Nautical Culture as The Main Destiny of Indonesia Maritime State’s Future

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Abstract
In many papers and discussions, the term of “nautical” and “maritime” are always exchanged to the term of sea, but there is also another meaning of it in certain terminologies. The word of “maritime” has another meaning instead of the sea. Additionally, the word of “nautical” has another word, that is about time dimension and tradition. This article will explain the sorting and the choosing of these two words as a means of properly using it, either conceptually or substantially. At this point, “maritime” is used for a state (maritime state), while “nautical” is related to culture (nautical culture).

Keywords: history, nautical culture, maritime, Indonesia

Introduction
In many discussion or papers, the word of “maritime” has always been attached to people and to a country, when it comes to sea-figured Indonesia. The word of “nautical” is less to be used rather than “maritime”. The definition of “nautical” has been stated by Prof. Adrian B. Lapian in his temporary professorial inauguration speech as in Faculty of Literature UI, titled “Archipelago History Nautical History” (1992). In fact, there was no equivalency between the word of archipelago (nusantara in Bahasa Indonesia) and nautical (bahari in Bahasa Indonesia), but then it is understandable by describing the following: the word of Nusantara (archipelago) consists of nusa, meaning Java island, and antara, meaning other islands outside Java. Then the word of antara can be defined as “the connector” which in this case is sea. Thus the word of Nusantara and bahari have simply been defined as sea.

So far, there is no elaborative analysis to characterize appropriate uses of bahari (nautical) and maritim (maritime). In other words, academic concept regarding Indonesia explained as maritime state seems to remain slight and equivocal. In addition, Adrian B. Lapian (1929-2012) differentiated the use of bahari and maritime. In the paper, titled “Nusantara: Silang Bahari”, the book which has been made in the memory of Denys Lombard, A.B. Lapian stated the term of nautical culture and maritime state (Lapian in Chamber-Loir and Ambary 1999:86-87). However, Prof. Lapian did not describe particular characteristics that differentiate the meaning of these two words.

Meanwhile, in a book of paper series, tribute to 75 years of Prof. Hasjim Djalal, the law of the sea expert has an idea of turning Indonesia’s name out of an Archipelago Country to become a Maritime state. This statement was cited in Sekapur Sirih by Chairman of Institution of Indonesian Sea (Yusuf 2010:vi). But Prof. Djalal, in his own papers, did not mention “maritime state” for Indonesia—but to mention maritime countries all over the world—and he
never mentioned the word of nautical. Prof. Djalal mentioned Indonesia as an “Archipelago Country” and a “Nusantara State”.

Meanwhile, Dr. Daud Tanudirdjo in an introduction of a book, titled Perahu Layar Tradisional Nusantara (Archipelago Traditional Sailboat) (Horridge, 2015 translation), mentioned several terms related to culture, but did not mention the word of nautical. This University of Gadjah Mada archeology expert mentioned several terms of maritime cultures, sea-civilization, archipelagic civilization, archipelagic culture. Alimmuddin in his book mentioned nautical culture of Mandar people (Alimmuddin 2005). We ourselves, in several papers, which then were gathered to become one published book (Zulbi 2014), did not differentiate the terms of nautical culture and maritime culture.

The word of nautical and maritime can be found in National Dictionary of Bahasa Indonesia (KBBI). In KBBI (1996), the word of nautical has several meanings: First, ancient, very old, and historical. In this case, there is a phrase “nautical custom” or bahari can stand for “be fortunate”, thus there is also a phrase of keris bahari (nautical crease). Secondly, beautiful or gorgeous. Then the third is about sea. If these three words are equally set up, it will sound like “long time ago (there was something) gorgeous (in the sea)”.

The term of nautical is considered better to be related to culture because of following arguments. Firstly, the word of nautical is an entry that had been inserted into dictionary, far before Europeans introduced the word of maritime, which was originated from the word of mare. Secondly, nautical, in ancient meaning, was definitely related to history, in this case, indicating two prosperous kingdoms: Sriwijaya and Majapahit. Thirdly, if we traced back furthermore, the ability of Austronesian sailors that had settled down in the archipelago was actually showing “nautical custom”; in the first millennium of AD. Custom in the meaning of habit is a nautical tradition that shows the skill of tribes in the archipelago (Nusantara) in the purpose of science and nautical technology as well as shipbuilding science.

In KBBI, beside of maritime entry, there was also the word of marine, which means “related to the sea and naval”. Meanwhile the word of marine is a military term or navy. The word of maritime seems to be most likely adjusted to islanders, when the Europeans called sea by saying the word of “mare”.

Beside of sea, the word of “maritime” can be found in English, which has the root of “mare” from Latin. In Webster’s New College Dictionary (third edition 2008) there is the word of marine adj Latin marinus < mare, sea; 1a. Relating to the sea or relating to shipping or maritime affairs; or to sea navigation; or relating to troop that served at sea as well as on land, specific the US Marine Corps; as a noun : The naval or mercantile ships or shipping fleet of a country; a soldier serving on a ship or at a naval installation; the government department in charge of naval affairs in some nations.

