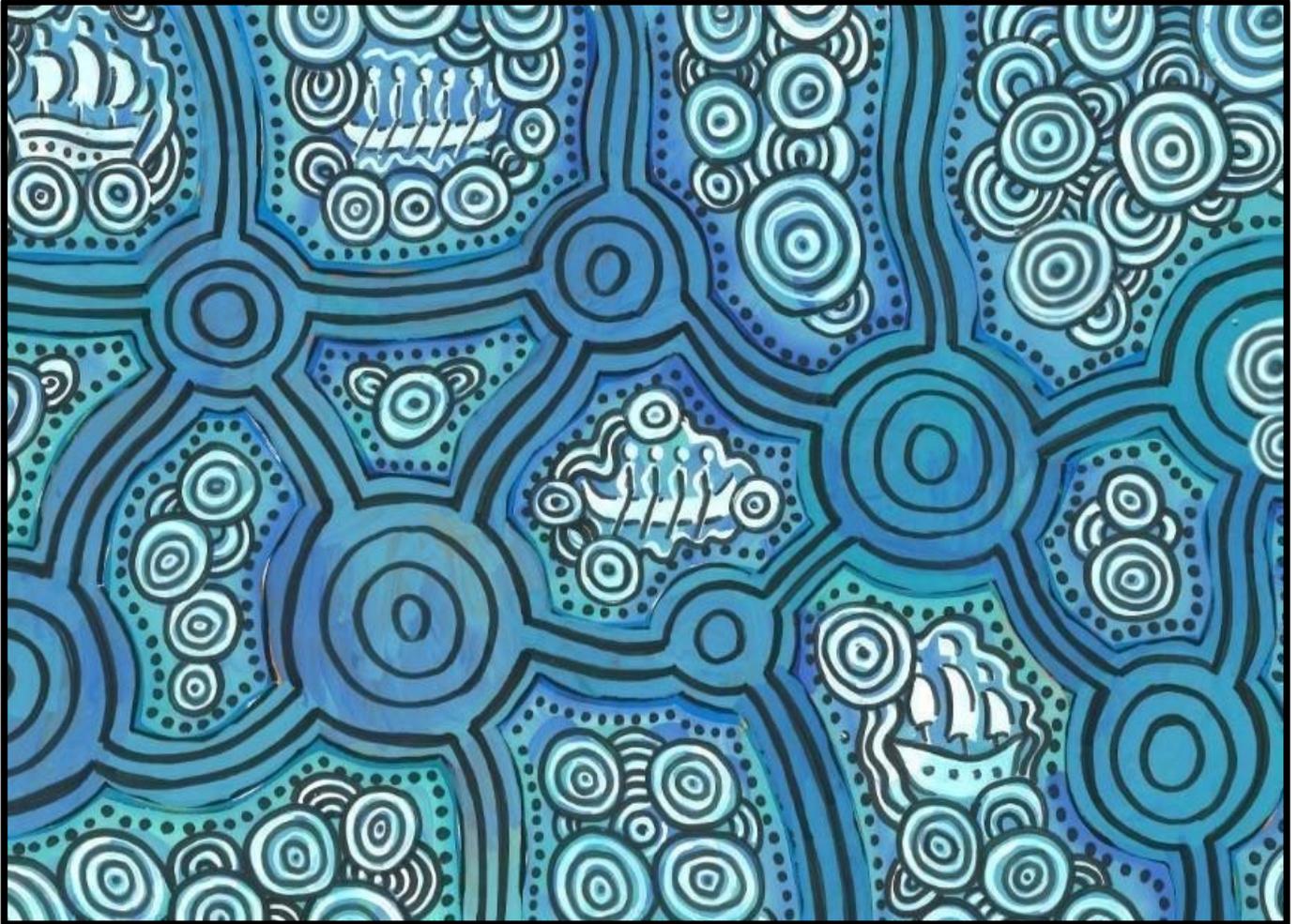


***Pulau dan Perahu, Islands and Boats:  
Encounters and Mobilities within  
Maritime Southeast Asia and Indigenous Australia***



*Jacinta Walsh, Ocean as Country as Superhighway, 2021*

**A symposium proudly presented by Global Encounters Monash (GEM)  
in collaboration with the Institute of Social Sciences and Humanities  
at the National Research and Innovation Agency (ISSH-BRIN), Indonesia.**

**19-20 October 2022**

**Seminar Room, 1st Floor Widya Graha Building, BRIN  
Jl. Gatot Subroto 10, Jakarta**

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### Professor Ahmad Najib Burhani, Chairman of the Institute of Social Sciences and Humanities, National Research and Innovation Agency (BRIN)

Greetings. On behalf of our fellow researchers and scholars at BRIN Indonesia, I am very pleased to welcome you at our Campus Gatot Subroto.

Indonesian ethnic groups such as the Minangkabau, the Macassan, the Bawean, the Muloccan, and the Bajao are famous for their culture of wandering or in the Minangkabau's term, 'merantau'. The overseas destinations of Macassan and Bawean people, for example, are usually Singapore, Malaysia, and also Australia. The remnants, artefacts and living heritage of these connections have become studies of interest for many Australian and Indonesian scholars, as exemplified by the Global Encounters Monash (GEM) project at Monash University.

BRIN, which became the main and largest national research and innovation body in Indonesia when it was formed on 1 September 2021, has the objective of building global collaboration in research and innovation. Our study interests have found a match with Global Encounters Monash, which has a similar research focus while exploring different subjects, such as how Indigenous groups connect with foreign countries and peoples. This initiative is in line with BRIN's objectives. I look forward to this two-day symposium creating new global collaborations among fellow researchers and scholars on maritime studies, global connectivity, cultural routes such as spice routes, and the communities that build and live under these encounters. I also hope that this symposium will give us a richer global perspective on human relations in the past, between Australians and Southeast Asians so that we can understand the character of our society, and more importantly ourselves.

I thank you and wish you all have a robust and fruitful discussion.

Wassalamualaikum Wr. Wb.

May peace be upon you all.



### Professor Lynette Russell, Global Encounters Monash

It is a great pleasure and privilege to be able to co-host with BRIN this symposium **Pulau dan Perahu, Islands and Boats: Encounters and Mobilities within Maritime Southeast Asia and Indigenous Australia**. Over the next two days we will hear a range of papers exploring Maritime Southeast Asia, Australia, and our connections and histories. Setting this meeting in Jakarta offers us the perfect opportunity to consider the historical context of the longstanding relationships between Southeast Asia and what was known as the Great Southern Land (Australia). The Global Encounters team are eager to engage with scholars and researchers from across the archipelago and consider ways we might collaborate in the future.



