table 1 and the comparison with the ideal value can be seen on the Figure 1.

Table 1. Borobudur problems and challenges

| Values       | Problems and challenges                                                                 |
|--------------|-----------------------------------------------------------------------------------------|
| Aesthetic    | • The originality of Borobudur under UNESCO surveillance and preserved well;             |
|              | • Some of the sculpture beheaded due to the burglar;                                     |
|              | • There is a lot of vandalism in Borobudur.                                             |
| Historic     | • The purpose is unknown (mention Negara Kertagama as : The Vihara at Budur)            |
|              | Might be built during Syailendra Dynasti                                                |
|              | • The activity threatened to be replaced as tourism purpose.                            |
| Social       | • There is no clear data of special activities in the surrounding Borobudur area;       |
|              | • Beside everyday life as farmer nothing can be represented the Borobudur as a landscape system; |
|              | • Built based on Buddhist cosmology. It is believed that the universe is divided into three superimposing spheres, kamadhatu, rupadhatu, and arupadhatu. |
|              | • Borobudur located in Central Java which still has syncretism with the Hindu and there is no significance social problem in this area; |
|              | • Mentioned and planned to be Buddhist world pilgrimage and Vihara, but not all Buddhist think that this is Vihara. Some of them thinking that this is only Monumen of buddhist Mahayana. |
| Scientific   | • The originality of Borobudur still preserved well so the scientific value can still be obtain until present day |

Figure 1. Comparison of ideal value and Borobudur value continuation

4.2. The observation on Singhasari stupa (Shiva Buddha)
The second case in this Shiva-Buddha heritage is Singhasari. It is located in Malang, East Java. The aesthetic value relies on the originality of Singhasari has not been in a fully-reconstructed state due to the fragmented part of the structures. Still, some of the structures remain in good condition. But, the vandalism practice in Singhasari has little sympathy for its existence. Some of the motifs claimed to be a religious sentiment. Regards to this, the aesthetic value received the least score.

Although historic value shows that the site's purpose is clear, Singhasari is a burial site of the King, but the structures are fragmented. This condition leads to the insignificance of historical findings throughout the site. Meanwhile, some people use it for pray, whereas not a sacred space. The social value relating to the Singhasari temple indicates the disconnection of value. The author found that there is a religion disconnection between the Singhasari temple and the surrounding community. Furthermore, the rapid urban growth surrounding the site affects the placeness of Singhasari, which does not show heritage or sacred value. In addition, the disconnection of belief creates confusion both for the community and the temple itself. Thus, the what-to-do-next action has not been formulated. And lastly, the scientific value has less significant value compare to the two previous sites. Scientific evidence can
still be obtained today, but maybe less due to the partially unreconstructed structures. These observations can be seen on the Table 2 and the comparison with the ideal value can be seen on the Figure 2.

Table 2. Singhasari problems and challenges

| Values             | Problems and challenges                                                                                                                                                                                                 |
|--------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Aesthetic value    | • The originality of Singasari still not recover yet due to the fragmented founding of the structures; • Some of the found structures are in well conditions; • There are vandalism in Shingasari, some of them claimed to be religious sentiment (primary survey, 2016) |
| Historic value     | • The purpose is clear showing that this is for burial of the King; • No significance history founding due to the fragmented sites; • Some of society use it for pray even this is not religious space; |
| Social value       | • There is disconnection religion between the temple and also the society surrounding; • The urban rapid growth in surrounding of the Shingasari make Shingasari have no heritage/ sacred value; • The disconnection of beliefs creating confusion both in society and also the temple itself about what to do next |
| Scientific value   | • The originality of Shingasari still preserved well so the scientific value can still be obtain until present day, although some of them is not found yet to be reconstructed |

Figure 2. Comparison of ideal value and Singhasari value continuation

4.3. The observation on Prambanan stupa

The case study of Hindu heritage is taken place at Prambanan temple. The structures are located in Special Region of Yogyakarta. Firstly, the aesthetic value will be assessed. The same condition of surveillance with Borobudur, Prambanan is also under the UNESCO supervision. It has a positive impact on the preservation effort. In addition, vandalism practice in Prambanan has a low rate. Unfortunately, the earthquake in 2006 had a great influence on its structure, impacting it to collapse partially.