Maritime entry word as an adjective in this dictionary refers to : 1. Located on or close to the sea; 2. or connected with shipping or navigation; 3. or suggesting a mariner, Latin maritimus. Therefore, it is completely reasonable to differentiate “sea culture”, or “nautical culture” in this case, and “maritime state” for the country. So, it seems to be having a substantial difference of the meaning between these two words, although there is also a similar meaning which is the sea.

It also seems to be true that the word of maritime is considerably correct as a means of discussing the state. It needs to be emphasized that not only is the substantial meaning of maritime merely related to sea, but it also refers to “a location nearby the sea”. It means that the coasts have become a connection between the sea and the inland. In addition, the meaning of maritime shows the minimum standard of a statehood to become a sovereign country, especially for seas-surrounded countries such as Indonesia that should have sea power supported by naval power.
Return to the meaning of nautical, based on KBBI as what have been mentioned above, it can be seen as maritime kingdom golden’s day. Thus, it is an acceptable argument when Ir. Joko Widodo, in his inauguration speech as the seventh president, aimed to make Indonesia great in the sea and to build Indonesia a maritime state. The speech is to remind that not only is the golden’s day gained in the past or in the nautical era, but it also has to be gained in modern era. Through continuous change, it can be assured that this will be the answer of any kind of issues the country is currently facing and the country will be facing. This paper explains the connection between nautical culture with maritime state concept in historical perspective. Hopefully this paper could become an analysis and a comparison research either in raising the methodology or in taking the advantages as history lessons.

**Historical Perspective**

Nautical era in Indonesian collective memory is generally related to Sriwijaya and Majapahit kingdom’s golden age. According to George McTurnan Kahin, these two kingdoms had given prides that eventually generate Indonesian nationalism (Kahin 1952). This is relevant with what an history expert, named Peter Munz, argued that in the past, although it was not too clear, this could have become a primary idea to create a community sense and a national identity (Munz in Bentley 1997:851).

Nautical or maritime approach in national establishment through history generally is not done yet. It is understandable because the study of Indonesian history is much more about lands instead of seas. Though, there are some options in the themes of maritime history, particularly after A.B. Lapian—the first Indonesian maritime history initiator—started it at least in 1980’s. Apparently, it has changed the mindset and has created behavior through education that took one generation. In today’s discussion, it can be generally heard that Indonesia is an islands-dusted sea instead of seas-surrounded island. This expression is what A.B. Lapian stated in a dissertation in Gadjah Mada University in 1987. Now, what Prof. A.B. Lapian academically stated has generated a result in forming character, the way the people view the country’s geographic reality which two third of it are sea surrounded by thousand islands named Indonesia.

Nautical perspective history can explain local tribes famous sailing tradition in Nusantara that has the capability in exploring seas from western coast of Sumatra to eastern coast of Africa, among the seas in the heart of Nusantara, and from the eastern part to Pacific archipelago.

After human had gone out of Africa, as the earliest human entering Nusantara, migration wave then came from Taiwan through China mainland as islanders, known as Austronesian (Belwood 2000; Munoz 2009). They were excellent sailors who conducted sailing to the west, to Madagascar, as what has been explained by Nooteboom and also to the east until Pacific archipelago. Indonesian and Oceanian sailing tradition was using double outrigger watercraft. In earlier theory, there was migration wave from Southeast Asia through Burma (Myanmar) main rivers. They came with a high mast until they arrived in the sea. They were no longer using double outrigger, but using single outrigger instead considering that high sea and mast. Cited from Hornell, Nooteboom then stated that in Southeast Asian coasts, there was a self-segregation from their parent, some of them went ahead to the west toward South Asian coast and East Africa, while the others proceeded the journey from islands to islands towards east and occupied Indonesia, and islands in Pacific Ocean (Nooteboom 1972:11-13).

Historical proof of Indonesia being a nautical nation can be shown by maritime tribe sailing tradition centuries ago. According to Nooteboom note, sailors from western Sumatra had explored Indian Ocean all the way to eastern coast of Africa and Madagascar. Somatic proof, language, cultivation tradition, and even music have had similarities (Nooteboom 1972:11).
The sailing and Makassar-Bugis cultural influence in northern coast of Australia, according to Cense and Heeren, are proof that Indonesian sailors had arrived in the continent earlier than European. It was predicted in the 16th century at first, but then there were notes written by Dutch nomads in the 17th and the 18th century saying that there were used boats or Malay colonization. (Cense and Heeren 1972:36).

In such a long time, description about Nusantara sailors’ arrival was told by Bajo tribe story tales. The oldest note telling about these sailors was written by Tome Pires (Pires 1944:226-227). In next development, this sailing tradition influenced Malays in a huge number of people, inheriting Bajo tribe. Bugis Tribe then took bigger part for this particular ability in the sea. According to A.B. Lapian, it was most likely inheriting Bajo tradition. Not only could Bugis be described as sailing master, but Makassar, Mandar, and Buton were also experts in sailing (Lapian 1999:91).

An important note that, not only did it have great sailing tradition, Bugis also had good governance and had the ability to create laws. Bugis tribe from Wajo had created sailing law and trading system in Lontara. A tireless effort from Amanna Gappa has resulted a book of this law system (Tobing cs 1960).

