



The Design of The Republic of Indonesia Defense Museum Based on Defense Heritage for the National Interest Through Culture

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Abstract: The research is a derivative program of the Defense Heritage Dissertation by Dr. Jeanne Francoise, with a novelty idea, namely the establishment of the Indonesian Defense Museum. The establishment of the Indonesian Defense Museum aims to narrate the history of Indonesia's national defense in a complete, unified, and comprehensive manner with exhibitions of historical artifacts or objects, sequences of events, involvement of actors, and narratives based on the period of the defense heritage of the Indonesian nation, from 1511 to 1949. This study uses qualitative research methods with analysis obtained from the enrichment of defense heritage theory, cultural diplomacy, defense science, humanities, and museum science, as well as the Focus Group Discussion in Republic of Indonesia's National Defence Council (WANTANNAS RI) in July 2022. It is hoped that this research can become the main blueprint for the establishment of the Indonesian Defense Museum one day, especially in terms of presenting historical stories in a more interesting and contemporary way, as well as preparing digital literacy to store their collections so that they can continue to be accessed by the public and provide benefits in the academic field.

Keywords: Defense Heritage, Defense Museum, Defense History, Cultural Diplomacy, Digital Literacy

INTRODUCTION

Countries that had colonized Indonesia such as the Netherlands, Japan, Portugal, England, France and Spain were present in Indonesia because at first they wanted to find spices. When the invaders were present in Indonesia, all Indonesian citizens united to fight together to drive the invaders out of Indonesia. The Indonesian nation with the spirit of mutual cooperation is what underlies Indonesia to achieve its independence. Indonesia has experienced several periods to achieve its independence. The colonial period experienced by the Indonesian people left memories in every region. Many colonial heritage objects in Indonesia are kept in various museums in Indonesia. The museum is spread out and its

collections are also diverse, the museum's collection of struggles ranging from weapons, sharp bamboo, clothes, weapons of war, ships, tanks, to airplanes are in many museums.

Until now, many museums with the theme of the struggle of the Indonesian nation are managed by the TNI, such as the Satriamandala Museum in Jakarta, the Yogyakarta Mandala Air Force Center Museum, the Yos Sudarso Museum in Surabaya, the Brawijaya Museum in Malang, the Medan TNI Struggle Museum, and so on. Apart from the struggle museum in Indonesia, there are also museums of Indonesian proclaimers and heroes such as the Museum of the Great Commander General Soedirman Yogyakarta and the Agung Bung Karno Museum in Bali.



Figure 1. The Central Museum of the TNI AU Dirgantara Mandala which has defense value (Photo Collection tni-au.mil.id)

However, until now Indonesia does not have a museum with defense characteristics, where later the collection of this defense museum will be a combination of colonial, independence and post-independence collections scattered in various museums in Indonesia. This museum is considered important because it can be used as a medium to increase awareness of defending the country. The development of the Indonesian Defense Museum is indirectly an implementation of the mandate of the 2021 National Defense Policy, in which the Indonesian Defense Museum can serve as a media for the identity of the Indonesian nation. It is hoped that with the establishment of this museum, the sense of love for the motherland and belonging to the Indonesian state will increase.

Overseas there is the South Korean War Museum, this museum collects all relics from the past Korean war and there is only 1 in South Korea, then there is The National World War II Museum in New Orleans, United States, this museum was opened as a tribute to soldiers who died in World War II, there are also replicas of fighter planes used in World War II. Then for the Southeast Asia region, there is the Changi Museum in Singapore, this museum was founded in 1988 which tells the story of the pre-war situation at Changi and then about prison life which was used as a camp for civilians, this museum also tells the story of the struggle of the Singaporeans against the Japanese colonialists at the time that. The examples of museums presented above are examples of museums that have a special characteristic that only one

theme is raised and also the collections in the museum are directly related to the theme of struggle or the theme of war that is carried by the museum.



Figure 2. The National WWII Museum, New Orleans
(photo collection of <https://www.nationalww2museum.org/visit>)

METHOD

This paper has qualitative method based on original thought of Dr. Jeanne Francoise, with additional information gathered from Focus Group Discussion in Indonesian National Defense Council or WANTANNAS RI in July 2022. At the FGD, there were representatives from 15 national institutions and ministries as potential stakeholders of Indonesian Defense Museum. This paper is using the definition of Museum from ICOM, the theory of collective memory, and Indonesian defense heritage by Dr. Jeanne Francoise.