## About Global Encounters Monash

Australia's First Nations peoples have past and ongoing connections with Country that takes in land, water, and sky. They also have a history of encountering and interacting with people, technologies, plants, animals, and ideas from across the seas. Visitors from Europe and Southeast Asia are known to have made their way to Australia before the British, yet this history has often been overlooked in favour of a national story which begins with British colonisation.

Funded by the Australian Research Council, the Global Encounters Monash (GEM) project explores relationships between First Nations peoples and influences from the Netherlands, Indonesia, Spain, and Portugal over the period of the past millennium, as well as considering possible connections with Africa, China, and Oceania. In doing so, we are recasting, reimagining, and redefining Australia's history, national identity, and place in the world.

The GEM team are looking beyond Australia's coasts as we explore the nature of encounters around the world, from the perspectives of both insiders looking out and outsiders looking in. We are imaginatively examining encounters onboard the visiting ships, as well as those that took place on the traditional lands and seas of Indigenous peoples. This project takes an expansive view of archives and sources as we explore texts, oral histories and stories, rock art and material culture, plant and vegetation histories, introduced animals, and language and linguistic evidence.

The GEM project is directed by Professor Lynette Russell AM, Kathleen Fitzpatrick Laureate Fellow, at Monash University's Indigenous Studies Centre. We are a multilingual interdisciplinary team of historians, archaeologists, cultural researchers, and experts in education and Indigenous studies. We are building a dynamic network of affiliated scholars stretching around the globe. We are also establishing collaborative partnerships with several organisations including the Netherlands Consulate in Melbourne, and Indonesia's National Research and Innovation Agency (BRIN). We are keen to know about museum and archive collections, stories, and other evidence of connections between Australia and outside visitors. Please reach out if you are interested in the program, as a researcher, research institution, or potential graduate student looking to study with us.

Our goal is to establish a Centre for Encounter and Global Indigenous Histories, which will be a transformative interdisciplinary humanities research centre focused on interactions and encounters involving First Nations peoples. The centre will showcase Indigenous histories through collaborative, interdisciplinary, and co-designed research.

Website: [www.monash.edu/arts/global-encounters](http://www.monash.edu/arts/global-encounters)

Email address: [global.encounters@monash.edu](mailto:global.encounters@monash.edu)

Symposium twitter handle: [#GlobalEncounters2022](https://twitter.com/GlobalEncounters2022)



## About BRIN

The National Research and Innovation Agency (BRIN) is a government institution under the President of the Republic of Indonesia responsible for conducting research, development, assessment, and application, as well as inventions and innovations, implementation of nuclear energy, and space.

BRIN is a special governmental body direct under the President (not a ministry, nor a non-ministerial government institution). BRIN is not under the coordination of any ministries. In August 2021 BRIN began integrating all resources consisting of human resources infrastructure and the budget of forty-eight governmental research bodies across various ministries and institutions. It is fully integrating, and transformation into a single entity of BRIN starts from 30 January 2022.

BRIN has responsibility for National Science, Technology and Innovation Policy, and is the executing agency of research, while the Ministry of Education, Culture, Research, and Technology (Indonesian: Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi, abbreviated as Kemdikbudristek) is responsible only for science activities within universities.

Based on Presidential Decree No. 78 of 2021, BRIN officially became the main and largest national research and innovation body in Indonesia, and the new organisational structure of BRIN was formed on 1 September 2021. The Institute of Social Sciences and Humanities (ISSH) is one research organisation under BRIN. Currently, ISSH comprises seven research centres, including the Research Center for Society and Culture (PMB).

Website: <https://www.brin.go.id/>



### Associate Professor John Bradley (and Yanyuwa Families)

Associate Professor John Bradley is the Acting Director of Monash Indigenous Studies Centre. He has undertaken research for the past forty-three years in the southwest Gulf of Carpentaria in the Northern Territory, with Yanyuwa, Marra, and Garrwa First Nations Peoples. He is deeply interested in matters to do with knowledge production and understanding in cross-cultural spaces. His work crosses disciplinary boundaries, exploring knowledges and areas of incommensurability. There are important decolonising principles behind his research. He has been a senior anthropologist on a number of land claims and has also worked on matters to do with Native Title. Working with Yanyuwa elders, he has produced a two-volume Yanyuwa encyclopaedic dictionary as well as a Yanyuwa atlas, the award-winning book *Singing Saltwater Country*, and this year two books – one on Aboriginal Law and orality, and the other on Yanyuwa understandings of Country and kin-centric ecologies. He works with local Yanyuwa Indigenous ranger groups in regards to acknowledging Indigenous histories, language, and cultural revitalisation. He is the founder of Wunungu Awara: Animating Indigenous Knowledges, which is part of Monash Indigenous Studies Centre.



### Dr Dedi Supriadi Adhuri, BRIN

Dr Dedi Supriadi Adhuri is Coordinator of the Cultural Heritage Management Research Group and senior member of the Maritime Study Group at the Research Center for Society and Culture (PMB), National Research and Innovation Agency (BRIN) in Jakarta, Indonesia. Over the past decade he has been involved in numerous studies on coastal communities and climate change, as well as studies on cultural heritage management in Indonesia. He has over twenty years experience in research on social conflict, ethnicity, marine resource management and governance, fisheries conflict, post-disaster coastal/fisheries rehabilitation and development, and traditional communities (*Masyarakat adat*), and has lectured and published widely on these topics. He has conducted international research fellowships in Australia, the Netherlands, Japan, United Kingdom, and Malaysia. Since starting his work in Maluku, Eastern Indonesia in the early 1990s, he has widened his studies to cover many places in Indonesia such as Papua, East and West Nusa Tenggara, Poso (Central Sulawesi), East Kalimantan, Bali, Jawa, Bangka-Belitung, Riau, Aceh on Sumatra Island, Lombok and Sumbawa in West Nusa Tenggara.



