

# RECONSTRUCTING INDONESIANS' THOUGHT TOWARDS MANUSCRIPT OF NUSANTARA BASED ON LOCAL WISDOM AWARENESS EDUCATION (PERFORMANCE RESEARCH-BASED POST-COLONIALISM STUDY)

Verdy Firmantoro<sup>1</sup>, Antoni<sup>2</sup> and Rachmat Kriyantono<sup>3</sup>

<sup>1,2,3</sup> *Department of Communication Science, Faculty of Social and Political Science Universitas Brawijaya*

## Abstract

The phenomenon of alienation of Indonesian people toward their own ancient manuscripts as cultural heritage represents the fading of their national identity. This research represents an effort to deconstruct the alienation of Nusantara (Indonesia) ancient manuscript through performance research. The theatrical performance and parade entitled "Civilization Sold Out" by a volunteer community called Relawan Peduli Sejarah then was done to criticize the government. This research uses post-colonialism study and involves communication science to mediate the marginalized identities in order to survive in the space of culture. This study also uses a critical paradigm analysis, qualitative methodology and performance-based research. Subjects were selected through purposive sampling method. The data were obtained by in-depth interviews, participatory observation and documentation. The data analysis used in this research is narrative analysis. This study finally comes to three propositions. First, western hegemony tend to obscure the national identity. Second, tracing national identity must be conducted through sensitizing the society. Third, articulating identity is urgent as a strategy to preserve domestic culture. Local wisdom-world view mechanism for reconstructing towards ancient manuscript of Indonesia is indeed required to be done through genuine identity awareness. The awareness of Indonesia ancient manuscript represents non-western perspective construction in triggering crystallization of Nusantara's philosophies.

**Keywords:** Indonesia Ancient Manuscripts, Identity, Post-colonialism, Performance Research

*"Understanding others is wisdom, understanding yourself is enlightenment" -Lao Tzu-*

## INTRODUCTION

Paradigmatic dichotomy in cultural studies is influenced by a large flow of scientific communication which is rooted in the tradition of US pragmatic and critical European (Ibrahim, 2005 cited in Hardt, 2007). Rogers (1982) states that United States research Communications dominated empirical research rather than critical (quoted in Melody & Mansell, 1983). In an article Kuhn's The Structure of Scientific Revolutions, cultural studies in the philosophy of pragmatic United States gets a lot of criticism for not accommodating power, domination, subordination, and ideology as a central issue (Carey, 1983). While European Cultural Studies, Communication Studies confirm intersection and

culture by involving ideology and deconstruction as a means rejecting everything that is a universal binary and in view of the social reality (Grossberg, 2015).

To fill the inequality of knowledge of Communication production, Jefferson D. Pooley & David W. Park (2013) suggests the project de-westernize. Studies which elaborates on post-colonial theory used as a strategy to respond to all forms of colonization (Diala, 2011; Gosk, 2012; McGrath, 2012; Al-Shetawi, 2013). The post-colonial is able to facilitate subculture themes to learn freely without any shadow effect of domination (Baetens, 2005). "The study is very useful as a means of cultural stereotypes deadly unilateral and rebuilding the narrative of national identity" (Clark, 2006, p. 95). To solve the problem, turning on the critical character associated with historical and cultural context of Indonesia became a quirk in the coloring of

communication studies. Mechanism Asian approaches is not intended to reduce the contribution of Western scholars in coloring communication disciplines, such as Cooley, Mead, Lassweel, Schramm, Berlo, etc., but rather as a means of exploring the repertoire of communication studies to accommodate non-Western different characteristics with Western (Dissanayake, 2003).

The alienation of the old manuscript phenomenon which in fact is the cultural heritage, represents the identity of waning. A study in Africa, Ezeani & Ezema (2009, cited in Abdulkareem, Isah & Issa, 2012) states, Africa's inability to preserve its cultural heritage entities, are considered including the loss of identity. National Library of Indonesia informs that thousands of Indonesia ancient manuscripts are dominated by government and foreigners (Antara, 2014). Recorded from 7700 manuscripts ancient palace of the Sultanate of Yogyakarta, about 2,700 manuscripts were almost brittle (Anugraheni, 2014). National Manuscripts is not widely known to the public, because the information about culture, local knowledge and history of the nation only be obtained from school (Yudono, 2011). Constitutional mandate, such as the 1945 Constitution and article 32 of Law No. 43 of 2007 put the Nusantara manuscript as something of value, even need to be a manifestation of the national collective memory. Kartodirdjo, Poesponegoro & Notosusanto (1975), the information gap regarding the national history of Indonesia met due to resource constraints (cited in Achadiati, 2011).