Historic value in Prambanan shows a lot of clear signs about the purpose of this temple. The bas-reliefs adorned the temples’ surface have the evidence of the temples’ purpose as a Hindu religious site. With over 500 temples, Prambanan Temple Compounds represents not only an architectural and cultural treasure, yet also a standing proof of past religious peaceful cohabitation. Meanwhile, a folklore depicting the alternative of Prambanan history came from the society. While the activity which threatening Prambanan’s historic value is tourism activity. It can harm the place sacredness due to the desacrality activity such as Jazz music concert which took place in the site. So the purpose of Prambanan as the religious site must have been unclear.

Social value of Prambanan received a half score, together with the mentioned aesthetic and historic values. There is no clear data of special activities in the surrounding Prambanan area. It also must have not had a landscape system between Prambanan and people’s daily life. The site of Prambanan separated from the adjacent urban fabric. The surrounding areas are rapidly changing urban area and have no
relation with the Prambanan religious site. However, no significance social problem found in this area. The location must have had syncretism with Hindu believe since it is in Yogyakarta.

While the last value, scientific value assessment had brought into conclusion that the scientific evidence can still be obtained until present day. The originality of Prambanan have been being preserved well, although some of the structure are still in a state of disrepair since the tectonic activities occured. These observations can be seen on the Table 3 and the comparison with the ideal value can be seen on the Figure 3.

Table 3. Prambanan problems and challenges

| Values       | Problems and challenges                                                                 |
|--------------|------------------------------------------------------------------------------------------|
| Aesthetic    | • The originality of Prambanan under UNESCO surveillance and preserved well;             |
| value        | • Due to the earthquake 2006 many structure collaps;                                     |
|              | • There is a minor of vandalism in Prambanan;                                             |
| Historic     | • The purpose is clear showing a lot of signs that this is indeed temple for Hindu religious bas-reliefs. |
| value        | • Society made a folklore to the alternative of the Prambanan history;                   |
|              | • With over 500 temples, Prambanan Temple Compounds represents not only an architectural and cultural treasure, but also a standing proof of past religious peaceful cohabitation; |
|              | • The purpose of the religious being unclear due to the tourism activity that desacralize the place (e.g using for Jazz purpose). |
| Social       | • There is no clear data of special activities in the surrounding Prambanan area;        |
| value        | • Beside everyday life as farmer nothing can be represented the Prambanan as a landscape system, while the other area quickly change into urban area that has no relation with Prambanan as an religious site; |
| Scientific   | • The originality of Prambanan still preserved well so the scientific value can still be obtain until present day, although some of them still on the ruin cause of tectonic activities |

4.4. The observation on Islamic heritage sites

The sites on Gresik and Surabaya are the earliest Islamic spreading on Java island; therefore, this paper observes the cases. The aesthetic value of the Islamic heritage shows no integrity as of well-known Islamic international heritage. Rather, it represents the acculturation and globalization process that especially occurred in Indonesia. This acculturation process had produced the advantage of a unique image, known as Islam Nusantara. However, many Muslims in Indonesia does not recognize it. Later, acculturation confuses religious practice. It is vague to distinguish whether the practice refers to the true religion or just cultural acculturation.

The sites also have historical values as a port, and international maritime trading had become the utmost activities in the sites as well as became the center of Islamic preaching. Unfortunately, nowadays, it is disconnected from the Islamic preaching activities and turn into the pilgrimage area only. In
addition, there is a highlighted fact that one of the bandar (or chief of the port) was a woman named Nyai Ageng Pinatih. This evidence has broken the opposite belief about the woman in Islam.

Since the social value has been changing throughout time, the sites can no longer be interpreted as fully religious sites in pure Islamic definitions. The sites’ interpretations have shifted to the more sacred sites, containing mosques and tombs as the center to some communities. But the sites can still be accepted by the communities because in line with the people’s major religion: Islam. Now, the sites are more well-known as the center of trading and the residence of the Arabic community. This is happened because of the colonial system, which segregated people based on ethnicity. But, the rapid growth of the urban realm influences the desacralization of Islamic values. The sites are threatened by urban development because it does not demonstrate the designated conservation area. While the sites also leave the intangible inheritance more than the tangible artifacts, the scientific value can still be obtained. It received only a half score which is the least score among the previous three values. These observations can be seen on the Table 4 and the comparison with the ideal value can be seen on the Figure 4.

