

***Social Capital Elaboration in the Archaeological Heritage Conservation Center -
Indonesia : Preserving Cultural Identity***

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Abstract

Archaeological Heritage Conservation Center (abbreviated BPCB) is an executive unit of the Indonesian education and cultural ministry that located in the region. In East Java, this institution has a library and the museum. Management concerns and practices of BPCB is carrying out the preservation of cultural identity through cultural communication of information and knowledge about the local genius as a basis for the development of capital obtained from and for the community. There are conflict of interest between BPCB [touriste area/preservation] dan trowulan society [economics/livehoods against the government policy that sets city trowulan as a national heritage area. This paper tries to find out how BPCB East Java developed cultural communication through the elaboration framework of social capital. The authors search for the data through internship, websites, observation and interviews some employees at BPCB in April 2015 regarding the development of the program. Following that, the data is classified into some categories and finally each category is discussed. This is only preliminary research, and there were still many areas that need to be covered. For further research, improvisation cooperation with the humanist needs to discover and gain in-depth.

Keywords: Cultural Awareness; Social Capital; Traditional Knowledge; Oral History; Library and Museum; City Branding; Indonesia.

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Introduction

Archaeological Heritage Conservation Center (abbreviated BPCB) is an executive unit of the Indonesian education and cultural ministry, in charge of cultural heritage preservation in the East Java province. East Java province consists of 38 districts and cities with an area of 47 922 km². BPCB held several functions, i.e.: (1) the rescue and protection executive of cultural heritage; (2) the zoning executive of cultural heritage; (3) the executive of cultural heritage maintenance and restoration; (4) the executive of cultural heritage development; (5) the executive of cultural heritage utilization; (6) the executive of cultural heritage documentation and publication; (7) the executive of partnership in the field of cultural heritage preservation; (8) facilitating the preservation and development of technical personnel in the field of cultural heritage preservation; (9) the executive of BPCB 's administrative affairs.

In 2013, Trowulan designated as national heritage area by the Pronouncement Education and Cultural Minister No. 260 / M / 2013 on the Establishment of Geographic Space Unit Trowulan As Cultural reserve National dated December 30, 2013. Trowulan as a national heritage area rankings includes 49 villages.

In the media monitoring, as reported by Ishomudin in Tempo (2014), one of the team of experts of national cultural heritage namely Mundardjito argue that any further development in Trowulan should based on insightful preservation. Between the interest of historical evidence preservation and the industry must be balanced.

In media monitoring, as reported by Ishomudin in Tempo (2014) A number of residents Mojokerto namely Forum Jobs criticized the Trowulan establishment as a national heritage area. The Chairman of the Forum Employment namely Mulyadi, expressed anxiety that trowulan as national cultural heritage area will narrow the space for investors. In fact, the numbers of people who pass school and ready to work in Mojokerto still growing. Basically they support the government pronouncement without prejudice to the economic investment interests. They assumed that trowulan designation as a heritage area is not necessary because the preservation of sites so far is not optimal and does not impactfull on the economy of society. The head of BPCB namely Aris Soviyani hopes the society are not wrong to interpret the status and legal consequences on Trowulan as national heritage area. Industries that already exist can not be dismantled. In further development, any activities that take advantage of trowulan area needs to be studied first.

There are conflict of interest between BPCB [touriste area/preservation] dan trowulan society [economics/livehoods]. Management concerns and practices of BPCB is carrying out the preservation of cultural identity through cultural communication of information and knowledge about the local genius as a basis for the development of capital obtained from and for the community.

This paper tries to find out how BPCB East Java develop cultural communication through the elaboration framework of social capital. The authors search for the data through the internship, websites, observation and interviews some employees at BPCB in April 2015 regarding the development of the program. Following that, the data is classified into some categories and finally each category is discussed.

Social Capital: Identifying Self and Measuring Cultural Awareness.