## Program – at a glance

Day 1: Wednesday 19 October 2022		
8.45 – 9.15	Registration, tea and coffee	
9.15 – 9.30	Opening Ceremony	
9.30 – 10.00	Welcome speech	<p>Professor Ahmad Najib Burhani, National Research and Innovation Agency (BRIN), Jakarta</p> <p>Professor Lynette Russell, Global Encounters Monash</p>
10.00 – 11.00	Keynote Address	<p><b><i>Stone lines, trepang, carved trees and turtle shell: Makassar contact stories from the southwest Gulf of Carpentaria in the Northern Territory of Australia</i></b></p> <p>Associate Professor John Bradley (and Yanyuwa Families), Monash Indigenous Studies Centre, Melbourne</p> <p>Chair: Professor Lynette Russell, Global Encounters Monash</p>
11.00 – 11.15	Refreshment break	
11.15 – 12.45	Seascapes, Relationships, Boats and Mobility	<p><b><i>“We Belong to The Sea”: Orang Suku Laut’s Idea on Seascape</i></b> – Firstdha Harin Regia R., Brawijaya University, Malang</p> <p><b><i>Sibaliparri: The Patterns Of Relationship Of Men And Women In Mandar Maritime History</i></b> – Abd. Rahman Hamid, Raden Intan Islamic State University, Lampung</p> <p><b><i>Sangir’s Semi-Nomadic Lifestyle: From Badaseng to Indigenous Diaspora</i></b> – Amorisa Wiratri, University of Western Australia, Perth</p> <p>Chair: Dr Fadjar Ibnu Thufail, BRIN Jakarta</p>
12.45 – 1.30	Lunch	
1.30 – 3.00	Indigenous Knowledges, Reclamation and Resurgence	<p><b><i>Indigenous knowledge engagement in formal primary education, participatory action research with teachers in Laboya Dete Village, West Sumba and Bayan District, North Lombok</i></b> – Fadilla Mutiarawati, University of Oulu, Finland</p> <p><b><i>Conceptions of Indigenous wellbeing and sustainability: Weaving Indigenous and other knowledge systems</i></b> – Nur Utaminingsih, Alauddin Islamic State University of Makassar; Dr Mandy Yap, Australian National University, Canberra</p> <p><b><i>A Jaru / Yawuru family walks into an archive repository. Why did they? What happened? And why should we care?</i></b> – Jacinta Walsh, Global Encounters Monash</p> <p>Chair: Dr Leonie Stevens, Global Encounters Monash</p>
3.00 – 4.00	Round Table	<p><b><i>Global Encounters: Australia, Indonesia, and beyond</i></b></p> <p>From Global Encounters Monash (GEM): Professor Lynette Russell, Dr Lily Yulianti Farid, Dr Leonie Stevens, Dr Leigh T.I. Penman, Dr David Haworth</p> <p>Chair: Irawan Santoso, BRIN</p>
4.00	Concludes Day One	

<b>Day 2: Thursday 20 October 2022</b>		
8.45 – 9.15	Tea and coffee	
9.15 – 10.15	Keynote Address	<p><b><i>Three Centuries of the Shared Trepang Heritage of Indonesia and Australia: Perspectives from the field</i></b></p> <p>Dr Dedi Supriadi Adhuri, BRIN</p> <p>Chair: Professor Lynette Russell, Global Encounters Monash</p>
10.15 – 11.45	Encounter Memories, Stories, Art and Exhibitions	<p><b><i>Remembering and commemorating encounters and engagements</i></b> – Dr Rebecca Mirams, Museum and Art Gallery of the Northern Territory, Darwin</p> <p><b><i>Museums as a Living Storyteller</i></b> – Fikri Yathir, University of Gadjah Mada, Yogyakarta</p> <p><b><i>“THE LOST MACASSAN” An Art Installation and Participatory Art Project Inspired by the History of Maritime-cultural Relations between Makassar and Northern Australia</i></b> – Nurabdiansyah, Makassar State University</p> <p>Chair: Dr Lily Yulianti Farid, Global Encounters Monash</p>
11.45 – 12.30	Lunch	
12.30 – 2.00	The Objects and the Actors	<p><b><i>The Pots revealed under the sand dune and the sail hung high: Yolŋu-Macassan Project at the 10th Asia Pacific Triennial at QAGOMA</i></b> – Abdi Karya, Artist and Director</p> <p><b><i>Islands, People, Exchange, and Boat ancestor : an Archaeological Remnant of Pulau Tujuh, Natuna</i></b> – Sonny C. Wibisono, BRIN</p> <p><b><i>Re-Encounter The Brotherhood and Love Story an The Eyes Of Marege, An Indonesian-Australia Theatre Collaboration Project</i></b> – Asia Ramli Prapanca, Makassar State University</p> <p>Chair: Professor Ian McNiven, Monash Indigenous Studies Centre</p>
2.00 – 3.30	Maritime Cultures, Trade and Beliefs	<p><b><i>Islam and Maritime Culture: Religion of Torosiaje’s Bajo</i></b> – Deni Hamdani, State Graduate School of UIN Syarif Hidayatullah, Jakarta</p> <p><b><i>Salt and its Social-Cultural Implications: Inter-ethnic Relations, Maritime Routes, and Madurese Diaspora in Indonesia Oleh</i></b> – Imam Syafi’i, Research Center for Politics, BRIN; Dr Dedi S. Adhuri, BRIN</p> <p><b><i>Boats amongst Tourism and Trading Sectors in Komodo Island, Indonesia</i></b> – Laras Aridhini, Independent scholar</p> <p>Chair: Suribidani Samad, BRIN</p>
3.30 – 3.45	Refreshment break	
3.45 – 4.45	Closing Discussion	<p><b><i>Encounters, Mobilities, Reflections and Futures</i></b></p> <p>Professor Lynette Russell, Dr Lily Yulianti Farid, Dr Leonie Stevens, Dr Leigh T.I. Penman, Dr David Haworth, Global Encounters Monash (GEM); Professor Ian J. McNiven, Monash Indigenous Studies Centre</p>
4.45 – 5.00	Closing Remarks	Prof Lynette Russell, Global Encounters Monash; Dr Lilis Mulyani, BRIN
5.00	Symposium concludes	

## DAY ONE: Wednesday 19 October 2022

**8.45-9.15**      **Registration, tea and coffee**

**9.15-9.30**      **Opening Ceremony**

**9.30-10.00**    **Welcome speech**

Professor Lynette Russell, Global Encounters Monash; Professor Ahmad Najib Burhani, BRIN

*Professor Lynette Russell AM is one of Australia's leading historians and an internationally recognised expert on Indigenous histories. She has published over twelve books on topics as diverse as museums and museum displays, Aboriginal faunal knowledge, colonial history, and the early Australian whaling industry. She has held fellowships at both Cambridge and Oxford. Her research focuses on developing an anthropological approach to the story of the past, challenging not only what we know but how we know it. Her work is frequently collaborative and interdisciplinary. She is deputy director of the Australian Research Council's Centre of Excellence in Biodiversity and Heritage.*