Museum definition

According to the International Council of Museums (ICOM) in the 2008 Indonesian Museum Guidelines it is said that the museum is an institution that is permanent, not seeking profit, serving the community and its development, open to the public, acquiring, maintaining, connecting and exhibiting artifacts concerning human identity and its environment for the purposes of study, education and recreation. Furthermore, according to ICOM (1974), there are 9 (nine) museum functions as follows: (1) Collection and safeguarding of natural and cultural heritage, (2) Documentation and scientific research, (3) Conservation and preservation, (4) Dissemination and distribution knowledge for the general public, (5) Introduction and appreciation of the arts, (6) Introduction to inter-regional and international cultures, (7) Visualization of natural and cultural heritage, (8) A mirror of the growth of human civilization, and (9) Generating a sense of piety and gratitude to God Almighty.

In order to maximize the function of the museum in the fields of research and communication as well as optimize the function of education, the museum should try to change the perspective that uses traditional museum principles and switch to the view of the new museum, which is oriented to visitors and the public. In supporting this effort, several developments in museum spaces have been adapted to the principles of adaptation and revitalization of Cultural Heritage buildings and the application of a more interactive display system. Thus, the legacy of war is the development of a value concept that previously existed, namely, cultural heritage (Gegner and Ziino, 2012: 1; Sørensen and Viejo-Rose, 2015: 2).

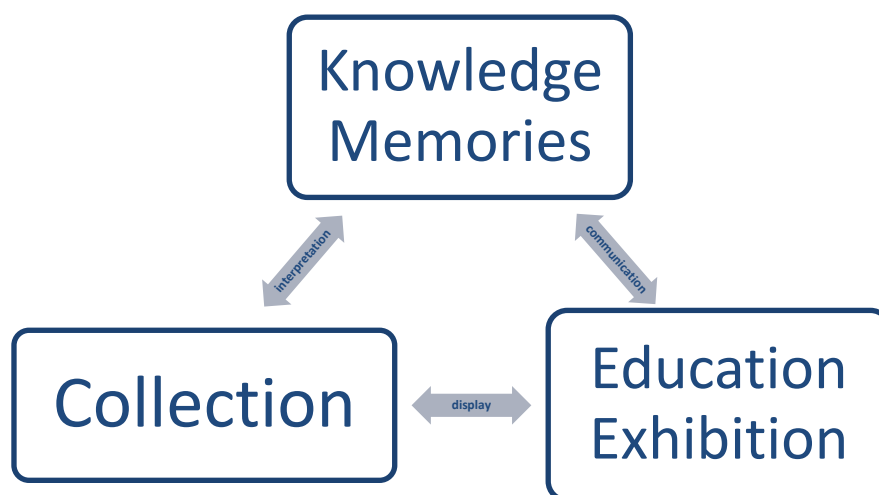


Figure 3. Museology research
(Source: Magetsari, 2008: 13)

Therefore, the concept of cultural memory management is a key concept in actualizing museology. The key concepts are preservation, research, and communication. The concept of preservation includes the notion of physical and administrative maintenance of the collection. This includes collection management which consists of collection, documentation, conservation and collection restoration. While the research concept refers to cultural heritage research and is related to subject matter discipline (Magetsari, 2008: 13; Marstine, 2010: 6).

Collective memory

In a historical context, reflection (the struggle of the Indonesian people against the colonialists) is a reflection of past events and facts that are capable of moving or reflecting and being able to influence current life. Reflection, perhaps, is a process of collective memory in the past. Memory simply in this case can be interpreted as a representation and interpretation of the past for oneself which is mediated linguistically or semantically which is also socially constructed (Shennan, 1994: 269).

Thus, collective memory or social memory is often based on simple myths or stereotypes (Rahman, Riyani and Hanafiyah, 2020: 13). These stereotypes develop in a multicultural society and are heavily influenced by social, economic and political conditions. The memory is very important in the dynamics of culture. Without memory humans will never understand or remember about the past. Thus, the result is that humans cannot act in the present and think about the future. Without memory humans do not have the ability to learn anything. Even though collective memory cannot actually be seen in concrete form, its presence can be felt (Wahyudi, 2020). Collective memory can be a sense of pride, identity, or identity. But also on the contrary feelings of disappointment, anger, hatred, and even shame.

Defense Heritage

Within the defense heritage, Dr. Jeanne Francoise developed a concept that became an intellectual bridge between Humanities (including culture, museums, and history) and State Defense. One aspect of the meeting was the involvement of cultural and historical experts within the TNI in the establishment of museums or other military museums.

The concept of Defense Heritage emerged in the early 2010s along with the development of science and technology. At that time there was a need for a theoretical basis to be able to analyze objects of cultural heritage or historical buildings that witnessed the struggle of the people of a nation that had been colonized. When using cultural heritage theory it is not suitable and when using the terminology of war heritage or military heritage

from UNESCO it is also not appropriate. Because the narrative that I want to emphasize more is the 'struggle' or 'resistance' against the colonial nation. It's not about who wins or loses, but the history of the struggle to fight. Therefore, the concept of Defense Heritage emerged.