The urgency review of historical sources through ancient texts Zhushu Jinian can validate the chronology of Chinese history and reveal the facts of history in it (Xueqin & Guozhong, 2010). "Interpreting classical texts containing local views as Confucianism or Bhagavad Gita can be universal enlightenment, especially in the field of political order in an attempt to overcome the moral crisis of the West (Godrej, 2009, p. 161). Agustina, the experts of Minangkabau culture mention the manuscript of Nusantara can become a benchmark of progress for the life of today's society (Antara, 2014).

The purpose of this study to deconstruct the alienation of Indonesia ancient manuscript by doing the performance research. Performance research directs the research context to shift toward narrative, performative and methodology-based art (Bochner &

Ellis, 2002; Clandinin, 2007; Denzin, 2003; Knowles & Cole, 2008; Sparkes, 2002, cited in Carlessa and Douglas, 2011). Bagley and Castro Salazar (2012) conducted a research performance through poetry performances Beowulf Alley to advocate the practice of discrimination against the Mexicans in the United States. Trinh T. Minh-ha raised documentary movie of Surname Viet Given Name Nam to disrupt any form of a single ideology and allows a lot of meaning (Littlejohn, 2008). Smythe and Dinh (1983), a critical research can initiate actions or educational projects that involve people can understand the communication system override to protect marginalized groups. Through public awareness and social criticism to the government in this study, being a participatory project against domination in encouraging the availability of the new channel as a medium for the articulation of social transformation.

## RESEARCH LIMITS

The research entitled Reconstructing Indonesians' Thought Towards Manuscript of *Nusantara* Based on Local Wisdom Awareness Education (Performance Research-Based Post-Colonialism Study) does have limits. The limits which happen in this research are: First, the study was not intended to explain the specific identity of the Indonesia or Nusantara, the identity of the Indonesia is placed just to know the form of Western domination in showing the extent of the alienation of the Indonesian nation with a Nusantara script. Second, the researcher in doing the efforts to care of Nusantara ancient manuscript does not involve dissemination efforts regarding the content or the teachings of the text, but only inform the condition of the Indonesia ancient manuscript of concern included many flowing overseas.

Third, the researcher has tried to portray the alienation of Indonesia ancient manuscript by digging through the literature in the national competition themes of Indonesia ancient manuscripts; discussion forums and an interactive dialogue with the public, especially students and residents of Malang; national workshop and exhibition of Nusantara manuscripts attended various circles both academics, indigenous stakeholders kingdom, community or institution related to the Indonesia ancient manuscript; the general public and a wide range of students from various regions in Indonesia. However, in running

performance mechanisms through the show "Sold Civilization", the researchers hold it in Malang as pilot project of a culture of literacy in the Indonesia ancient manuscripts. The region is selected, because the Nusantara script in Malang has not received much attention (interview with Deny, Chairman of the Laboratory of History, State University of Malang, July 1, 2015, 10:23 pm). Fourth, this study involves Nusantara submission to the government and also the audience in it. However, these mechanisms have not been able to bring policies specifically related Nusantara texts, because it is possible and the process requires a much longer time in advocating for this issue to be of national importance. Therefore, with the above limitations, this research is intended only describe the isolation of critical reflection in deconstructing texts show the country through the mechanism.

### **Ethical Consideration**

1. Researchers are fully responsible for both the process and the results.
2. Researchers do not take advantage of the participants (research subjects) for personal gain.
3. Researchers upholds the guarantee of privacy for any informant or all parties involved in the research process.
4. During the study process, the selection of informants were not forced but voluntary by declaring their willingness to be interviewed.
5. This study uses research performance, so as to facilitate verification of the parties involved or identify the parties who assist in the implementation of this research.
6. Researchers consistently and comprehensively to interpret the data for the sake of accuracy of the results.

### **THEORETICAL BACKGROUND**

Starting from the research conducted by Prof. Arysio Santos for 30 years, proving that the epicenter of world civilization is Indonesia (Nusantara). But the indigenous people themselves who doubted that the birth of the Nusantara became the center of world civilization. This has been realized by Prof. Santos, that explicitly states from time to time there is an attempt to continue to hide the truth about the story of Atlantis (Santos, 2010). This is in line with the idea of post-colonial by Said in a work entitled *Orientalism*, said that the power of the West in translating the East is not to be objective, justifying

the East as something lower through the writings that are biased as product knowledge produced (Said, 2010).

A reflection that cite the novel by Toni Morrison presents the concept of re-membering, the process of recalling the past is described as an attempt to sew or knit back in history that has been cut by hand power (Budianta, 2011). From this research mechanism, in line with Budianta writing, it can be used as a solution to overcome the "collective amnesia" through a process of remembering critically (Budianta, 2011, p. 257).