*Ahmad Najib Burhani is research professor and Chairman of the Institute of Social Sciences and Humanities (ISSH) at the National Research and Innovation Agency (BRIN). Previously, he was the director of the Research Center for Society and Culture (PMB) at the Indonesian Institute of Sciences (LIPI), Jakarta. He received his PhD in Religious Studies from the University of California-Santa Barbara, USA in 2013. During the last year of his study, he won the Professor Charles Wendell Memorial Award from UCSB for the academic achievement in the field of Islamic and Middle Eastern Studies. He received his Master degrees from the University of Manchester, United Kingdom (MSc in Social Research Methods & Statistics) and Universiteit Leiden, the Netherlands (MA in Islamic Studies).*

**10:00-11:00**    **Keynote Address: Associate Professor John Bradley (and Yanyuwa Families)**

### **Stone lines, trepang, carved trees and turtle shell: Makassan contact stories from the southwest Gulf of Carpentaria in the Northern Territory of Australia**

In this presentation I seek to unmake the borders and restore Yanyuwa narratives and songs concerning what we have come to know as the Makassan trepangers back onto the country to which they belong. This is a story about oral traditions that stand within a relational complex of land, sea and people. Oral traditions deconstruct colonial ways of coming to know, as well as providing important alternatives. Recognising that these two processes do not happen in a linear trajectory, there is no waiting for the dismantling of colonial structures — rather these stories and their continual retelling focuses on a rebuilding of Yanyuwa decolonial alternatives. Oral traditions about the Trepangers are told in an intensely colonial setting, and in their retelling they become engaged within a mix of refusal, creation and assertion from people outside the community holding what they consider to be the real knowledge. These stories told by Yanyuwa elders concerning the Makassan trepangers are embedded in Yanyuwa ways of knowing, and lead us to places of understanding that stories such as these are always based in the land, they are political, and are always more than personal narratives: they are embedded in a matrix of kin, where stories are owned and permissions needs to be given before they can be retold.

*John Bradley has worked for 43 years in the South West Gulf of Carpentaria. He is a speaker of Yanyuwa, Garrwa and Kriol Indigenous languages. Working with Yanyuwa elders, he has produced a two-volume Yanyuwa encyclopediac dictionary, an atlas of Yanyuwa country, and the award-winning Singing Saltwater Country: Journey to the Songlines of Carpentaria (2010). He has been the senior anthropologist on a number of land claims in the South West Gulf of Carpentaria and more recently engaged in Native Title and issues associated with compensation. He works with local li-Anthawirriyarra Indigenous ranger groups in regards to acknowledging Indigenous knowledges, language and cultural revitalisation. He is the founder of [Wunungu Awara: Animating Indigenous Knowledges](#) based at Monash Indigenous Studies Centre. Working Australia-wide, Wunungu Awara uses high-end animation to help preserve endangered languages, their stories, song and knowledges for future generations. He is presently the acting head of Monash Indigenous Studies Centre.*

Chair: Professor Lynette Russell, Global Encounters Monash

### **11.00-11.15 Refreshment break**

### **11.15-12.45 Seascapes, Relationships, Boats and Mobility**

#### **“We Belong to The Sea”: Orang Suku Laut’s Idea on Seascape**

Firstdha Harin Regia R.

This research was conducted in Lingga Regency, Riau Islands, in Tajur Biru’s area. This study explores the relationship and interaction of the Orang Suku Laut (OSL) with the sea as the world they inhabit, which forms their culture closely related to their aquatic lifestyle. The sea for the OSL is not only a source of livelihood but also a world that is both admired and feared, a sacred area that is also a source of inspiration in forming skills and knowledge as ‘Orang Laut’. Through the “dwelling perspective” by Tim Ingold (2000), this paper explores the relationship and interaction of the OSL with the seascape as a form of their sense of belonging and spirituality. These relationships and interactions are seen in the daily context, appearing in the form of stories, memories, actions, and mobilities as their spacial behavior. From OSL we can see that the sea is not an “empty space”, but a complex multiple reality consisting of social and cultural networks, connecting the past and present seascape.

*Firstdha Harin Regia R., M.Si, Brawijaya University is a lecturer in Anthropology Study Program, Universitas Brawijaya, Malang, Jawa Timur, Indonesia. Her research interests are maritime culture, coastal communities, ecology, gender, and anthropological multispecies themes. Firstdha has been conducting research on the Orang Suku Laut Tajur Biru in Lingga Regency, Riau Islands. Previously, she was involved as a knowledge management consultant for art and cultural festivals such as the “Silek Art Festival” in West Sumatra and the “Saman Cultural Festival” in Gayo Lues.*

#### **Sibaliparri: The Patterns Of Relationship Of Men And Women In Mandar Maritime History**

Abd. Rahman Hamid

The mutually supportive relationship (sibaliparri) between men and women is a cultural force in the maritime history of Mandar. Starting from the symbolic relationship of the house and the boat. The house is associated with women or “harbor” (where the boat returns), and men are boats that go sailing to earn a living for the family. Wherever the boat goes, one day it will return home (anchored). During the heyday of commercial shipping in the first half of the 20<sup>th</sup> century, women were active in producing various types of woven fabrics to be carried by their husbands or other sailors to markets across the sea, especially the Maluku Islands and the west coast of Sumatra. In the period between sailing seasons, sailors go to buy and load unhulled rice in the Bugis area (Pinrang and Pangkep) to be further processed into rice by the wives/women in Mandar. In addition, women produce coconut oil for their husbands to sell to the Makassar port. After the heyday of shipping, at the end of the 20<sup>th</sup> century, this relationship pattern was used to support fishing activities. The fish caught by the husband in the sea are sold by the wife in the market. This shows their ability to adapt the value of sibaliparri as a cultural resource that supports the economic resilience of coastal community families in Majene Regency, West Sulawesi Province.