Mojokerto is a district in the province of East Java - Indonesia. Historically, this region was the capital of Majapahit, so it is not surprising that until now there are still many relics of the kingdom of Majapahit either in the form of a place [i.e. Segaran pond, temple, traditional houses, wells] and also the artwork [i.e. terracotta, coins, etc]. Expertise in making artwor from clay, stone and brass inherited across generations [indigeneous knowledge] and become the people's livelihood in the village Bejijong Mojokerto. There are also brass artwork that mostly sold to European countries. This village is well known as an expert make a duplicate statue.

Hilda (1997:32) define that terracotta does not refer to a clay process or clay body, but rather to a certain class of objects. Originally, terracotta was a latin word meaning burnt earth and was used to denote the brownish red color or fired clay. The majority of the majapahit figures seem to have been formed by three general methods : a mix of the coil and pinch methods, with applique, carved, or incised decorations, a forming method that is sculptural; and by the employment of molds. The majapahit artists clearly had an extraordinary feeling for form and material, and consequently, forms were treated with different forming methods resulting in beautiful coordination of form and technique, whether realistic, expressive, or decorative. The clay figures of majapahit belong to a period in Indonesian History which was termed the Hindhu-Javanese period, so called because, according to older theories, this was the period which the indigeneous culture adapted the hindu Buddhist religion and used selected Indian idioms for their cultural expression and religion and statecraft.

Bejijong village formerly a rural area with fertile agricultural land, and majority land are planted with rice throughout the year. The land that lack of water is usually used for making bricks or frequently go unpunished if the dry season. Currently Bejijong society no longer dependent on agriculture only, but already has a non-farm enterprises such as brass crafts, trade, labor, as well as private employees. Associated with livelihood, based on the village potential data in 2012 showed that the artisans sculpture in the second rank (26.97%), after the farmer (27.6%). The artisans sculpture is mostly men who have passed vocational school or equivalent. While those working as farm laborers are those with low education and have old age.

Based on Herath's research (2013: 21-22) noted that the statue craft business pioneered by Mbah Sabar in 1965. Initially he was accepted to work as a night watchman at the Mojokerto Museum or now called the Majapahit Information Center. Almost every day he helps someone (dutch people) who work in the museum to clean the house or complete other requirements. After a few years, mbah Sabar is often invited to Kediri because the Dutch people have additional activities that make a Buddha statue. Mbah Sabar began taught to make sculptures out of clay or terracotta, then increased from brass and bronze. In 1964, Mbah Sabar retired and began to pursue making sculptures from brass. After his statue art such as Ganesha, shywa, nandi frogs interested by local people and also foreign who traveled to Mojokerto, Mbah Sabar encourage his children and daughter to learn make sculptures. Making crafts from raw material clay or terracotta. Mbah Sabar became famous and later involves his sisters and neighbors to be taught a brass statue which is typical of Majapahit. Since then, many people seek their own Bejijong brass sculpture to be a main source of income. Now bejijong residents become famous as creative industries,

and also known as the hometown of craftsmen cast brass and bronze, as well as exclusive craft icon of Majapahit.

The education level is not the main factor determining the success of the business. Even more fundamental is the interest or aptitude and skills of a person. Along with the development of technology, most of them have been trying to follow the times. Among them use bank services to make any transactions. To promote the product, there are already using social networks like Facebook and websites. In this way many employers are not required to come to the show room or shop art-art that exist outside the region to market their products. The Bejjong brass handicrafts Orientation is export to major European markets, including Belgium, the Netherlands, Germany, and Australia. While in the domestic scale, the main market of Bejjong brass handicrafts is shop art in Bali, Jakarta, Surabaya, Yogyakarta and Solo. Business success is determined by various factors, i.e. business and labor efficiency. So that, the business owner should carefully read the situation.