Bajo people tradition, until now, remains exist, though they are no longer exploring the sea that far like what they had done centuries ago. Even, Bajo tribe in some places in the east of Indonesia had been ‘landed’, with government’s help to create villages in the coast. This efforts were often failed because the knowledge about Indonesian ‘abandoned’ sea tribes was less than enough. Thus, a research to understand Bajo people character is needed. One of these researches regarding Bajo people existence was conducted by a French anthropologist in two villages in Nain Manado island and Torosajie village in Gorontalo (Zacot 2008).

Sriwijaya: A Model of The Earliest Maritime State

As what have been mentioned earlier, there were two kingdoms in nautical era: Sriwijaya and Majapahit which Mr Muhammad Yamin stated as the first and the second republic state, meanwhile Indonesia, which gained its independence in 1945, is the third republic (Yamin 1951:137). Sriwijaya state time range is approximately five centuries, while Majapahit is three centuries, and ‘new’ Indonesia is currently 70 years. The question is how long Indonesia will survive for?

Sriwijaya is a maritime kingdom, proved by the size of its territories in the west of Nusantara to Natuna sea next to Southern China sea. This authority could only be gained by the ability of managing and controlling sailing and trading activities in the sea, supported by reliable navy. Not only is it great at the sea, as the capital city of mandala, Sriwijaya was also able to bring foreigners down to the country for either visit or trade or religious activity. Sriwijaya was one of the biggest empires in Asia, because its products could reach markets in western Asia, India, and China. The willing to become an empire in west Indonesia was diminished just because of Chinese merchant ship emergence in the 12th century (Wolters, 1999:32)

The kingdom of Sriwijaya that had long been a great empire eventually collapsed and totally disappeared. Archaeological proof as the material to reconstruct the history of Sriwijaya in nautical age is difficult to find. Palembang which is currently located along the river of Musi for 10 kilometers was recognized as the capital city of Sriwijaya (Mangun 1993), because the city was attacked several times by foreign troops, and it has almost no artifact nor building that could have become the proof of its greatness (Munoz 2006).

It is difficult to conclude the fall of Sriwijaya by only one single factor. Geographical/ ecological explanation showed that there was a sediment, so that it can be assumed that the port was located far inland. The structure around Musi river in which it is overgrown by mangrove forest and swamp is environmentally different, with no fresh water for agriculture. The city of Sriwijaya was not surrounded by agriculture community; and the reduction of the
people caused foreign traders reduction, because of the kingdom dependency on forest products. Eventually, political aspect can also be explained by internal factor—among Sriwijaya founder local authorities, especially Palembang and Jambi—and external factor which at least Palembang was physically attacked five times from King of Java and Corda India. Another important factor was because it was not supported by navy. It seemed that Sriwijaya ruler was unable to control the navy that was centralized in the tribes or separated sea people (Muñoz 2006). It was also not impossible that their loyalty had changed to new authorities in northern Sumatra, Samudera-Pasai kingdom.

Majapahit: An Agrarian-and-Maritime-Combined State?

Different from Sriwijaya, Majapahit territory even surpassed Sriwijaya territory, although its lifetime was shorter. It has no doubt that the greatness of Majapahit was recognized in the archipelago (Nusantara). While Sriwijaya was maritime-figured, Majapahit was semi-commercial agrarian state (Djafar first edition 1978; 2010). With agricultural products made by inland kingdoms of East Java, Majapahit exported these commodities through a number of seaport in northern coast of Java. With these characteristics, Majapahit also controlled maritime aspect in Nusantara. Explanation about the fall of Majapahit was more seen of political aspect and it was not as comprehensive as Sriwijaya that had multiple causes. Internal conflict such as brotherhood wars which reached its peak in Paregroyed war (chaos event) was considered the main cause rather than the reduction of maritime activity as the external aspect.

In his work, Hasan Djafar just talked a little bit about Majapahit inability to respond trading development in Java Sea and authorities disobedience in northern coast of Java which eventually seceded from the kingdom. It is understandable because Djafar cited Sartono Kartodirdjo argument that Majapahit was semi-commercial agrarian kingdom. In this context, Majapahit successfully established regional cooperation with other kingdoms in Nusantara, supported by inter-islands sailing (Djafar 2010:54). With this historical proof, Majapahit could have been called as semi-maritime state.

Majapahit position as a superpower state was bearing responsibility to protect as well as to preserve regional stability. Islamic traders controlling these regional trading routes, accompanied by new emerging power in city ports all over northern coast of Java, was the external threat that accelerated the fall of Majapahit. Although it seemed that there was a maritime ability in Majapahit, at least in controlling that northern coast seaports, but it was not being seriously developed, instead, it had become a destructive factor.

The question is how these changes could possibly be happening from such a huge area Prapanca had ever described in Negarakartagama, then it just simply disappeared. Majapahit declared its territory as a protected area. If Berg doubts how huge Majapahit territory was by arguing that its territory was just what Prapanca had described, thus S. Supomo refuted it by saying that Majapahit greatness was remembered by people outside Java rather than people inside Java themselves (Wolters 1999:35).

In our 2005 visit, people in Sanggau, West Kalimantan still remember Majapahit by performing gong musical instrument which they believed as “Majapahit gong”. In Buton island, there was even a district named Majapahit and “the tomb of Gajah Mada” in a hill in Batu in, approximately 20 kilometers toward south from the city of Baubau. It seemed excavation of local history with archaeological sources or oral tradition is needed to conduct in order to prove the greatness of Majapahit.