*Abd. Rahman Hamid, Lecturer at the History of Islamic Civilization Department, Raden Intan Islamic State University, Faculty of Adab, Raden Intan Islamic State University, Lampung. Completed doctoral education in History at the University of Indonesia with dissertation on the Mandar Maritime Network. The focus of his study is on Indonesian Maritime History, especially Mandar and Buton maritime tribes.*

## Sangir's Semi-Nomadic Lifestyle: From *Badaseng* to Indigenous Diaspora

Amorisa Wiratri

The establishment of the Sangir diasporic community in the southern Philippines could not be separated from the tradition of seasonal migration among their elders. Sangir had a seasonal migration tradition called *badaseng* or *medaseng*, where Sangir left their home island to find a barren island to fish for several weeks following the wind direction. Balut and Sarangani islands were considered as *daseng* places for Sangir. At first, they only planned to stay in the Philippines for two to three months, then return home to Sangihe Islands. Then, after back and forth for some time, some of them stayed for several years and decided to live permanently there. Moreover, they still maintain their connection with their family in Sangihe Islands, making them a diasporic community. Furthermore, they accepted the idea that their ancestors were pioneers in those two islands, which led them to be an indigenous diaspora.

Based on qualitative research conducted in the southern Philippines in 2020 and 2021, this paper addressed the notion of a semi-nomadic lifestyle among the Sangir community. The analysis of this study is centred on the interplay between belonging, territoriality and indigeneity. Through the narratives from the Sangir diasporic community in the Philippines, this article illustrates the semi-nomadic lifestyle among them that has not been much discussed by many scholars.

*Amorisa Wiratri is researcher at the Research Centre for Area Studies, Indonesian National Research and Innovation Agency. She obtained her bachelor's degree from the Cultural Anthropology department at Gadjah Mada University, Indonesia and graduated from Women's studies at Flinders University, Adelaide for her Master's degree. Currently, she is finishing her Ph.D. in Anthropology and Sociology department, University of Western Australia. Her research interests are related to migration, ethnicity, diaspora, citizenship, and borders. Email: [amorisa.wiratri@research.uwa.edu.au](mailto:amorisa.wiratri@research.uwa.edu.au) or [amorisa.wiratri@gmail.com](mailto:amorisa.wiratri@gmail.com)*

Chair: Dr Fadjar Ibase Thufail, BRIN

**12.45-1.30 Lunch**

**1.30-3.00 Indigenous Knowledges, Reclamation and Resurgence**

### Indigenous knowledge engagement in formal primary education, participatory action research with teachers in Laboya Dete Village, West Sumba and Bayan District, North Lombok

Fadilla Mutiarawati

This research aims to create knowledge on conditions of and processes for engaging indigenous knowledge on natural sustainability in formal education. Through the collaboration of the teachers, the school, and the community, the tradition of curriculum design and implementation will be transformed. This research will become a pilot for just and sustainable curriculum design and implementation. The United Nations Sustainable Development Goal 4 (target 4.7) aims to ensure that all learners should acquire the knowledge and skills needed to promote sustainable development. In contrast, formal schools, which are mostly run by the government, tend to ignore and undervalue indigenous knowledge. This situation has been tremendously counterproductive to indigenous people and their environment. Furthermore, this condition has also contributed to the rise of urbanization and change in land use in rural areas (Chilisa, 2012; Jacob, Cheng, and Porter, 2015; Menefee and Asino, 2014; Kincheloe and Steinberg, 2008). Hence, this research becomes urgent since the land use change within indigenous peoples' territory will surge global climate change and escalate biodiversity loss, which can also intensify human threats from zoonosis diseases.

Nevertheless, based on my policy analysis (draft article) on local community participation in school curriculum design, implementation, and evaluation, local community participation in formal primary education in Indonesia is not stated firmly and consistently. Parents or local communities can only be

involved in school funding, administration, or/and associated with academic outcome, attendance, and student behavior. It is ongoing research. The preliminary findings show that teachers who are implementing a critical ethnographic approach to curriculum and learning module design, at the same time will also document the indigenous knowledge and engage the community in their process. However, it will be moderately challenging if the researcher and teachers are not from the community themselves.

*Fadilla Mutiarawati is a PhD student at the Faculty of Education, University of Oulu, Finland. Her research interest is indigenous knowledge engagement in formal education system. For her research, she is conducting participatory action research. She is also an activist for Sokola institute, an Indonesian based non-profit organization which focuses on education for indigenous peoples and other marginal groups in Indonesia.*

### **Conceptions of Indigenous wellbeing and sustainability: Weaving Indigenous and other knowledge systems**

Nur Utaminingsih and Mandy Yap. **Presented by Nur Utaminingsih.**

There is now widespread recognition that concepts such as wellbeing and sustainable development are multidimensional and contextually and culturally constructed. Despite this, the tendency has been to establish universal criteria and indicators for the measurement of wellbeing. One problem with such universal applications is that the different meanings and understandings of what constitutes wellbeing that are held by different peoples can be overlooked. This is particularly true for Indigenous peoples around the world where parameters of their wellbeing tend to be defined on their behalf.

The international community have much to learn from Indigenous peoples and communities who have long advocated for and practiced a way of relational living where human and non-human existence are intertwined. In a time when societies are re-imagining a way of existing and thriving where economic, social, and environmental concerns are indivisible against the challenges of recent times, these ways of living well provide an alternative pathway forward.

This presentation/paper will describe the collaborative journeys of working with Indigenous communities, weaving together Indigenous and non-Indigenous knowledge systems, to explore conceptions and philosophies of wellbeing and sustainability in South Sulawesi, Indonesia.

*Nur Utaminingsih, Alauddin Islamic State University of Makassar, is a lecturer and researcher in the Department of International Relations at Alauddin Islamic State University of Makassar (Universitas Islam Negeri Alauddin Makassar) in Indonesia. Utami has an interest in Cultural and Developmental Studies with a focus on community identity and political ecology. She is also committed to assisting local communities in several social projects related to village development, natural resource management, and the preservation of local culture. In 2015, Utami worked as a program manager of FLIM (Forum Lingkungan Mulawarman) in assisting the natural resource management of local communities in Kalimantan. She developed a model of mangrove forest management in Semanting Bay while maintaining the concept of education related to the environment and the local community. She currently manages a social community that focuses on empowering local communities called Baraka Institute since 2018. And recently, she accompanies international collaborative research that explores indigenous sustainable development conceptions and measurement in the context of the Sustainable Development Goals with Mandy from the Australian National University.*

*Dr Mandy Yap, Australian National University, is a Fellow at CAEPR. She is part of the team evaluating the Aboriginal Affairs NSW Local Decision Making Initiative of the Opportunity, Choice, Healing, Responsibility, Empowerment (OCHRE) plan. Before returning to CAEPR in 2019, she was employed at the Crawford School of Public Policy working on the Individual Deprivation Measure (IDM), a gender sensitive measures individual deprivation. She co-led the IDM study in two districts in South Sulawesi. Prior to joining the ANU, Mandy worked the National Centre for Social and Economic Modelling. Mandy has undertaken quantitative social science research in the areas of wellbeing and social exclusion, health, disability and ageing, income distribution, fertility and family formation, empowerment and unpaid care and work.*

## A Jaru / Yawuru family walks into an archive repository. Why did they? What happened? and why should we care?

Jacinta Walsh

Aboriginal and Torres Strait Islander individuals, families, and communities can draw immense strength, resilience, and empowerment from re-connecting with the ancestral stories that live within family memory, archival records, cultural artifacts, and Country. For that reason alone, issues of access to all the archives that relate to Indigenous families are imperative.