Table 4. Islamic heritage problems and challenges

| Values       | Problems and challenges                                                                 |
|--------------|-----------------------------------------------------------------------------------------|
| Aesthetic    | • The aesthetic value of the Islamic heritage sites has no integrity as an Islamic        |
| value        |   heritage, rather than it represented the acculturation and globalization;              |
|              | • Later the acculturation cause confusion in religion;                                   |
|              | • The benefit of this created unique image known as Islam Nusantara, although this is     |
|              |   not approved by all the muslim in Indonesia;                                          |
| Historic     | • Contain historical value, especially related to the port and international trading;    |
| value        | • As opposite beliefs about woman in Islam, the first bandar (or chief of the port) was  |
|              |   a woman name; Nyai Ageng Pinatih                                                      |
|              | • The sites was a centre of Islamic preaching, but nowadays disconnected into the        |
|              |   pilgrimage ang graveyard area.                                                       |
| Social       | • No longer fully religious sites in Islamic definitions, but more religious sites as    |
| value        |   perceived by the cultural Islamic society → center of graveyard and mosque;           |
|              | • More well known as a centre of trading and Arabic community (this is due to the        |
|              |   colonial system that segregate people based on ethnicities)                           |
|              | • Rapid growth of urban causing desacralization of the Islamic values because no clear  |
|              |   boundaries                                                                            |
|              | • Generally still accepted by community cause the major religion                       |
| Scientific   | • Most of the Islamic sites leaves legacy intangible heritage more than the tangible     |
| value        |   although still able to give scientific values.                                        |

Figure 4. Comparison of ideal value and Islamic heritage value continuation

4.5. The Indonesia heritage: value discontinuation problems and challenges

The case studies above have been assessed through multiple values and points of view. The author argues that it tends to have value discontinuation among the given sites, representing the Indonesia challenges (figure 5). The synthesizing of the discussion, as seen on the Table 5 reflects current concerns of heritage value discontinuation.
Figure 5. Assessment of value continuation in the Indonesia heritage sites.

Table 5. Value discontinuation of Indonesia heritage.

| Values         | Conclusion on problems and challenges                                                                 |
|----------------|--------------------------------------------------------------------------------------------------------|
| Aesthetic value| • Continuation: Most of the aesthetic value that belong to the Shiva Budha and Hindu preserved well (especially the famous ones), due to the tourism activities;  
• Discontinuation: The opposite, Islamic heritage is not clear due to the acculturation. This acculturation has not been recognized as the uniqueness of Indonesia, however this value survives due to the institution by community;  
• Discontinuation: Some of the Shiva Budha and Hindu heritage has vandalism due to religion sensitives or tourism activities |
| Historic value  | • Discontinuation: Most of the heritage experience discontinuation because of unclear history of the sites on the past;  
• Discontinuation: Some of the heritage experience discontinuation because low historical value;  
• Discontinuation: Most of the heritage experience discontinuation because desacralization of the sacred spaces; |
| Social value    | • Discontinuation: Most of the heritage experience discontinuation because of disconnection between religion value on the past and on the presents;  
• Discontinuation: Most of the heritage experience discontinuation because of disconnection spatial order and function as impact of rapid development of the city;  
• Discontinuation: Most of the heritage experience discontinuation because of disconnection of activities between the past and the future. |
| Scientific value| • Continuation: Some of the heritage sites has been preserved well to show the scientific value;  
• Discontinuation: Some of the heritage sites has experiencing incomplete founding and also low evidence in tangible aspects to present scientific value. |

5. Conclusions
The comparison between all the case studies shown continuity and discontinuity of the value on those heritage sites in Indonesia. Most of the values, from historical to scientific value, have been experiencing some discontinuities. The continuation still exists on the aesthetic and scientific value thanks to the UNESCO and regional authority preserving museums and tourism objects. Unfortunately, in terms of landscape management for the Historic Urban Landscape (HUL) paradigm, there are still problems and challenges from historical values and scientific values. There are incomplete historical perspectives on some sites and the acculturation that happened on some heritage sites. Furthermore, the activities of the current society can not support the activities of the heritage itself.

6. References
[1] M. C. Ricklefs, “History of Indonesia,” in A History of Modern Indonesia since c.1300., 1991.  
[2] J. G. Taylor, Indonesia: Peoples and histories. 2003.  
[3] S. Drakeley, The History of Indonesia. 2005.
[4] U. Absiroh, “Understanding of History 350 Years Indonesia Colonized By Dutch,” J. Online Mhs. Fak. Kegur. dan Ilmu Pendidik. Univ. Riau, 2017.

[5] UNESCO, “Recommendation on the Historic Urban Landscape,” 2011.

[6] J. Rey-Pérez and A. Pereira Roders, “Historic urban landscape: A systematic review, eight years after the adoption of the HUL approach,” J. Cult. Herit. Manag. Sustain. Dev., vol. 10, no. 3, pp. 233–258, 2020.