A brass businessman who became informants in this research mentioned that some businessman often sell ancient crafts (such as bells, nekara, a statue of Buddha) of someone finding or derived from a mixture of raw materials in the wreckage (generally craftsmen still use junk brass as a raw material for brass levels higher than the brass bars or bullion purchased in the store). Sales of goods are secret because it includes goods ban. Similarly, the storage is also secret. This stuff is only issued if there is a buyer who really interested, even directly sold to Bali because the goods are expensive up to tens of million dollars. Generally, the buyer is western people and have subscriptions art shop in Bali. In 2004 discovered a small Buddha statue that turned out of bronze and gold. The findings are not melted, but directly sold to Bali and bought the Singapore worth USD 60,000,000, -. The findings in the form of a bell that weighs more than 1 quintal also ever happened and offered to the lovers of antique or old-fashioned god.

The employment relationship analysis between the employer brass handicraft businesses with employees, and the relationship between workers:

(1) The employer relationship with the workers. Generally Bejjong brass handicrafts in a household business, not a legal entity, and managed by a member or head of the family. The labor involved is generally neighbors and / still have family ties. The workers generally work in private homes, so that the work can easily controlled.

(2) the employment relationship between worker. Hired labor do the work at home. In contrast, the daily labor meet everyday, communicate, so they has more intimate relationship. Helping relationship appears stronger in working and solving personal problems.

Bali bomb tragedy in 2002 have an impacts on the lack of foreign tourists who visited Bali because of fear. This impact is also felt by craftsmen brass in Bejjong which supplies their products to bali. Many craftsmen out of business because of bali reduced the orders, even stopped. Under the confusion conditions, brass craftsmen strive to create new businesses, they makes accessories from manic-glass beads, such as bracelets, necklaces, and key chains. Beads are still combined with the head of Buddha as Majapahit characteristic. The order get increase until hundreds of millions dollars per month.

In 2008 turnover decreased due to china products present that more attractive and cheaper price. Employers beads are still trying to keep their existence by developing new accessories creations at affordable prices, open gallery, receive orders from other areas (such as Sumatra and Borneo) although in a few number, as well as seeking market network, cooperation with other institutions such as the archaeological museum cooperation and maha monastery.

Previously, beads have a function and meaning to reject the disaster, cure diseases, immunity, and the symbol of social and economic status. Thus, there is still, as in Borneo - South Kalimantan make up the beads as a complement to traditional clothing in a traditional ceremony to avert calamity. While in Bejjong, beads function is as accessories that have aesthetic value, so just to beautify something goods and clothing. A set of practices and beliefs is traditional knowledge that provides cultural identity of the community. "Traditional knowledge Refers to the knowledge, innovations and practices of indigenous and local communities around the world. Developed from experience gained over the Centuries and adapted to the local culture and environment, traditional knowledge is transmitted from generation to generation Orally. It tends to be Collectively owned and takes the form of stories, songs, folklore, Proverbs, cultural values, beliefs, rituals, community laws, local language, and agricultural practices, Including the development of plant species and animal breeds. Traditional knowledge is mainly of a practical nature, particularly in such fields as agriculture, fisheries, health, horticulture, and forestry. "(Convention on Biological Diversity, 2006: np)

Transmission of knowledge in the industry brass statues and beads Bejjong mostly do by oral tradition, such as :

1. Transmitt directly to a person. Usually do on people who are involved in the creative industries, such as family, neighbors and / employee as word of mouth. Practice is done so as not to forget. Industry players are considered as stakeholders do preservation of knowledge with a speaker in various seminars, including the Department of Labor office organized local public participants, men and / women who do not have jobs, clubs PKK, until the employee group hall heritage conservation archaeological and youth who come to the location of domestic industry to seek knowledge.

2. Read the related books. Many books are available in the bookstores, but it is difficult to understand without practice that requiring fees and concentration. The innovation and creation development of new knowledge is needed tutorial for the sake of sustainability knowledge and skills.