In this paper, Jacinta reflects on her experiences in the archives and reaffirms the importance of archive-derived narrative formation and truth-telling from Indigenous family standpoints. She will reflect on how critical it is that Indigenous families have access to all archives that relate to them and be supported as they unravel what this access can mean for them. Informed through a 'praxis of love,' and First Nations epistemological understandings of relationality and synchronous time, Jacinta's personal insights are heartfelt and embrace Spirit.

*Jacinta Walsh is a Jaru / Yawuru woman, a PhD Candidate, and a Research Support Officer for the Global Encounters Monash team. For her PhD project, Jacinta and her family are documenting their Aboriginal family history in Western Australia and Queensland between 1900 and the 1960s. On Tuesday, April 26, 2022, Jacinta walked into the State Records Office of Western Australia, located on level three of the State Library in the city of Perth, with her Birth Father, her Half-Sister, her 14-year-old niece, and her three Sons, aged 14, 15 and 16 years old. This visit was a long and much-anticipated event, three years in the making.*

Chair: Dr Leonie Stevens, Global Encounters Monash

**3.00-4.00**

### **Global Encounters Monash Round Table**

#### **Global Encounters: Australia, Indonesia, and beyond**

Lynette Russell, Lily Yulianti Farid, Leonie Stevens, Leigh T.I. Penman, David Haworth

In this round table, the Global Encounters Monash (GEM) team will discuss their five-year project and highlight some of their findings. This discussion is intended to offer an opportunity to consider how GEM might be able to collaborate with researchers based in Indonesia. In particular, we will outline our plans for an interactive online cultural database, a book series, an annual symposium, and a vibrant seminar series. Each team member will also offer some of their research findings and future plans.

*Professor Lynette Russell AM is one of Australia's leading historians and an internationally recognised expert on Indigenous histories. She has published over twelve books on topics as diverse as museums and museum displays, Aboriginal faunal knowledge, colonial history, and the early Australian whaling industry. She has held fellowships at both Cambridge and Oxford. Her research focuses on developing an anthropological approach to the story of the past, challenging not only what we know but how we know it. Her work is frequently collaborative and interdisciplinary. She is deputy director of the Australian Research Council's Centre of Excellence in Biodiversity and Heritage.*

*Dr Lily Yulianti Farid is a researcher, published author and art event producer with expertise in cultural links between Australia and Indonesia. She is a postdoctoral research fellow at Global Encounters Monash, Monash University, Australia. Her research interests include Australia - Indonesia's pre-colonial contacts, gender and media in Indonesia. She is also the founder and director of Makassar International Writers Festival and co-director of Rumata' Artspace. Before pursuing her PhD, Lily worked as a journalist at Australian Broadcasting Corporation (Radio Australia and Online News, Indonesian Service), Radio Japan, Japan Broadcasting Corporation, and Morning Daily Kompas, Indonesia.*

*Dr Leonie Stevens had a previous career as a writer, with six novels and a range of short fiction published. A settler-descendent of multiple generations, the Culture Wars of the early 2000s ignited a passion for the kinds of true stories not taught in school. She studied history and archaeology, and her PhD focused on the activism of Tasmanian First Nations Peoples during their exile on Flinders Island in the 1830s and 40s. She researches and writes on Indigenous and Australian history.*

*Dr Leigh T.I. Penman* is an historian of ideas who received a PhD from the University of Melbourne in conjunction with the Max Planck Institute für Geschichte in Göttingen in 2009. Fluent in English, Dutch, and German Leigh brings important multilingual skills to the program. He has held teaching and research positions at the University of Oxford, University of London (Goldsmiths), and the University of Queensland. He is the author of *Hope and Heresy: The Problem of Chiliasm in Lutheran Confessional Culture* (Springer 2019), and *The Lost History of Cosmopolitanism* (Bloomsbury 2020).

*Dr David Haworth* is Senior Research Officer for the program. His PhD looked at depictions of non-human artfulness and creativity. He has conducted doctoral research at the Natural History Museum in London and the Museum of Natural History in Paris. David's Masters thesis won the 2013 Percival Serle Prize. He has published and presented on such topics as the artfulness of scientific illustration, interspecies animal friendships, the 'feral' or animal-reared child, illusion and mimicry in nature and art, and the cultural histories of the black swan.

Chair: Irawan Santoso, BRIN

**4.00**            **Concludes Day One**

8.45-9.15 *Tea and coffee*

9.15-10.15 *Keynote Address: Dr Dedi Supriadi Adhuri*

### Three Centuries of the Shared Trepang Heritage of Indonesia and Australia: Perspectives from the Field

Indonesian fishers have been fishing in what is currently considered the Australian Fishing Zone (AFZ) for three centuries, or even more. Noting that the practice has been carried out for a three hundred year span of time, this practice is worth considering as a heritage. And we should also emphasise that this is not a historical heritage; it is very much a living heritage. Furthermore, although the Indonesian and Australian governments look at this practice more as transboundary fishing activities, my observations and talking to fishers on the ground and in the sea reveal that, for them, this practice is not merely an act of fishing. It is their (socio-cultural) life and livelihoods. For some, fishing in the AFZ is the story of their ancestors who established close relations with the territory long before the existence of both the Australian and Indonesian modern states. For them, sailing and fishing to the south is also the act of following their ancestors' paths. Furthermore, sailing and fishing in the AFZ is a way for them to sustain their family's livelihood, to earn money to cover all of their family expenses. And due to the fact that their fishing targets are always exported commodities, international demand for the commodities plays a driving role. With this understanding and context, and despite the policies of both governments discouraging them from the practice, fishers have continued their activities up until the present time. They always find ways to sail south, adapting to the policies of both governments or crossing the border illegally. This paper will discuss the dynamics of this practice after 1907, when the Australian government prohibited Indonesian boats to dock in Australian ports, as well as its socio-cultural implications. Using a literature review and field studies, the paper will look first at the fishers' response to government policies and the international market for sea products and services, and second, the socio-cultural implications of this practice. The first part will cover the strategies of shifting fishing gear, target and fishing grounds, while the second part will examine the ethno-networks, shared culture, diaspora and hybrid communities of those Indonesian maritime ethnic groups involved in the practice.