Nautical Crossways of Nusantara and Maritime State of Indonesia

Trying to understand A.B. Lapian’s idea about “nautical crossways of Nusantara” concept, it actually described an interaction in hundred-years-old sailing network across Indonesian islands. If historical perspective was used to develop “maritime state”, Nusantara kingdom
archipelago, in the term of territorial sovereignty manifestation, it refers to a complete unity into Republic of Indonesia (Sjamsuddin 1989).

In Lapian’s perspective, the government of new order under President Soeharto had actually given up the concentric concept, an agrarian country, when Nusantara insight was recognized. Nusantara insight concept assumed that every inch of Indonesia’s territory is as important as what the theory explained so that there is no need to dispute it between the central and the local government. Also, the term of homeland is not less important than what Nusantara insight concept is. The problem is that the acceptance of Nusantara insight concept as the principal has not yet been practiced (Lapian 1999:86).

Nusantara insight, which has the meaning of nautical insight—as what A.B. Lapian’s thesis in his professorial inauguration speech—, in our view, has a function of political concept as the meaning of a state. At this point, then kingdoms in the past had given inspiration or even had become reference of state model comparison from which Indonesia is considered to be able to learn. As what Lapian has suggested, it is better to find references for concepts for which nautical kingdoms applied instead of what concentric kingdoms did because Nusantara insight contains of nautical insight. (Lapian:1999:86)

Ternate and Tidore kingdom embraced ship principal as a concept to maintain stability of sustainable country. While Butun (Buton) kingdom believed in barata as a “state of ship” concept (Schoorl 1986; Zuhdi 1999; 2010) which is principally about stability. Barata in Wolio language (Butun) means bond power in double outrigger ship, on the right and on the left. That concept personification showed The Sultanate of Buton ship which is strengthened by two baratas in the east, these are Kulisusu and Kaledupa; while two in the west were Tiworo and Muna (Zuhdi 2010). Four powers which are vassal political unity of Buton had a role of keeping the city safe from foreign threat.

Why does Buton have to keep its security that much? Historical journey of Buton is a fate that has been close to the reality between two superpowers, these are Gowa in the west and Ternate in the east. Buton was contested or at least influenced by these two great kingdoms. Schoorl description regarding these facts was “unsettled” Buton like cock’s feather—shuttle cock in badminton—which Gowa and Ternate respectively hit on (Schoorl 1984). It was proven by local history sources, such as poem (kabanti) regarding how Buton has to survive and to remain exist. This description can be read in kabanti Ajonga Inda Malusa written by Abdul Ganiyu, a famous poet in Buton Sultanate in the 19th century with the following words (Zuhdi 2010):

Kaapaaka karana tongko indapo
Because there is no time yet

Tee Walanda ipiya malona yitu
With the Dutch some time ago

Adika timbu tajagani Taratate
Eastern season we keep Ternate

Tajagani Gowa tongkona adika bara
Keeping Gowa is the western season

If Buton has historical fate that has to be accepted whatever it was, thus it was not true—unless it was about geographical position—because in its history, Buton had the ability to keep its existence instead, by creating alliance with VOC. This can be seen in the verse above “because when there was no alliance with the Dutch”, thus Buton was often being attacked, especially by Gowa troops.

Samatangkana loji imataneyo
After eastern fortress becomes strong
After having heavy pressures when VOC took control on Betsy, King Haji from Riau Sultanate opened a cooperation with EIC. In order to avoid war, de Heeren Zeventien was suggested in Dutch in June 1781 to complete navy and weapons which then were prepared to East India and then was sent along with six warships (Vos 1993).

In this period of time, Riau-Johor sultanate territory dealt with VOC trade monopoly in its competition with EIC-Britain. A great naval warfare occurred in 1783-1784 between King Haji versus VOC. After King Haji fi Sabillalah died in the war—then was appointed as a national hero—resistance from Riau people toward VOC had never been receding. Having cooperation with robber tribe Iranun from South Philippines, Sultan Mahmud Riayat Syah continued the battle to set the sultanate free from VOC monopoly and to re-uphold Riau sultanate sovereignty which was taken on 1785 agreement which acknowledged VOC authority.

Iranun naval attack expedition was conducted toward the west from the coast of Borneo and the lands as well as delta in eastern coast of Sumatra. Additionally, Iranun tribe had satellite communities in Temasuk and Reteh. Systematically, Iranun attacked Malacca Strait in the end of the 18th century. Iranun was described by the Dutch as sea raiders when few armadas attacked Dutch ship, reported in Bangka Strait in 1873.

Sultan Mahmud asked Iranun for help from Temasuk, located in northwestern part of Borneo, to cast the Dutch out of Riau. Sultan Mahmud sent Talib to Temasuk, bringing a letter for the king. In May 1787, led by King Ismail, the sea raiders crossed southern China sea in a huge number of warship, with the length of approximately 30 meters, measured from the foremost section to the stern, successfully drove away the Dutch from fortress. Then these Iranun warships, led by King Ismail joined Bugis and Malay navy, under the command of Sultan Mahmud, attacked VOC fortress in Tanjung Pinang.