### **Post-Colonialism**

Post-colonial theory, as a theory that represents a form of criticism relates to the constitution of historical colonialism created, maintained and produced on the oppression of the colonial experience (Littlejohn, 2008). Post-colonial has a close relationship with power. Said split into four types of power relations that live in the discourse of Orientalism, include (1) political power (the formation of imperialism and colonialism); (2) intellectual power (East educate through science, linguistic and other knowledge); (3) cultural authority (canon of taste, texts and values); and (4) the power of moral (what was done and not done by an East) (Said, 2010).

Post-colonial hybridity conception gave birth to view the world from a position between two cultures and not really be a part of both, thus ushering in the conditions at intersections or Gloria Anzaldua (Littlejohn, 2008). In particular, a post-colonial Communication Studies commissioned into the filling blank related analyzes how communication strategies for creating the conditions that obscures all manifestations of domination and try to live in such a position (Littlejohn, 2008). Through this mechanism, the culture is not only a passive object of globalization, but rather be authorized subject enabled.

### ***Nusantara Manuscripts as the Lost Indonesian Tradition in Post-colonial Overview***

The diversity of values of Nusantara as a product of post-colonial culture through the lens can be seen in a critical perspective. As a result of the Western project, the East experienced a "orientalization" (meaning creation efforts on the East) and forced into

Western puppets (Said, 2010). Cultural heritage is fragmented in history, according to the Banjo (1998, cited in Abdulkareem, *et al*, 2012), is a way of life or broadly defined as any behavior that is a tradition, including ideas, actions and artifacts that are passed from one generation to another generation in order to establish the identity, achievements and values of society.

Indonesia ancient manuscripts or commonly known as codices is simply a script written in the past. According Dipodjojo (1996, cited in Sumasari, 2014), the codex is the result of handwriting which contains various expressions of creativity, taste and human initiative whose results can be called a work of literature, which has characteristic as general and specific, which essentially became recording the nation's past knowledge manuscript owners. Head of the Institute for Preservation of Cultural Values Yogyakarta revealed that the content of the value in the ancient texts can be a role model, guidance and guidelines for life in the present (Susilantini, Dwi & Suyami, 2014). Just as in the manuscript *Negarakertagama* had actually contributed to the writing of the history of Indonesia, especially with regard to Singhasari and Majapahit (Mustopo *et al*, 2007). Codices Nusantara fill the blank space resources in Indonesian history.

### **Identity**

Post-colonial studies can not be separated by spaces of identity. Orientalism project has managed a dichotomy between the West on one side and the East on the other. However, this dichotomy leads to an unequal position with a civilized nation glorifies the West and East are inferior (Said, 2010, p. Xii). Identity of the article by quoting Lim Merlyna Castells article entitled *The Power of Identity: The Information Age Economy, Society and Culture* are a universal human experience and the most fundamental source of meaning that gave birth to the symbolic identification (Lim, 2014). It can be interpreted that the identity has contributed in providing a representation of identity. Castells (1997, cited in Lim, 2014) mentions that the forms and sources of identity, there are three types, including:

- Identity of legitimizing

Identity is directed to the formation mechanism of identity by the dominant institutions in society, so it can affect conception authoritatively identity.

- Identity of Resistance

This identity is geared to the construction of identity by opposition to the dominant conceptions as representations of injustice.

- Identity of Project

This identity is conceptualized in efforts to establish a new identity as a means to redefine their position in society and suggested a thorough transformation in the understanding of identity in depth.

Castells (1997, cited in Lim, 2014) argues that identity matches can construct various forms of collective resistance against the unbearable oppression. Identity resistance effort lead to the formation of a common identity which allows to be one important element in today's society in relation to the collective awareness strategy to transform fundamentally against the dominant identity. Stuart Hall (1994) pointed out that a common identity is a process of "becoming" that never stops (Budianta, 2011). Epistemology in exploring the concept of identity is actually still open, through approaches to recognize their own cultural products.

### **METHOD**

This study uses performance research with a critical paradigm. "Critical paradigm can reveal hidden truths by looking at the underlying sources of social control, power relations and inequality" (Neuman, 2013, p. 124). The based-art design study has manifested in various forms, such as short stories, poetry and also non-linguistic such as music, dance, visual arts and performance (Barone & Eisner, 2006, cited in Bagley and Castro-Salazar, 2012). Critical research-based art is not intended to describe or measure the impact or effect of the activity related to the art displayed, but through performances become a critical means to obscure the people for the alienation of the manuscript and get to know the script of the Nusantara as something meaningful.