*Dr Dedi Supriadi Adhuri is Coordinator of the Cultural Heritage Management Research Group and senior member of the Maritime Study Group at the Research Center for Society and Culture (PMB), National Research and Innovation Agency (BRIN) in Jakarta, Indonesia. Over the last decade he has been involved in numerous studies on coastal communities and climate change, as well as studies on cultural heritage management in Indonesia. He has over 20 years of experience in research on social conflict, ethnicity, marine resource management and governance, fisheries conflict, post-disaster coastal/fisheries rehabilitation and development, and traditional communities (Masyarakat adat), and has lectured and published widely on these topics. He has conducted international research fellowships in Australia, the Netherlands, Japan, United Kingdom and Malaysia. Since starting his work in Maluku, Eastern Indonesia in the early 1990s, he has widened his studies to cover many places in Indonesia such as Papua, East and West Nusa Tenggara, Poso (Central Sulawesi), East Kalimantan, Bali, Jawa, Bangka-Belitung, Riau, Aceh on Sumatra Island, Lombok and Sumbawa in West Nusa Tenggara.*

Chair: Professor Lynette Russell, Global Encounters Monash

**Remembering and commemorating encounters and engagements**

Rebecca Mirams

‘The historical development of coastal Northern Territory: past research, present themes and continuing connections with Maritime Southeast Asia’

Historical events that have shaped the Northern Territory’s connections with Maritime Southeast Asia include European navigation, the Macassan trepang industry, British occupation through a series of garrisons and colonies, and Chinese immigration; all of which took place on First Nations land and seas. Soon after the cessation of the Macassan trepang industry in 1907, anthropological research into First Nations and Macassan relationships began. Over time, archaeological research extended to the British garrisons and colonies, with ‘culture contact’ becoming a consistent theme in academic literature.

This paper will cover aspects of my dissertation that focuses on the historical development of the Northern Territory as a cultural landscape connected to Maritime Southeast Asia up until 1911. Through this, an overview of past research will be put forward via the themes of *adapting to the maritime landscape*, *shared landscapes* and *maritime landscapes of movement*. Concurrently, the cultural material and documentation that support this research held within the History and Culture collections of the Museum and Art Gallery of the Northern Territory will also be shared with the purpose of providing further avenues of research and the continuing connections between these two worlds.

*Dr Rebecca Mirams holds a Bachelor of Archaeology (Hons) from La Trobe University and has recently completed her doctorate in historical archaeology. Her research topic explored aspects of Northern Territory’s early historical development that demonstrate a cultural landscape of maritime communities linked with Maritime Southeast Asia. Rebecca has been part of the Collections team (History and Culture) at the Museum and Art Gallery of the Northern Territory (MAGNT) in various capacities since 2011 and is currently Assistant Registrar: Acquisitions and Loans. MAGNT’s extensive Aboriginal Art and Material Culture, South East Asian, Oceanic, Territory History, Visual Art and Archaeology collections highlight Darwin’s proximity to Maritime Southeast Asia and the importance of continuing relationships within this region.*

**Museums as a Living Storyteller**

Fikri Yathir

The way I see museums has shifted since I have been involved in the research project about the shared history of trepangs between Australia (in the Northern Territory) and Indonesia (in Makassar). What I have been observing so far from my museum visits since July 2020 both in Makassar and Australia (Adelaide and Melbourne) is that a museum can be a living storyteller that tells stories about some particular phenomena which happened in the past (past history) or more recently (recent history). Thus, as a living storyteller, a museum has its unique or not so unique perspectives in retelling or reproducing stories and it can spark new conversations about ideas that may have never been thought of by general minds. One example that has come to my realization is there is a different approach how western society and indigenous society see ‘history’ which then leads into a conversation about written literacy (*literasi tulisan* in Indonesian) and oral literacy (*literasi lisan* in Indonesian). Therefore, postmodernist ways of thinking and expression within the context of the postcolonial era should be incorporated in the discourse. The question that will be elaborated (not “answered” because it will never be a satisfying single final answer to it) in this paper is how do the museums in Australia and Indonesia retell this shared history? What are their perspectives, who is involved in shaping those perspectives, and why are those at play?

*Muhammad Arief Al Fikri or Fikri Yathir is currently a graduate student of Anthropology at the University of Gadjah Mada, Yogyakarta, Indonesia. His research is about the storytelling of “trepangs”: agencies and perspectives in Australia and Indonesia. Last year he co-wrote an article with Dr. Lily Yulianti Farid titled “Menyambung Hubungan: Peran Seniman Makassar Sebagai Penutur Sejarah Pencari Teripang Makassar di Australia Utara” (Continuing Connection: Roles of Makassan Artists in Retelling a Shared History between Trepangers and Indigenous Australians) and directed a short documentary video “Teripang, Industry Rakyat: Dulu dan Kini” (Trepang Industry by Common People: Then and Now) publicly available on YouTube here: [https://www.youtube.com/watch?v=eQTgxbab\\_50](https://www.youtube.com/watch?v=eQTgxbab_50)*

### **“THE LOST MACASSAN” An Art Installation and Participatory Art Project Inspired by the History of Maritime-cultural Relations between Makassar and Northern Australia**

Nurabdiansyah

*“The Lost Macassan”* is a participatory art project inspired by the history of maritime relations between Makassar and northern Australia. The art installation adopts metaphors in visual representations based on the semiotic studies. The participatory art project realized through the direct involvement of the community and students in research and the creation of artwork. The teams presented the art installation as a reconstruction of the half-submerged padewakang boat. The participatory art project is realized through the involvement of the community and students in constructing the art installation, like collecting materials, designing artwork form, installing structures, and documenting exhibitions. Through this artwork, the symbolic relationship of the aground *padewakang* boat, the longing of the Yolju people, and the building materials from the boat wreck in Galesong become a metaphor to describe this relationship today. From this participatory art project, the presenter concluded that one of the valuable media for retelling this history is arts. The installation art and participatory art project “The Lost Macassan” is an entrance to spread out the opportunity of re-establishing maritime relations between Makassar and Australia from a broader perspective, including new options in the subject of arts and other aesthetic aspects.