VOC still had a chance to bring military assistance from Malacca, causing Sultan Mahmud retreats to Lingga. However, Iranun still took control of Riau sea with guerrilla strategy in the sea by centralizing its military base in three places of Riau and Jambi in 1790: Berhala Island, Tungkal, and Air Hitam. Iranun willpower to exploit the area with the ships and their trading activities, then, spread all over southern China sea (Warren 2002: 58–59). Reteh was the earliest Iranun had ever built in western part of Nusantara.

Reteh was being the earliest center Iranun had ever built in the west of Nusantara. The position was perfect because it was in the coast of Sumatra along Malacca strait, in the corner of Southern China Sea entrance. This area without a state belongs to it then became Iranun coast. A number of small islands in Malacca Straits then became the first generation of Iranun mercenaries and became the pioneering community (Warren 2002:138).

Although pirates were knowingly increased in the 19th century, however the indication seemed to be seen in the end of the 18th century. In this period of time, this pirates spread came along with colonial expansion in Nusantara sea. In decolonization process, Indonesia’s history viewed these raiders as national heroes who fought against Dutch colonialism. There was a tendency to see pirate phenomenon as a guerrilla nautical warfare (Lapian 1999:4). Therefore, interpretation toward the pirates is different with the way the Dutch viewed them. Lapian, in conducting his dissertation regarding pirates, elaborated one of his dissertation promotor theories, Sartono Kartodirdjo who argued that “a critical study about various aspects of historical phenomenon of [what is called] ‘pirates’ in the 19th century in Indonesia will correct wrong view that describes this phenomenon as a crime” (Lapian 1999:3).

Maritime Sovereignty and Border Issues

Maritime state concept Indonesian people had fought for to gain its independence cannot be separated from Muhammad Yamin, the one who stated mare concept in maritime substantial
Being degraded by colonialist made Indonesian people rose up and fought back to gain its independence which was declared in August 17, 1945.

Indonesia’s geography in an independent country map is actually not in an historical gap. There was an historical process that can explain why Indonesia is like this today. This can’t be given up to its destiny when Indonesia’s geostrategy is let to deal with threats from those who want to exploit Indonesia’s extraordinarily rich natural resources. Blue water Navy clash has just been heating up between India and China in Indian Ocean (Kuntjoro-Jakti 2012:51), that took place in most of Indonesia’s islands, start from north-western coast of Sumatra toward southern part of Java to East Nusa Tenggara-Maluku. From this point, it can be lined up toward east and north until Pacific.

According to Prof. Dorodjatun, geostrategic formula is the highest national thought by bringing up national strategies related to its utilization in a long time frame from geographic position a nation-state belongs. At this point, then it goes down to geopolitics regarding the shape of foreign politics and geoeconomics related to life and natural resources, Indonesian seaways existence and Indonesian airspace (Ibid:51-52).

Compared to geographic and demographic factors, thus history is the most difficult factor to become a solid fundamental of reliable prospect. Methodologically, Prof. Dorodjatun—who teaches the history of economic thought subject in Faculty of Economics University of Indonesia—argued that there is a continuous struggle to find out what it is called “historical proof” in a nation-state. Debates by history experts are definite in translating and understanding the past, with conceptual frame and theory considered right. Conceptual thought offers by Prof. Dorodjatun is interesting to elaborate with operational steps for maritime state development.

It is definitely not easy and not cheap to meet maritime state strong standards. Classically, Alfred Thayer Mahan has created requirements for a country to control seas. Mahan’s book, The Influence of Sea Power upon History 1660-1783 stated requirements: geographic position; land and coasts; the width of lands conducting maritime trades; total population; maritime population and government behavior as well as national institutions supporting sea exploration (Lapian 1974:5-8).

An orientation or mindset is shaped by cultural process of a community. Indonesian people actually inherited nautical tradition older than the Americans. Indonesian inherited nautical tradition far before Columbus found (North) American continent in 1492. But the development of these two people is different. Indonesian do not inherit tradition as sailors in its great tradition, while Americans created new history by changing its orientation to the sea, after focusing on continents for long period of time. In wider meaning, Indonesian people are not proficient in maintaining their cultural heritage either tangible or intangible nautical tradition.

In an effort of becoming a strong maritime state, Indonesian historical background has to be traced. According to Prof Hasim Djalal, there were three important events in the history of Indonesia: Sumpah Pemuda (Youth Pledge) of 1920 as a decision of being a nation; Proclamation 1945 as a decision of being a country; and Djuanda Declaration 1957 stating Indonesia as a country with a series of seas including coastal islands connected through the outermost spots. Since then, through long struggle of diplomacy, Indonesia was officially recognized by UNCLOS that Indonesia is an archipelagic state in 1982. Thus Indonesian marine areas have been added from about three million square kilometers in 1945 to five million square kilometers (Djamal 2010). What has become a pride is that there was no bullet coming out of a single gun to gain those achievements.