Oral History Association (2014) explain that Oral History is a field of study and the methods for obtaining, preserving and interpreting the sound as well as the memory of a person-community-and participants in the events of the past. Includes the tradition of oral testimonies that reveal the past. Oral tradition can be viewed from two aspects : the process and product. As a product, the oral tradition is an oral message from the previous generation. Oral tradition as the process is in the form of inheritance message through word of mouth the whole time until the message was lost

Belong to cultural awareness, knowledge transmission by word of mouth has the risk of lost along with speakers, so that the required effort to capturing of tacit knowledge into explicit form, for example with interview. The closeness of personal relationships with communities provide ease process of cultural transmission from the predecessor

psychologically, as identified from several result studies. Tacit knowledge is an asset that requires sensitivity from stakeholders in the field of historical preservation. BPCB, primarily librarians in charge of managing assets in the form of written history need to develop an oral history understanding and make a research map of indigenous knowledge as consideration of regional development.

Another obstacle in the preservation of oral history in terms of direct communication are : lack of awareness of the elder's about the merits of knowledge transfer in preserving the oral tradition; Lack of public awareness about the importance of oral tradition, so the oral tradition is Considered as something archaic and unnecessary to sustained, moreover to developed it; The government attention is still considered as half-hearted, especially the oral tradition. So it takes the support role of community (such as indigenous speakers) to pass on the tradition to the next generation (word of mouth), especially the younger generation to think positively toward their traditions ownership as cultural source

Conflict of Interest: Anomaly or intellectual or Greed?

There are conflict of interest between the BPCB [touriste area / preservation] and Trowulan society [economics / livelihoods] like brick industry, laborers, skippper and owner of the brick fields itself. The diggers looking for matrial to the make bricks while finding artifats as a bonus. They usually sell Reviews These artefacts with a starting price of hudrends thousand dollars.

Rural people ever found a valuable artefacts The police then heard, come and bring them to the police station to investigate, The rural people feel reluctant to deal with police, and they didn't get any rewards to pay their efforts for artefacts finding. Red cement indutry the manufacture of terracotta, and gold mining is still done because the rural people in trowulan do not have any other skills. The brick industrial activities are still going. There is no common fair ground and appropriate for their interests, either for interest in economics, and the field of cultural heritage preservation.

A constraints experienced by BPCB is no budget for land acquisition, the lack of regulation of cultural heritage district. Zoning boundaries of cultural heritage protection consists of 3 zoning. It is core zone, buffer zone, and zone development. On the other hide, the rural society in trowulan make linggan for the brick industry very close to the temple boundary wall.

The soil in trowulan have a good quality and texture, so that the bricke industrial activities growing rapidly as the customers's need. A village headman claimed as skipper brick tempel guards cocurrently in one of of the cultural heritage tourims in trowulan. Steel vactory being set up in the vicinity of cultural heritage in trowulan. But stopped because opposed to governmental regulation of zoning cultural heritage. Polemic appear and the rural society in trowulan held demonstration to reject the heritage area since because they consider that the steel vactory will create jobs. Several case above, show the lack of cultural awareness from trowulan society. belongs to the decree of education and cultural ministerial indonesia No.260/M/2013, trowulan designated as national heritage area. There is conflict of interest because trowulan can't be industrial area anymore.

Belong to the legislation act point 66 dan 67 No.11, 2010 set a prohibition against the destruction of cultural heritage. But the trowulan society don't want to know because they think it's their own land as a source of income. There are some authorize party should aware to the ancient heritage conservation. Not only government lets say BPCB, departments of youth and sports, education and culture department in Mojokerto, department of regional development, house of representatives, rural society, industry players. Trowulan society who are members of non governmental organizations support the conservation of cultural heritage. Also without prejudice to the interest of the economic investment. BPCB need some strategy approachment to review the excavation bricks, gold, etc. Hopefully the society aware to reduce that prohibit activity and develop another potential economic field.

The main goals of conflict is to obtain or maintain resource. This is a human traits as social beings because need a specific source that is material-jasmaniah and also spiritual –rohaniah to live decent and respectable in the community. The industry players in trowulan maintains soil and habits as a source of income. In the other hand, BPCB also want to maintains the soil as well as their organization task to preserve ancient heritage. Management of *local genius* can be a developed capital as well as the technology invention. The one is community economic development strategy in rural . Several factors that caused conflicts are: between BPCB and trowulan society has strong reasons to believe that they can maintain the soil as capital; the perception within the opposite: this will occurs when one party was very satisfied with the position, and feel the presence of the other party to be a threat; and there is no acceptable alternative for each others because each party seeks to achieve its objectives by imposing losses on the other party. There is no alternative that makes them feel fair.