The performance in this study is supported by the empirical issues related to the alienation of Indonesia ancient manuscripts which is evidenced during

several activities such as, competition; discussion forum; interactive dialogue; publicity through the mass media both print, radio and television; national workshop; and exhibitions and petitions. Form of performance in this study a fully integrated themed show "Sold Civilization ". Volunteers of Caring history held a theatrical and parades of Nusantara manuscripts' care involving reog as local arts and horse braid (*jaran kepang*) on area of Car Free Day Ijen Malang. In addition, researchers also establish communication with the parties to reflect criticism of government by handing over the gifts in the form of Nusantara manuscript to be given to the government through the Minister of Culture and Elementary and Secondary Education, the Chairman of Commission X House of Representatives and the National Library of the Republic of Indonesia. These performances purport to stimulate the public as a mass entity that is not organized formally can then respond to these performances and affect the government's attention to the texts of the Nusantara. The data collection through in-depth interviews, participant observation and documentation (Neuman, 2013). Data sources is explored by exploring the meaning of the parties involved in this research activity.

Data collection techniques in qualitative research is flexible to adjust to the conditions and needs in the field, such as a photo, open-ended interviews, observation, etc. (Neuman, 2013). This research position in the path of qualitative and descriptive, then some data collection techniques used by researchers in the framework of this research, including participant observation, in-depth interviews and testimonials. This study did not use statistical analysis but thematic analysis that focuses on the involvement of researchers (Neuman, 2013). Data analysis was performed throughout the research process, because the analysis is not the final stage of research but became dimension through all the stages (Neuman, 2013). The analysis in this study, continues to flow to explore data entry or with other terms, researchers facilitate dialogue between the data that has been entered with analyzes that are simultaneously done. Data analysis in this research using techniques of narrative analysis. As referred Griffin (1992a, cited in Neuman, 2013, p. 578), "narrative is a form of rhetoric and public that is logic as the description that integrates theorized description of a series of events accompanied by an explanation".

The focus of this study describes an attempt to deconstruct the Indonesia ancient script alienation. On one side of the Indonesia ancient manuscript position as a source of identity, on the other side of alienation Indonesian people with the Indonesia ancient script as a representation of Western hegemony. Critical research-based art as a means to raise awareness for and against any practices that legitimize power alienation Nusantara manuscript as a valuable heritage. In this study, researchers placed dissemination activities in a variety of media to gather data related to alienation of people with a Nusantara script. Integrated performances consisting of theatrical and poetry; parade matter of history; crowdfunding; *reog* performances and horse braid; and submission to the government as a communication strategy in the space that blurs the alienation of the Indonesian with the Nusantarascript and get to know the script of the Nusantara as something meaningful. Researchers are exploring the show by involving the community volunteerism Cares Volunteer History.

The framework of research performance is a means to reposition the view Indonesian people in order to build awareness of literacy in Indonesia ancient manuscript. This study became a pilot project to strengthen national collective memory of the various parties involved, especially the parties involved or affected by the activity of this show. Through adopting performance-based study of this art, the nature of the research does not only find data but do activities that can stimulate change for the better, especially in growing awareness and concern for the Nusantara manuscript. The mechanism of this research into critical reflection as media awareness and social criticism.

Subjects in this study were selected through purposive sampling technique. Purposive sampling otherwise known as judgmental sampling as a means to take on the subject of research in accordance with certain criteria and are representative (Neuman, 2013). Through this technique, the researchers get the data in depth through the activities of some informant interviews that have been selected as the sample in this study. Determination of informants as samples in this study serves to obtain the maximum information and not to generalize (Sugiyono, 2015). Data sources explored by exploring the meaning of the parties involved and affected within the framework of this

study. In addition, considering the sources, researchers also gather information from relevant influential practitioners and support the depth and breadth of data as input to the study.

Adjusting research quality criteria with the selected paradigm. Lincoln and Guba (1994) suggested giving different terms in calling the validity and reliability in qualitative research quality criteria. Some of the criterias that determine the quality of qualitative research in critical paradigm (Hidayat, 2008), are:

- Characteristically historical Situatedness

The extent of research attention to historical context, social, cultural, economic or political. In this study, researchers have linked the historical context and the influence of dominant forces associated with colonialism experienced by Indonesia with portraits of low awareness and public awareness of the Nusantara manuscript.

- Wholeness orholistic

How far are comprehensive research done, so avoid partial analysis. This research was conducted through multiple activities in a single research performance. All data generated in this study were analyzed comprehensively by involving timeline of activities that facilitate the process of analysis so that no data is missed.