The first lesson to establish sea sovereignty of Indonesian maritime state after Proclamation 1945 was occurred in Linggarjati agreement in 1946. It was an incident that almost caused a naval warfare around Cirebon Seaport when the Dutch delegates refused to be picked up by Indonesian navy. Apparently, Dutch delegates were still waiting for the torpedo-destroyer
Sometimes, Mandala referred to a district, such as an island in Java, while it also could refer to a larger geographic, including those who currently become living ancestry in separated nation-state. Malay Srivijaya kings, for example, took control over Sumatra until Malaya peninsula from the 7th century to the 11th century. Meanwhile, Angkor kings, between the 11th century and the 12th century had similar power with Srivijaya in Chao Phraya basin and Malaya peninsula and an area, which is currently known as Vietnam, previously named Champa. Mandala of Majapahit kings in the 14th century consisted of Java, most of Sumatra, and several islands in Indonesia. As what Prapanca had said, Java ruler ‘protected’ most of southeast Asia lands. There was also a proof to assume that there was similarities of mandala in the Philippines in pre-Spanish period (Wolters 1999:28).

Mandala of Srivijaya left a mark. From the center of Malay in the southern and the eastern part of Sumatra, Srivijaya network from Malay-speaking centers had been spread all over Riau-Lingga islands, which was known as sea gypsies in south Malaya Peninsula. This was a centripetal influence from the great Srivijaya palace (Wolters 1999:32).

Malacca kingdom development expressed cultural tradition that describes loyalty concept and palace organization which then moved to north of Borneo and the Philippines. This was a huge leap of Malay culture, strengthened by Islam, and expanded by Malay literature emergence as well as frequent marriage relations across the sea. Port business and the power of local authority were a certain thing in these cultural zones. In western islands, Johor-Riau, Malacca successor, was busy to deal with the Portuguese and the Dutch in fighting for its dignity in Malacca Strait which ended up in 1824 when London Treaty was signed (Wolters 1999:33).

Early ethnographic of Spanish arrival helped conceptualizing the Philippines history, particularly in mandala terminology: Spanish king model or Chinese empire. There were many rulers who dominated other smaller rulers. Power dynamics in inter-mandala relation, which the earliest was in Mindoro Island, southwest of Luzon, occurred in the middle of the second half in the 10th century as the center of trade which the Chinese called as Ma-i (Mait) which means ships visiting Canton

Maritime-State-Modeled Nusantara Kingdoms

It seems to be more realized that maritime approach can also be the strategy to overcome national disintegration issues in terms of separatism. In this matter, national integration to become “Indonesia” is blunt to see Indonesian unity issues, unless it is framed by political integration concept. According to Sjamsuddin, political integration is clearer to develop and to strengthen the concept of Indonesia. Political integration is being more important because it is a part of national integration (Sjamsuddin 1989:2).

In political integration analysis, Sjamsuddin’s argument is about vertical dimension elite-mass and horizontal dimension (territory). Territorial aspect talks about geographic area of a nation. Meanwhile elite-mass dimension becomes a power potential once elite has integrity thus mass becomes easy to be influenced as a means of making Indonesia “a collective home”. However elite can also use this mass for otherwise purpose.

According to Sjamsuddin, exaltation toward Srivijaya and Majapahit did not automatically become a factor of Indonesia’s strengthener, it could be otherwise though. The reason is simple, that is because those two kingdoms were considered representing people from those two areas. However, by putting historical values as a nation unifier, this perspective can be avoided. It is because Indonesia is not a heritage but it is something to fight for and is as a new concept. If the term of heritage could be recognized, it could have been the geographic condition with two third of the sea. In that historical stage, Indonesians utilized it in sailing activities which its process and its development created collective memory network. Therefore, talking about political integration dealing with a wide actual geographic
archipelago, in the term of territorial sovereignty manifestation, it refers to a complete unity into Republic of Indonesia (Sjamsuddin 1989).

In Lapian’s perspective, the government of new order under President Soeharto had actually given up the concentric concept, an agrarian country, when Nusantara insight was recognized. Nusantara insight concept assumed that every inch of Indonesia’s territory is as important as what the theory explained so that there is no need to dispute it between the central and the local government. Also, the term of homeland is not less important than what Nusantara insight concept is. The problem is that the acceptance of Nusantara insight concept as the principal has not yet been practiced (Lapian 1999:86).

Nusantara insight, which has the meaning of nautical insight—as what A.B. Lapian’s thesis in his professorial inauguration speech—, in our view, has a function of political concept as the meaning of a state. At this point, then kingdoms in the past had given inspiration or even had become reference of state model comparison from which Indonesia is consider to be able to learn. As what Lapian has suggested, it is better to find references for concepts for which nautical kingdoms applied instead of what concentric kingdoms did because Nusantara insight contains of nautical insight. (Lapian:1999:86)

Ternate and Tidore kingdom embraced ship principal as a concept to maintain stability of sustainable country. While Butun (Buton) kingdom believed in barata as a “state of ship” concept (Schoorl 1986; Zuhdi 1999; 2010) which is principally about stability. Barata in Wolio language (Butun) means bend power in double outrigger ship, on the right and on the left. That concept personification showed The Sultanate of Buton ship which is strengthened by two baratas in the east, these are Kulisu and Kaledupa; while two in the west were Tiworo and Muna (Zuhdi 2010). Four powers which are vassal political unity of Buton had a role of keeping the city safe from foreign threat.