The developed countries that can be used as a benchmark for the development of the concept of defense heritage are England, Australia, the United States and Singapore. In England there is the British Archeologist Aviation Council (BAAC) under the Ministry of Defense of the United Kingdom, a special work unit looking for ships left over from World War I & II. Meanwhile in Australia there is a Defense Heritage Tool Kit of 2010. In the United States there is a Defense Heritage Council and in Singapore there is a Civil Defense Gallery Museum which is managed by the private sector.

In Indonesia, the concept of defense heritage is known through the world's first Dissertation on Defense Heritage written by Dr. Jeanne Francoise, at the Open Session on 11 February 2021 at the Indonesian Defense University. This dissertation work already has the Copyright of the Indonesian Ministry of Law and Security and is in the process of being patented.

In his dissertation on Defense Heritage, Dr. Jeanne Francoise has succeeded in creating a definition of defense heritage for the Indonesian nation, namely "all objects of cultural heritage, historical buildings, areas, areas, houses, bridges, and all historical places that have evidence of historical narratives of the struggle of the Indonesian people in terms of the process of 'Becoming Indonesia', namely achieving and maintaining independence during the period 1511 to 1949". The long-term vision of the idea of defense heritage is the existence of the Indonesian Defense Museum.

After previously Dr. Jeanne Francoise also became the presenter for the first academic journal on "Defense Heritage Protection in Indonesia" in the city of Valetta, Malta, in February 2018 and was inspired to make it a Defense Heritage Dissertation. His interest in the defense heritage began when he lived in Poland in 2016 and experienced visiting 34 other countries; that developed countries tend to have military museums that are magnificent, beautiful, complete collections, complete historical narratives, and capable of being scientific references. No doubt, foreign tourists are comfortable when entering military museums abroad. For example Imperial War London.

The theory of defense inheritance for the Indonesian nation is also in accordance with the Universal People's Security Defense System (Sishankamrata) which shows the unity of the TNI which always fights with the people. Therefore the collection that will be exhibited later at the Indonesian Defense Museum will be selected in such a way as to support this. The public will also know more about the maritime history of the archipelago, the history of the emergence of the Indonesian Navy and Air Forces, and civil defense in the context of the history of national defense.

RESULT AND DISCUSSION

Related to identity and identity, Anthony Reid (2009) in *Imperial Alchemy* that the emergence of nationalism and identity politics for 'countries' in Southeast Asia generally consists of three types and stages, first, ethnic nationalism, namely considering ethnicity, ethnicity or group as close relatives (kin); second, state nationalism, namely domination (kingdom) which became the forerunner of post-enlightenment modern nationalism in the early 20th century; and third, anti-imperial nationalism, namely nationalism that arises as a result of the waning of domination (kingdom) and gets the influence of modernism due to European colonization and the influence of Western ideology, awareness of democracy, education, and legal equality even though it is not evenly distributed (Reid, 2009: 5-10). Koenta Wibisono (2005) says that national identity is essentially "a manifestation of cultural values that grow and develop in aspects of the life of a nation (nation) with distinctive

characteristics, and with those characteristics, a nation is different from other nations in its life". In the context of organizing museums, museums can represent nationalism and national identity, one of which is through exhibitions and exhibitions organized by a museum (Hohenstein and Moussouri, 2018: 198).

By looking at Indonesia's history which is full of struggles and this struggle is in order to defend Indonesia from colonial attacks. Apart from that, it also maintains the independence of the Indonesian nation after independence which was achieved on August 17, 1945. However, the museums that have been in Indonesia so far have had more military themes and have not been as specific on defense as those abroad. The Indonesian Defense Museum has various functions, including as a medium for fostering a sense of love for the motherland, media for the identity of the Indonesian nation, and as an Indonesian tourist destination that can increase the country's foreign exchange (Francoise, 2021).

Based on dissertation of defense heritage, the collective memory of Indonesian people's struggle had started in 1511 while firstly the Melayu people against the existence of Portuguese in Melaka (near Malaysia now) and had ended in 1949 while Indonesian people had won against Dutch Military Aggression I and II. In author's mind, Indonesian Defense Museum must show all the artefacts and things in historical order from 1511 until 1949. The building of museum also must be the huge and luxurious one, that can motivate young generations that Indonesia is the real nation of struggle, even though we had been being colonized by 6 (six) countries. Indonesia was never giving up.

The Defense Heritage Dissertation study also has field observation data for the Defense Museum which can be used as a benchmark, including the Civil Defense Museum Singapore, the Zizkov Military Museum in Prague Czech Republic, the Museum of Military History Vienna Austria, the Imperial War Museum London, and the 9/11 Memorial Monument & Museum New York. The four museums have complete narratives and display collections of defense heritage objects in detail in describing defense events, historic sites in terms of national defense, or historical objects related to the history of war and military and non-military defense.