[7] R. Van Oers and A. Pereira Roders, “Historic cities as model of sustainability,” J. Cult. Herit. Manag. Sustain. Dev., 2012.

[8] F. Bandarain and R. van Oers, The Historic Urban Landscape: Managing Heritage in an Urban Century, 2012.

[9] R. Van Oers and A. Pereira Roders, “Road map for application of the HUL approach in China,” J. Cult. Herit. Manag. Sustain. Dev., 2013.

[10] A. P. Rogers, “Historic Urban Landscape Approach and Living Heritage,” Conserv. Living Urban Herit. Theor. Considerations Contin. Chang., 2017.

[11] S. Fayad and K. Buckley, “The Transformational Power of the HUL Approach: Lessons from Ballarat, Australia, 2012–2017,” 2019.

[12] C.: Buckley, K. Fayad, and Susan, “The HUL and the Australian Burra Charter-Some Implications for Local Heritage Practices,” 2017.

[13] G. Wall and H. Black, “Global heritage and local problems: Some examples from Indonesia,” Curr. Issues Tour., 2004.

[14] K. U. Fadlilah, A. M. Navastara, K. P. Tucunan, and S. H. Kusuma, “The Rapid Assesment Using RAFHAM Method in Singsosari, Malang Regency (Kabupaten Malang),” in Procedia - Social and Behavioral Sciences: CITIES 2015, 2016, vol. 227, no. November 2015, pp. 699–703.

[15] K. P. Tucunan and D. Rahmawati, “Acculturation of The Islamic Urban Artifacts in Java,” in Proceeding of the International Conference on Archaeology, History and Heritage, 2019, pp. 32–44.

[16] K. Taylor, “Cultural heritage management: A possible role for charters and principles in Asia,” Int. J. Herit. Stud., 2004.

[17] H. D. Evers, “Nusantara: History of a concept,” J. Malays. Branch R. Asiat. Soc., 2016.

[18] W. H. Frederick and R. L. Worden, Indonesia: A Country Study. 2011.

[19] C. Kersten, A History of Islam in Indonesia, Unity in Diversity. 2017.

[20] K. M. Luthfi, “Islam Nusantara: Relasi Islam dan Budaya Lokal,” SHAHIH J. Islam. Multidiscip., 2016.

[21] R. Handler, “Clifford Geertz: Culture, Custom and Ethics.:Clifford Geertz: Culture, Custom and Ethics.,” Am. Anthropol., 2003.

[22] S. M. William and C. Geertz, “The Religion of Java,” Am. Cathol. Sociol. Rev., 1961.

[23] F. Fuad, “Islam dan Ideologi Pancasila, Sebuah Dialektika,” Lex Jurnatica, 2012.

[24] M. A. Sukri, “ISLAM DAN PANCASILA DALAM PEMIKIRAN MOHAMMAD NATSIR,” Alfuad J. Sos. Keagamaan, 2019.

[25] Y. Y. Nurdin, “Menimbang Kesesuaian Pancasila Dengan Al-Quran,” Khazanah Pendidik. Islam, 2020.

[26] I. A. Jailani, “Tarik Ulur Islam dan Dasar Negara,” al-Daulah J. Huk. dan Perundangan Islam, 2012.

[27] S. Arif, “Islam dan Pancasila Pasca Reformasi,” Tashwirul Afsar, 2020.

[28] D. M. C. Beck and I. Irawan, “ISLAM, PANCASILA AND VALUE SYSTEMS OF INDONESIAN NATIONAL EDUCATION,” J. Pendidik. Islam, 2016.

[29] M. Miles and A. Huberman, “Miles and Huberman Chapter 2,” in Qualitative Data Analysis, 1994.

[30] T. Hollweck, “Robert K. Yin. (2014). Case Study Research Design and Methods (5th ed.). Thousand Oaks, CA: Sage. 282 pages.” Can. J. Progr. Eval., 2016.
Acknowledgment
This paper was made for the scientific purpose for presentation on World Heritage Day conducted by the Asiatic Society for Social Science Research (ASSR), India. Karina Tucunan would like thanks personally to the Convenor of the event, Ms. Sinha Ishani as a fellow colleague, for giving such a tremendous opportunity. Hopefully, the international collaboration between us could improve in the future. Last but not least, Karina Tucunan also gratefully thanks Dr. Djellabi Ridha, for his generous assistance for some part of the material included in this paper. May God granted all of your wishes.