- Empowerment

How far conducted research can empower the subjects. In this context, the study does not only as a means to find data but researchers in this context involves the research subjects to cooperate in activities performative. For example, in the competition to form a team of researchers in analyzing the issues related to the Nusantara manuscript for the next resulting joint solutions.

- Enlightenment

How far the results of the study were able to contribute in giving awareness and enlightenment to the research subjects. Adopting a critical research-based art provides a means for researchers in producing activities that broaden the subject of

research. For example, researchers have held a national workshop and exhibition Nusantara script, so it can raise awareness and community care (research subjects) to the text of the Nusantara.

- Confirmability (Subject-Theory)

How far the results of the subject can be confirmed by theory. Data obtained from the subject further interected with theory. In this study, researchers have discussed about post-colonial theory with data obtained from the subjects study.

## **FINDING & DISCUSSION**

The alienation of the manuscript of Nusantara is experienced in almost all informants. Informants tend not to know the Nusantaratexts, especially the real form and the content contained therein. In addition, the implementation of a national workshop and exhibition Nusantara manuscripts show that in the questionnaire that was filled, the participants did not know the Indonesia ancient manuscript and the majority could not access the content in the text. While the findings of others, some of the people who already know the Indonesia ancient scriptactually makes such goods as a commodity and something that is sacred (occult). National Manuscripts in this case is not understood like a constitutional mandate that mentions, the Nusantara manuscript is a cultural heritage which has role as an intellectual product of the Indonesian nation that worth to be preserved.

Manuscripts of Nusantara become one of the communication media civilization. How the nation's past can be recorded and communicated to generations of successors as his heir. Through Nusantara manuscripts, it should be able to recognize the identity by accessing information from its predecessors. However, the condition is opposite from the expectation. The society's ignorance in a nation with their heritage has become one of the discording forms to know the identity in order to access information from its predecessors. The civilization communication disjuncture stimulate Nusantara manuscripts are considered to be an alien.



Figure. 1 Collection of manuscript from society

The alienation of a nation with the history and the heritage of civilization, do not appear out for a sudden. Some of the findings that led to the alienation, among others: a low interest of local culture, media and the global flow of modern education. The tendency of people who interest the manuscript of Nusantara is only certain people who have experience and love with the culture and history. In fact the strange notion for people who were attempting to preserve local culture is inevitable. The development of the mass media to new media bring out the ways and new patterns of thought in constructing a public entity. The media thrust many cultures that are popular and commercial value laden. Production of information that continues to load things labeled modern, have consequences on the local culture that tends to traditional stamped or fashioned into unnatural and is considered out-dated. They have the exclusive logic (exclusion) who understand that the hidden agendas behind the media should determine which are loaded and which are not loaded (Ibrahim & Akhmad, 2014). It affects the interests of their audiences to become passive consumers internalize the frame of reference of popular cultures that is packaged by media. Even an extension of the West by making public institutions are able to disseminate the interests that they have, one educational institution. We only become consumers on cultural production and knowledge. Antonio Gramsci mention specific ideas more influential than others, so that a particular culture can also mastered other cultures (Said, 2010).

Discovering the identity as an interest as a nation are in a global cultural arena. Identity searches can be done when there is the awareness. The problem is, when the hegemony of Westernization happen,

society as if willing and precisely follow the currents comfortably, then that needs to be built in the beginning is raising awareness. Comfort and reliability synonymous with the status quo that has a legitimate structurally. The idea of art as a strategy to dismantle a regularity and reliability (Dahana, 2015). The integrated performance "Sold Civilization" by elaborating the concept of theatrical, poetry, marches and Nusantara submission to the government as a means of raising awareness and social criticism. The audience watched to see which reminded them of the condition of the Indonesia ancient manuscript. A theatrical play which had some characters as like the character of government and foreign collectors became an opening of criticism which reflected the reality. The government played a role who tend to be careless about the Nusantara manuscript, while the foreign collectors portrayed was very appreciative toward Indonesia ancient manuscript. The indifference shown explicitly (overtly), through the words "What is this ?, what is this manuscript? We are as Indonesian people do not need ". It is a criticism of the government and Indonesian people who feel that they do not need their heritage. Legacy of these texts are very valuable, with struggle and sacrifice predecessors in passing the record he wrote is not considered important yet.

Excavation meaning of identity is more difficult when the manuscripts as a legacy of the nation is no longer in its own nation. The manuscript, which should be the mirror's character is just ignored. The relationship between the state and the owners of manuscripts tend to be economical. Countries appear when there is a project that musttake the script, while the script owners concerned present to offer collections. The pattern of this relationship is pragmatic. This condition describes a climate that is not conducive to building a national vision for preserving Nusantara manuscripts. The state should provide guarantees and appreciation through educational solutions. The taken completion is not only for a moment, but involved the owners of the Nusantara manuscript in the collective preservation.