Why does Buton have to keep its security that much? Historical journey of Buton is a fate that has been close to the reality between two superpowers, these are Gowa in the west and Ternate in the east. Buton was contested or at least influenced by these two great kingdoms. Schoorl description regarding these facts was “unsettled” Buton like cock’s feather—shuttle cock in badminton—which Gowa and Ternate respectively hit on (Schoorl 1984). It was proven by local history sources, such as poem (kabanti) regarding how Buton has to survive and to remain exist. This description can be read in kabanti Ajonga Ina Malusa written by Abdul Ganiyu, a famous poet in Buton Sultanate in the 19th century with the following words (Zuhdi 2010):

Kaampaaka karana tongko indapo
Because there is no time yet

Tee Walanda ipiya malona yitu
With the Dutch some time ago

Adika timbu tajagani Taranate
Eastern season we keep Ternate

Tajagani Gowa tongkona adika bara
Keeping Gowa is the western season

If Buton has historical fate that has to be accepted whatever it was, thus it was not true—unless it was about geographical position—because in its history, Buton had the ability to keep its existence instead, by creating alliance with VOC. This can be seen in the verse above “because when there was no alliance with the Dutch”, thus Buton was often being attacked, especially by Gowa troops.

Samatangkana loji imataneyo
After eastern fortress becomes strong

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Amarosomo kota isukanoo
The western fortress will become unshakable

Amatangkamo mboorena lipit siy
The nation position has been strong

Akasaromo labu rope labu weana
It is named anchoring the foremost section anchoring the stern

As what have been stated in the verses above, thus after eastern and western fortresses have become strong, and because its alliance with VOC, thus Buton ship position can be safely anchored on its foremost section (labu rope which means Gowa) and also be anchored toward the stern (labu weana means Ternate).

In the meaning of nautical culture, ship is a symbol and a metaphor which describes a social-culture life of an archipelago community. In Lampung community, there is a fabric that has jangkang theme, that is a ship description which was stranded because it was overloaded by local commodities. Furthermore, there is a believe in the spirits of the dead will be brought by “boat death” toward the thereafter (Manguin 1984:190). Our experience in oral tradition research in Yamdena Island 2014—District of Tanimbar Island, Southeast Maluku Province—the people of Sangkas-Dol still maintained nautical tradition by creating “stone ship” in their village. This stone ship is maintained because it has a function as a reminder of their origin of a sunk island. Also, it was believed that it will become a savior ship which sail the villagers (return) toward a certain destination. According to our interviewee, it was revealed that when young villagers created volleyball field which was located exactly in front of the foremost section of the stone ship, the spirit of the ancestors come to their village leader’s dream that it has to be moved (our interviews with the village leader, June 2014).

Other symbolic values of a ship is related to helmsman. In reliable helmsman’s control, a sailing ship will reach the destiny, which has the meaning of a president in the term of a state. Thus, popular poem among Riau people is “Lancang kuning” which can be explained as the following:

“Lancang kuning berlayar malam//Haluanunya menuju ke laut dalam//Kalau nakhoda kurang paham//Alamat kapal akan tenggelam”.

Yellow ship sails in the night/if it goes down to the sea/if the helmsman does not know//the ship will be sinking.

Predicting Indonesia’s Future

Talking about defense aspects of a country, according Dorodjatun Kuntjoro-Jakti, Indonesia is too difficult to be militarily defended over one of big countries in two continents, moreover if it is brought by allies around the country. He argued that the area of Indonesia with 3,5 time zones which is located between two latitudes inside equator boundary and with 75% of the area is a multidirectional opened sea (Kuntjoro-Jakti 2012:242).

This is an interesting argument regarding Indonesia’s future in the third decade of 21st century. In addition, he argued that Indonesia has three fundamentals to determine its future, these are: Geography, Demography, and History. These three aspects is its destiny. Geography tends to have a meaning of “destiny”, that Indonesian people settled down in an archipelagic area. Meanwhile in demography, it seems that it has human involvement to, for example, control population growth or to push up population quality as well as to migrate the population. Furthermore, history would get its meaning wrong if it was meant to be only heritage. Indonesia is not a heritage, but it is something to fight in order to be exist. Indonesia is actually a concept as well as a destiny of a new nation—though it is of old community—who settled down in an archipelagic area with experience in getting colonized by foreigners.
Being degraded by colonialist made Indonesian people rose up and fought back to gain its independence which was declared in August 17, 1945.

Indonesia’s geography in an independent country map is actually not in an historical gap. There was an historical process that can explain why Indonesia is like this today. This can’t be given up to its destiny when Indonesia’s geostrategy is let to deal with threats from those who want to exploit Indonesia’s extraordinarily rich natural resources. Blue water navy clash has just been heating up between India and China in Indian Ocean (Kuntjoro-Jakti 2012:51), that took place in most of Indonesia’s islands, start from north-western coast of Sumatra toward southern part of Java to East Nusa Tenggara-Maluku. From this point, it can be lined up toward east and north until Pacific.

According to Prof. Dorodijatun, geostategic formula is the highest national thought by bringing up national strategies related to its utilization in a long time frame from geographic position a nation-state belongs. At this point, then it goes down to geopolitics regarding the shape of foreign politics and geoconomics related to life and natural resources, Indonesian seaways existence and Indonesian airspace (Ibid:51-52).