Being Happy Together : Discourse City Branding to overcome the Cultural Communication gap between BPCB and Society.

Trowulan as a heritage area have so many ancient heritage, and traditional culture from Javanese kingdom of Majapahit era that internalize into daily life of society Trowulan until this time .. That kinds of knowledge available in the explicit form, represent as a book, folders, etc that organized in the library of BPCB. It so Often Become a researcher reference from Indonesia and overseas. In the museum of BPCB, the information service present in oral form, so the tacit museum tour guide Become important factors. The risk of tacit knowledge is very large lost if there is no documentation effort. So that, the information preservation to the next generation still not Guaranteed. In the other side, BPCB has no effort to preserve an oral history in the society. This can be a discourse and Also a comprehensive approach to the society for Internalization of cultural awareness.

Furthermore, conceivable branding city effort with cultural basis, to make trowulan's identity that accommodate the perception of BPCB dan trowulan society as well. Identification of cultural identity that integrated in the economic planned development will give benefit for the organization task execution of BPCB, and also trowulan society within the increases of tourism object. (city branding)

The concept of city branding does not have to wait for an economically area advanced. Each region has its economic base as a branding identity device –based regional development or the character of the area. The identity-based advantages when organized in line with the interests of the residents will open up a competitive advantage, for example Bali, the province is building a regional identity-based and social area accompanied by procedures for good governance to create a competitive advantage. City branding process associated with the formation of the city's identity that are different and directing how a city is marketed.

The concept of city branding is very suitable to be applied in Indonesia because of its rich cultural diversity and indigenous tradition. This opportunity has been strengthened with the implementation of regional decentralization, i.e. autonomous regions. Yananda (2014: 2) describes the regional autonomy provide opportunities to the area to take advantage of resources, ideas, and people to maximize development, particularly economic development. Autonomy increases the competition between the regions, so that autonomy is also demanding more innovative areas to build competitiveness.

Kenneth Boulding in the Yananda (2014: 38-39) describes the image of the place is a set of characteristics inherent to the human perspective. The image of the place is "... the sum of all characteristics that come to mind when one think the place"). Boulding image dividing point based on four components:

1. Cognitive (what is known by someone about a place)
2. affective (how someone related to a specific place)
3. evaluative (how to evaluate a person to a place or places of residence)
4. behavioral (whether one considers for immigration / work / visit / investing in a particular place).

Image or image is an accumulation of knowledge, experience and exposure to the object that can be a person, object, event or place. Image is closely related to the association that comes to mind about a city such as Jakarta, Yogyakarta, Surabaya, Bandung, which is different from the association of other cities such as Tokyo, Singapore, Kuala Lumpur. Yogyakarta that tend to perceived as more "peaceful" than Jakarta, where the mutual "compete". The yogyakarta resident's activity is more relaxing as city services compared with Surabaya as a trading town. Yogyakarta has similar activity to Bandung as "education city" but in contrast to the city of Bandung as "fashion". Yogyakarta as a city of "art" is equal to Ubud in different intense. Depok, Bogor more developed as "metropolitan learning", which means building a knowledge-based economy of the city because the city has the infrastructure to produce, process and disseminate knowledge [i.e. the University of Indonesia existence]. Various activities of the resident gave rate their own lifestyle.

The image of a city can arise due to many factors, like the meaning of the name and symbol that is attached to the town that is sometimes associated with the past, and also a slogan that is associated with the history of the city. Images of the city is also associated with weakness and advantages, both in terms of material and non-material. Image of the city is built by all who learn about the city, including typical products produced by a city. How a city communicates the identity as well, and how common citizens character who live in it. Input about the place gained from direct experience

and representation through a variety of media. Hollow and Hubbard in Yananda (2014: 50) explains that people understand or construct a place in their minds through three process, which planned investments such as urban planning and design, how people use certain places, and how the forms of representation such as movies, novel, painting, news and so forth. Brand city is a brand umbrella brand for other products produced by a point.