Awareness efforts to the text of the Nusantara carried through the parade to invite the concerning of audience with Nusantara manuscripts. Speeches and sing the national anthem as an accompaniment to voice alienation of the existing texts. This activity in collaboration with local arts, namely *reog* and *jaran*



kepang. Public enthusiasm was quite high with the presence of the art performances.



Figure 2. Theatrical and poetry reading by the members of the Volunteer Care History

While the efforts made to government criticism is by submitting RI through the Education Minister as a gift 'history through Minister of Culture and Elementary and Secondary Education, Chairman of Commission X of the House of Representatives Republic Indonesia, and the Chief of the National Library as a means of criticism and aspiration to live. The three institutions are considered the most competent institution in strengthening policies that accommodate the interests of the Nusantara manuscript to be conserved. Through the show "Sold Civilization" as a mechanism to destabilize form a single meaning to the text of the Nusantara. When Indonesia ancient manuscript is considered unimportant, then Indonesia ancient manuscript will disappear from the mind. However, when the Nusantara manuscript meaning in looking at the text of the Nusantara. This is consistent with the concept of postcolonial criticism to reject every single form of cultural understanding and look at cultural identity as something more complicated (Littlejohn & Foss, 2008).



Figure 3. Grant Submission National Manuscripts of the Society to the National Library of the Republic of Indonesia as Form Criticism and Concern for Government

Articulating identical identity as a mechanism shows particularities. How a nation will only be the consumer's life, when matters concerning selfhood is not actualized. Science communication are asked to think about how to live in space hybridity, the space between cultures (Littlejohn & Foss, 2008). When the West has been considered manifestations of power with all his power, then the reflection that needs to be done not only to reject and fight but can negotiate with articulating its identity. Identity is not a static thing, but rather a mechanism that proceeds. Collective identity is a process of "becoming" that never stops (Stuart Hall, 1994, cited in Budianta, 2011).

The forms of identity can be divided into three categories, covering identity crisis, critical and creative. First, the identity crisis was experienced by Indonesia when the domination of the West over its identity. West with all its manifestations of power has hegemony, led to the Indonesian people become alienated with the Indonesia manuscript. Countries as ruler tends to smooth out the condition, such as by allowing the practice of selling a script to foreigners, less education curriculum to accommodate local interests, and the preservation of Indonesia ancient manuscripts in various areas is less attention. It is as a crisis, so it is very conducive in order to cement the dominance of the West or in other terms as a state that has been legitimized (Castells, 1997, cited in Lim, 2014). Second, the critical identity as a means of doing resistance for any practice to domination by the West against Indonesia. Critical identity becomes a collective space in voicing alienation of the Nusantara manuscripts. Community of Caring Volunteer History becomes a pilot project to bring together people who volunteered to criticize a conditions deemed appropriate script associated country through performances. Shows in this case was employed as a critical mechanism as well as awareness. This is consistent with the concept of Castells (1997, cited in Lim, 2014) relating to the identity of resistance as an attempt by the opposition to construct various forms of domination that is not irresistible.





Figure 4. Action Performance Parade of Nusantara manuscripts with Community of Care History

Third, creative identity as a means to make modifications as new ways to communicate the identity of in order to live in the space between cultures. Creative identity arise as a result of critical consciousness is then translated in depth through creative processes. Alienation of a nation with a legacy of their own civilization should be realized together. The awareness about the manuscript of Nusantara is not as a nostalgic classic into a project to return to the past. Creative identity can be raised by the community-based public awareness or community volunteers. This is done when the identity crisis related to the alienation of the Nusantara manuscript tend to lack of recognition, state institutions became parties that paved westernization and tend to experience a crisis of confidence of the public, the initiation of the volunteer groups that have a critical awareness can be lighter in designing the identity creatively. When Volunteer Care History held a memorial day history, the support of the community and society, such as *reog* and braids and donations Nusantara manuscript of collectors manuscript as a gift a day of history to the country, into your field findings that suggest the involvement of the public is based on the collective consciousness and not materialistic, Through the mirror, the true public involvement is very important in contributing to the nation, especially in the preservation of assets of the Nusantara.