How about Indonesia? Military museums in Indonesia tend to be doctrinal, old-fashioned, rigid, and lack scientific references. The collections displayed also look sketchy and not properly categorized. Historical narratives tend to be simplified and show more of the role of great heroes, and do not present the history of people's struggles in the historical process of "Becoming Indonesia".

Even though Indonesia's national defense doctrine is the Universal People's Defense and Security System (Sishankamrata). This means that the history of defense does not only belong to military history, but also contains the history of the people. The Indonesian National Armed Forces (TNI) itself was born from the people. This "TNI-People's Unity" is not well narrated.

In the context of designing historical narratives and collections to be displayed in a Museum of Defense of the Republic of Indonesia, it is very important that defense history, which consists of people's history and military history, be integrated into one unit to show that Indonesia is a maritime and archipelagic country. the powerful, starting from the glory of the archipelago, the resistance of civil society against colonialism, then the existence of KNIL and PETA.

The next narrative is the emergence of the role of the Land, Sea, Air and Hezbollah People's Security Agency (BKR) in the struggle of the Suroboyo youths, including kyai, clerics, and students in achieving independence and defending independence, then the People's Security Army (TKR) as a result of the fusion of KNIL, BKR, PETA, and Laskar Hezbollah, then the narrative must also include the emergence of the TNI and civil-military

relations in the Reformation era. All for the sake of conceptualizing a modern National Defense in the future.

In Jakarta, we already know that there is the Satria Mandala Museum and the TMII Soldier Museum. Then in Bogor there is the PETA Museum and in Yogyakarta there is the TNI AD Museum. However, these museums still do not fully display the history of the defense of the Indonesian people, also with limited collections of artifacts and archives.

At least the TNI AL already has the Surabaya Ship Museum (KRI Pasopati), the Naval Museum on Lantamal VI Makassar City, and what was just inaugurated on Thursday 14 October 2021 was the Ghora Wira Koarmada I TNI AL Museum, the first museum built based on the theory of heritage defense. Dr. Jeanne Francoise is one of the founding team.

Later any state institutions or private institutions that intend to establish the Indonesian Defense Museum must use the theoretical basis of Defense Heritage from Dr. Jeanne Francoise, because it was hoped that the establishment of the Indonesian Defense Museum would become something historical and legendary.

The establishment of the Republic of Indonesia Defense Museum has the main goal of becoming the first most comprehensive museum owned by the Indonesian nation, which will forever be a source of pride not only for TNI units, but also for civilians in general, as well as a fun educational facility for school children and students. , as well as being a scientific reference for all tourists who wish to explore the history of the defense of the Indonesian nation, including the perspective of maritime glory which is narrated in a modern, futuristic, contemporary, and digitized manner.

Currently, the global world is experiencing an era of digitalization that is growing and changing human lifestyles. The presence of the Internet and social media then changed the perspective, way of thinking, and government policies. As the Indonesian nation which is the largest country in ASEAN, it is time for Indonesia to change its good corporate governance, so that the bureaucracy and government administration become more modern, adaptive, innovative and creative in line with the development of science and technology which has become a new culture. industrial revolution society 5.0.

One of the defense efforts in the field of education and culture as soft-power diplomacy can be obtained from the existence of an Indonesian Defense Museum which is jointly managed by the Indonesian Ministry of Defense, TNI, Indonesian Pusjarah, Indonesian Ministry of Education and Culture, and Indonesian Ministry of Tourism and Creative Economy. Education and culture are the identity of the Indonesian people in strengthening nationality and national identity, so that they love their homeland, maintain the territorial integrity of the Unitary State of the Republic of Indonesia, people's safety, and national sovereignty.

In WANTANNAS Focus Group Discussion about Defense Heritage, there were representatives from 15 national institutions and ministries who shared their regulation, jobdesk, and problems about to implement defense heritage, as well as Indonesian Defense Museum as derivative programme of defense heritage. In conclusion, all the stakeholders are agree and support the idea of Defense Heritage to be implemented in Indonesia, but they need the changes on regulation, budget, and programmes because nowadays Indonesia only cling on Cultural Heritage concept, not defense heritage. For further detailed of FGD result, here are the Table about it.

Table 1. Focus Group Discussion of Defense Heritage in WANTANNAS RI, July 2022

Defense heritage is the only foundation of concept if Indonesia wants to have Indonesian Defense Museum, to show the struggle of Indonesian people against colonialism since the Nusantara Era in 1511 until the end of military aggression in 1949. In order to have programmes and budget of defense heritage, the national government, local government, national institutions, ministries, and private sector, as well as students and academia needs the firm regulation about defense heritage as national law, not just cultural heritage. This is also confirmed by representatives from 15 national institutions and ministries who were coming to

Focus Group Discussion of Defense Heritage, hosted by Republic of Indonesia's National Defence Council (WANTANNAS RI) in July 2022.

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