Compared to geographic and demographic factors, thus history is the most difficult factor to become a solid fundamental of reliable prospect. Methodologically, Prof. Dorodijatun—who teaches the history of economic thought subject in Faculty of Economics University of Indonesia—argued that there is a continuous struggle to find out what it is called “historical proof” in a nation-state. Debates by history experts are definite in translating and understanding the past, with conceptual frame and theory considered right. Conceptual thought offers by Prof. Dorodijatun is interesting to elaborate with operational steps for maritime state development.

It is definitely not easy and not cheap to meet maritime state strong standards. Classically, Alfred Thayer Mahan has created requirements for a country to control seas. Mahan’s book, The Influence of Sea Power upon History 1660-1783 stated requirements: geographic position; land and coasts; the width of lands conducting maritime trades; total population; maritime population and government behavior as well as national institutions supporting sea exploration (Lapiam 1974:5-8).

An orientation or mindset is shaped by cultural process of a community. Indonesian people actually inherited nautical tradition older than the Americans. Indonesian inherited nautical tradition far before Columbus found (North) American continent in 1492. But the development of these two people is different. Indonesian do not inherit tradition as sailors in its great tradition, while Americans created new history by changing its orientation to the sea, after focusing on continents for long period of time. In wider meaning, Indonesian people are not proficient in maintaining their cultural heritage either tangible or intangible nautical tradition.

In an effort of becoming a strong maritime state, Indonesian historical background has to be traced. According to Prof Hasim Djalal, there were three important events in the history of Indonesia: Sumpah Pemuda (Youth Pledge) of 1920 as a decision of being a nation; Proclamation 1945 as a decision of being a country; and Djuanda Declaration 1957 stating Indonesia as a country with a series of seas including coastal islands connected through the outermost spots. Since then, through long struggle of diplomacy, Indonesia was officially recognized by UNCLOS that Indonesia is an archipelagic state in 1982. Thus Indonesian marine areas have been added from about three million square kilometers in 1945 to five million square kilometers (Djamal 2010). What has become a pride is that there was no bullet coming out of a single gun to gain those achievements.

The first lesson to establish sea sovereignty of Indonesian maritime state after Proclamation 1945 was occurred in Linggarjati agreement in 1946. It was an incident that almost caused a naval warfare around Cirebon Seaport when the Dutch delegates refused to be picked up by Indonesian navy. Apparently, Dutch delegates were still waiting for the torpedo-destroyer
ship, H.M. Banckert which was outside of the seaport. After that “incomprehensible maneuver” happened, a deal stating that Indonesian ship is allowed to take two Dutch people, entering Cirebon seaport, followed by Dutch patrol ships bringing Dutch delegates, welcomed by Indonesian officials in the seaport was gained by both parties (Lapian 1992: 304-305). In war dictionary, this probably could be called smart power.

This protocol event that seemed little was apparently continuous. As what have been told by Prof. Dr. Ir. Schemmerhorn as the general commission to Dutch-Hindi government, in Linggarjati agreement, The Queen of Dutch was upset to him. This event was felt as a bitter humiliation for Dutch navy (ibid). This is probably what is called Indonesian smart power in dealing with stronger enemies the history has ever noted.

In current perspective to support vision-mission of Ir. Joko Widodo government in making Indonesia the center of maritime world, this definition has to be applied. There are three groups in defining maritime world center: first, the group that defines center as the central, making Indonesia as the center of world sea activity. This group tends to call it as Global Maritime Fulcrum. The second group defines it as an alignment like what we have known as Jakarta-Beijing-Pyongyang route in the past; it is called Global Maritime Axis (GMA) in English; the third group defines maritime axis as a maritime trading route, so that Indonesia rules over maritime trading route; in the term of Global Maritime Nexus (GMN). The third group opinion seems to fit with the red thread of history regarding shipping network in the context of Nusantara cross-marine as proposed A.B. Lapian (Yani and Montrotama, 2015: 35-36)

In the last part, it can be concluded that it is not easy and not cheap in order to become a maritime state. It needs hard work of every component of a nation through expertise and their own part. Nautical culture is needed to become a maritime state. Hard power existence in maritime state should be followed by soft power, a power that comes from culture; nautical cultural values and tradition in historical perspective have been proven. Learning from what Sriwijaya and Majapahit kingdom have had is the best way though Indonesia is not necessarily a continuity of these kingdoms, but these past fundamental experiences can be used as comparable materials. Based on this historical analysis, intellectual skills can be gained that will create smart power.

As what Prof. Sjamuddin stated about national integration definition, maritime history approach has an important role in viewing Indonesia as something comprehensive, in “homeland” concept. In maritime history perspective, Indonesia is actually a national collective memory bringing up the islands altogether, but it has a lot of “island of history” and abandoned history of islands (Zuhdi 2010).

Starting from Prof. Dorodjatun thought, it is not easy to make history as a fundamental to read Indonesia’s future, but it is important instead because historical factor has more value, that the past gives more options toward new invention and conclusion. It is true that only smart nation who learned their own history has the right to become a great nation. Therefore, it can be concluded that learning history is to create history in the future.

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