## CONCLUSION

This study aims to deconstruct the script alienation country through the mechanism of performance research. The alienation of the manuscript of Nusantara experienced almost all the informants. Informants tend not to know the Nusantara texts, especially the real form and the content contained therein. In addition, the implementation of a national

workshop and exhibition Indonesia ancient manuscripts show that in the questionnaire that filled it, the participants do not know Indonesia ancient manuscript and the majority cannot access the content in the text. While the findings of others, some of the people who already know the script Nusantara actually makes such goods as a commodity and something that is sacred (occult). National Manuscripts in this case is not understood like a constitutional mandate that says that the Nusantara manuscript of cultural heritage as an intellectual product of the Indonesian nation to be preserved.

The alienation of the nation's identity as a consequence of Western hegemony is fragmented in three ways, including: a low interest toward local culture, global current popular media and modern education. In this regard, modern Western culture has managed to legitimize stamped in daily practices governing public taste. Global media production that reduces local culture and make popular culture develops massively reinforce the power of the West. The younger generation prefers Western culture, Western culture considers better, while the local culture as something strange and left behind. Practice hegemony increasingly entrenched with modern education that has formed the new sciences are considered to guarantee the future, hand in hand with the cultural policy of the state that is also not optimal in supporting the existence of the nation's heritage, especially the Nusantara manuscript.

Mechanism of performance research that involves the activity of theatrical and parades Nusantara manuscripts by Cares Volunteer History. These performances as a means of destabilizing forms of alienation to the text of the Nusantara. The players and the audience involved to interpret and fight the practice of hegemony by raising awareness in addressing the Nusnatara manuscript. Media awareness is supported by the activity of script concerns the country through a parade with local arts local elaboration, as a means which tend to get great attention from the public. Moreover, criticism of state policy efforts made through submission to RI through the Education Minister, Chairman of the Commission X of the House of Representatives, and the Chief of the National Library in order to address the aspirations of the governments directly.

This study gives an overview in articulating identity as a response to the practice of domination that has

alienated the Nusantara manuscript. The process of articulating the identity can be done when other forms of hegemony have been realized, then led the resistance as a reflection of consciousness, to then be able to negotiate identity of the manifestations of domination that occur. Through this projection of Nusantara manuscripts is no longer marginalized, but rather can be advocated for a national collective memory of even the world's collective memory (memory of the world).

### **PROPOSITION**

This research resulted in three propositions. The first proposition, Western hegemony tended to obscure the identity of three things that led to the alienation of the Nusantara manuscript, covering the low interest of local culture, media and the global flow of modern education. This is supported by four power relations that live in the discourse of Orientalism, includes political power, intellectual power, cultural power and moral authority.

The second proposition, discover the identity of the Indonesia is done in a way to make people aware. In-search of identity made possible by the emergence of consciousness. Media awareness as a mechanism to destabilize the form of alienation to the text of the Indonesia. In conducting the awareness necessary to involve local wisdom, in order to get the attention of a larger mass.

The third proposition, articulating the essential identity as a strategy of maintaining the culture of the Indonesia. The forms of identity are categorized into three, covers an identity crisis, critical and creative. Articulating identity as a cultural strategy is achieved when the identity crisis has been realized, then reveal the identity critical to resistance to all practices of domination, and subsequently gave birth to a creative identity as a means to make modifications through new ways to communicate the identity of in order to survive.

### **SUGGESTIONS**

Hegemony who has lived in a variety of fragmentation of life should not be regarded as a natural thing in the name of change and development of the times. A critical look needs to be raised in order to advocate for the marginalized cultures in order to survive in the global arena as an equal representation.

This study uses performance research, a critical research-based art. Performance research needs to be developed in academic communication studies. Elaboration of performance research and Communication Studies through the critical approach, can be used as a means of destabilizing the hegemonic practices that have been legitimized by conducting awareness and social criticism.

The results of this study as the first step in order to articulate the identity of the Nusantara. The need for a discourse analysis related products Nusantara manuscript, as a projection of the identity of the Nusantara meaningful searches in dismantling practices in a more discursive dominance.

The results of this study encourage the synergy between the public and the government in the face of public institutions that reproduce and preserve the value and colonial practice. National collective memory needs to be built by placing a customs agency or kingdoms, such as the palace of Yogyakarta as one of the agents of civilization informative communication.

### **ACKNOWLEDGEMENTS**

Thanks to communication scientiest, Wilburn Schramm, Everet M.Rogers, and James Carey who has helped develop the study of communication studies in the West. Through productive debate among communication scientists in West with all the academic climate and dynamics, then stimulate more studies holistic explain Eastern studies. I express my appreciation to Edward Said with post-colonial approach; Wimal Dissanayake, George Wang, Yoshitaka Miike approach to non-Western-approach that spurred me to this work as an answer to continue their recommendations as well as a bid for negotiations and the articulation of identity linked the East with the West.