The city is part of a political and economic entity that has a relatively large stakeholders. Urban stakeholders consist of internal parties such as citizens, the private sector, and the city government. In addition there are external parties such as prospective investors, workers, tourists, provincial governments, the central government and so forth. To win attention of various parties, it needs a positive image of the city to be more taken into account in the context of competition with other cities. Positive image held a town into a kind of guarantee for businesses and investors certainty and investment development dialkukannya. And no less important is the citizens of the city are also more eager and willing to engage further in the development of the city. Somewhere must have the potential to offer, either in the form of natural resources, manufacturing, plantation pertanianm, culture, art, to humans, the Government shall have the data to support this potential.

Yananda (2014: 43) explains that the image is an association in the mind of an object that forms schemata, as a shortcut the process of information and decision-keputusa by consumers and users. When the image of a city have been formed it will be difficult to change it. Kotler and Gertner in Yananda (2014: 43) explains how to change the imageis not by erase the old image. Image change can only be done by adding a new association that is stronger and positive association that existed before.

Syssner in Yananda (2014: 82) explains there are essentially two approaches to branding the city, namely Spatial Positioning and spatial anchorage. Spatial anchorage is the use of a technique where the city brand or nodal moored at a certain point in the branded city. While spatial positioning more widely used and a relatively positioning technique confined space in relation to the wider spatial categories. Spasial broader category is called a meta-space. Examples of spatial positioning such as Solo (The Spirit of Java) that put this city on the wider landscape is the Asian continent. This technique differs from the approach taken by Surabaya (Sparkling Surabaya) and Jakarta (enjoy Jakarta).

Discourse related to city branding, BPCB need to redefine the role of libraries and museums that have been the spearhead of service in order to preserve cultural identity. Realizing the inheritance pattern limitations of tacit knowledge society, the stakeholders should be keen to identify the assets of public knowledge, and develop research mindset indigeneous knowledge due to the urgency risk of lost. The library functions should be switched from the repository into the local heritage services in order to preserve and sustainable the contents of the texts that were made in the community. Local Heritage services is a concept of services available in the library with emphasizing on the existence of texts that are owned by the public, such as oral traditions and ancient manuscripts. Librarian in this case not only acts as a "signpost" where the text is stored in the library, but more important person to knowing everything about the text. Librarians must mastering the text, in terms of history, the existence of the text, the information contained in the text, as well as other

information that comes with the appearance of text. Libraries must be aggressive in campaigning within the framework for the preservation activities of the text. the activities could be like, contest in making bibliographic descriptions of text, the contest in services about ancient texts, the art performances of oral tradition, or other activities. In addition, the most important thing in this era of information mode is to use information technology in the process of acquisition, storage, and Sharring information. The database contains about everything related to the oral tradition in Trowulan web and connect to the Internet network, will provide a greater opportunity to introduce the oral tradition. Not only to the Trowulan society but Also to the world community

Conclusion

There are conflict of interest between the BPCB [touriste area / preservation] and Trowulan society [economics / livelihoods] that against the government policy that sets Trowulan as a national heritage area. On the other hand, the tradition of inheriting traditional knowledge society is still done by word of mouth that has limitations. The risk of tacit knowledge lost is very large if there is no documentation effort. So that, the information preservation to the next generation still not guaranted. Identification of cultural identity that integrated in the planned economic development will give benefit for the organization task execution of BPCB, and also trowulan society increases of tourism within the object. Management of local genius can be a developed capital as well as the technology invention. BPCB need to redefine the role of libraries and museums that have become the spearhead of the service in order to preserve cultural identity. This is only preliminary research, and there were still many areas that need to be covered. For further research, improvisation cooperation with the humanist needs to discover and gain in-depth

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