Thanks to Dr. Antoni, my supervisor very large contribution in inspiring my research. Scene Nusantara manuscripts, first appeared on a discussion with him. He was not just teaching to do research, but rather go into the meaning of scientific communication in a more profound and complex. Secondly, thanks to Rachmat Kriyantono, Ph.D., a my co-supervisor who inspired to become productive academics. He contributed a lot in contributing his thoughts through books made. Not infrequently, my take. Further, I appreciate the Academician at the Department of Communication Studies Faculty of Social dan Political Universitas Brawijaya that continue to work hard to produce works of non-Western perspective, so that with this climate I was very fortunate to share with each other and the good cooperation with lecturers and students at the venue.

This research is also my undergraduate thesis in Department of Communication on Faculty of Social and Political at Universitas Brawijaya. By those, I really appreciate the people involved which I can't mention one by one.

## REFERENCES

- Abdulkareem, M.Y., Isah, A., & Issa, A.O. (2012). Challenges of Digital Preservation of Manuscripts to The Nigerian Education and Information Systems. *Journal of Taylor and Francis Group*, 25, 119-131.
- Achadiati. (2011). Sejarah Bangsa dalam Naskah Lama: Beberapa Renungan dan Gagasan. Dalam R.K. Toha-Sarumpaet (Ed). *Ilmu Pengetahuan Budaya dan Tanggung Jawabnya* (h. 198-208). Jakarta: Universitas Indonesia.arch
- Godrej, F. (2009). Towards a Cosmopolitan Political Thought: The Hermeneutics of Interpreting the Other. *Journal of Polity*, 41(2), 135-165.
- Gosk, H. (2012). Counter-Discourse and the Postcolonial Perspective: The Polish Complex by Tadeusz Konwicki. *Journal of Postcolonial Writing*, 48(2), 200-208.
- Grossberg, L. (2015). Learning from Hall, Following the Path with Hart. *Journal of Cultural Studies*, 29(1), 3-11.
- Ibrahim, I.S., & Akhmad, B.A. (2014). *Komunikasi dan Komodifikasi: Mengkaji Media dan Budaya dalam Dinamika Globalisasi*. Jakarta: Yayasan Pustaka Obor Indonesia.
- Lim, M. (2014). Internet dan Kekuasaan Politik di Indonesia: Medan-medan Baru Pembentukan Identitas. Dalam A.E. Priyono., & U. Hamid (eds). *Merancang Arah Baru Demokrasi Indonesia* (h. 703-720). Jakarta: Gramedia.
- Littlejohn, S.W., & Foss, K.A. (2008). *Teori Komunikasi*. Jakarta: Salemba Humanika.
- McGrath, F.C. (2012). Settler Nationalism: Ulster Unionism and Postcolonial Theory. *Journal of Irish Studies Review*. 20 (4), 463-485.
- Neuman, W. L. (2013). *Metodologi Penelitian Sosial: Pendekatan Kualitatif dan Kuantitatif Edisi 7*. Penerjemah: Edina T. Sofia. Jakarta: Indeks.
- Pooley, J.D., & Park, D.W. (2013). *Communication Research*. New York: Routledge.
- Said, E.W. (2010). *Orientalisme: Menggugat Hegemoni Barat dan Menundukkan Timur Sebagai Subjek*. Penerjemah: Achmad Fawaid. Yogyakarta: Pustaka Pelajar.
- Santos, A. (2010). *Atlantis: The Lost Continent Finally Found*. Penerjemah: Hikamah Ubaidillah. Jakarta: Ufuk Publishing House.
- Smythe, D.W., & Dinh, T.V. (1983). On Critical and Administrative Research: A New Critical Analysis. *Journal of Communication Ferment in the Field*, h. 117-127.
- Sugiyono. (2015). *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Sumasari, Y.J. (2014). Analisis Unsur-Unsur Intrinsik dalam Hikayat Cerita Taifah. *Jurnal Pena*, 4(2), 68-75.
- Susilantini, E., Nurhajarini, D.R., & Suyami. (2014). *Serat Angger Pradata Awal & Pradata Ahir di Kraton Yogyakarta*. Yogyakarta: Balai Pelestarian Nilai Budaya (BNPB) Yogyakarta.
- Dissanayake, W. (1988). *The Need for Asian Approaches to Communication*. in W. Dissanayake (ed.). *Communication Theory: Communication Theory*. Singapore: Asian Mass Communication Research & Information.
- Xueqin, L., & Guozhong, L. (2010). The Tsinghua Bamboo Strips and Ancient Chinese Civilization. *Journal of Chinese Philosophy*, 37, 6-13.