*Nurabdiansyah is a lecturer of Universitas Negeri Makassar, graphic designer, creative director and visual artist in Makassar. In December 2018, Abi was selected for Makassar – Yirrkala Artist Exchange. The project has taken the deep historical connections that existed between Makassar and First Peoples along the northern coast of Australia.*

Chair: Dr Lily Yulianti Farid, Global Encounters Monash

**11.45-12.30**                      **Lunch**

**12.30-2.00**                      **The Objects and the Actors**

### **The Pots revealed under the sand dune and the sail hung high: Yolju-Macassan Project in the 10th Asia Pacific Triennial at QAGOMA**

Abdi Karya

The historical relationship between Australians and Macassans was celebrated through the Yolju/Macassan project in the 10th Asia Pacific Triennial at Queensland Art Gallery of Modern Art (QAGOMA) in Brisbane, Australia from December 2021 to April 2022. Along with Diane Moon from QAGOMA, Abdi Karya (Macassan director and performance artist) worked as co-curator for the project that been developed since 2018. The project aimed to encourage and contextualise socio-cultural encounters and offers future legacies through aesthetic-collaborative works. By displaying the bark paintings, Macassan pots painted by Yolju masters, sails, weavings, burial poles, textiles and video-performance, to reveal deeper conversations and visions between people-to-people connection.

*Abdi Karya is an artist and director from Makassar. He presented his works at interdisciplinary forums at the Watermill Center-New York, International Theatre Festival in Colombo-Sri Lanka, Singapore Writers Festival, Makassar International Writers Festival, Jakarta Biennale, Asana Bina Seni-Jogja Biennale, ARTJOG, Undisclosed Territory festival, Castlemaine State Festival, Wallacea Week, Nairobi Summit ICPD25-Kenya, The Rising Festival Melbourne and Indonesian Dance Festival. He is developing collaboration with Buku Larrnggay Mulka Centre and Yolŋu people in Northern Territory-Australia since 2015 and managed to produce and co-curate the BUDJUNG:Yolŋu-Macassan Pots exhibition in 2017 and Yolŋu- Macassan Project at the 10th Asia Pacific Triennial-QAGOMA, Brisbane.*

## **Islands, People, Exchange, and Boat Ancestor: an Archaeological Remnant of Pulau Tujuh, Natuna**

Sonny C. Wibisono

This paper is part of a research that specifically raises the story of Pulau Tujuh, a group of islands in the Natuna region. Now this area is the northernmost boundary of the State of Indonesia. As is known, the mass media very often raises this border area as hot news, which is related to problems at the border. Awareness of national borders seems to be getting more and more attention. Of course protection of oil and maritime energy resources is a reasonable reason. It is not surprising that this approach has always been applied to welfare and security. However, this paper does not intend to explore these two problems, but rather to look for new alternatives. The focus of the problem is to identify the socio-cultural identity of the inhabitants of this archipelago. Especially through the historical archeology diachronism approach. Pulau Tujuh by its residents is now better known as the Natuna Islands, a group of Riau Islands which originally consisted of the islands of Jemaja, Siantan, Midai, Serasan, Tembela, West Bunguran and East Bunguran. The entire island in Natuna now amounts to 154 islands, only 27 islands are inhabited. This paper will focus on Bunguran Island, one of the largest islands of Natuna. Although not all the necessary data can be collected, the question of socio-cultural identity, such as who were the early inhabitants of this archipelago? Evidence is beginning to be found on this island, such as the remains of ancient settlements, human remains, and other archaeological finds. Apparently, before the Malay culture of these islands had been inhabited for quite a long time, there was even evidence of the active activities of local residents in international trade, such as abundant evidence of the discovery of Chinese ceramics in the 10-16th century. One that concerns us is the discovery of boat graves that are thought to represent generations of sea people who once inhabited these islands. This paper is expected to present the reconstruction and way of life of settlements. Meanwhile, comparisons with several other islands in Southeast Asia are expected to provide a regional picture.

*Sonny C. Wibisono; since early 2022, is a senior researcher at the Center for Research in Prehistoric Archaeology and Historical Archaeology. Research Organization of Archaeology, Language, and Literature, under The National Research and Innovation Agency (BRIN). Previously (since 1983) he worked at the National Archaeological Research Center. After completing his Masters in Archaeology at the University of Indonesia, he also had the opportunity to complete the Diplome Etude Approfondie at the École des hautes études en sciences sociales. His interest in the study of settlement archaeology and ceramics led him to various city and port sites in Indonesia, including Kota Cina, Barus, Gresik and Banten Lama. Several studies were also conducted on islands and shipping areas such as Selayar, Banda and Ternate Tidore. His research activities also include the analysis of the Cirebon cargo shipwreck, and is included in the topic of trade, the spice route. In the last decade he has conducted research in the Natuna Islands. The paper written is an outline of the main results of research on the Natuna Islands or Pulau Tujuh.*

## **Re-Encounter The Brotherhood and Love Story in the Eyes Of Marege, An Indonesian-Australia Theatre Collaboration Project**

Asia Ramli Prapanca

This project is entitled The Eyes of Marege, a play by Australian playwright and director Julie Janson and Sally Sussman working with performing artists Teater Kita Makassar, with Asia Ramli Prapanca as the leading creator. This collaborative theatre project was developed in 2003 and presented in 2007 in the OZ-Asia Festival at Sydney Opera House, and represents a new achievement in the history of

Macassan performing art and artists in terms of theatre production after new millenia. Bodies, sounds, artifacts, and rituals from South Sulawesi are blended with Australian Aboriginal cultures as well as contemporary performing art approaches. The presentation will share the precious creative moments as well as the values explored in the play.

*Dr. Asia Ramli, M.Pd, a.k.a Ram Prapanca or simply called Ram, is a theatre director, poet, playwright and art educator. He is a lecturer for Theatre Studies at Department of Drama, Dance and Music in Makassar State University. His works explore the themes like identity, socio-political issues, socio-cultural, mainly through site-specific approaches, and collaborative engagements. In 2002, he awarded for Celebes Award from South Sulawesi government and awarded as one of Indonesian theatre maestro by Indonesian Ministry of Culture and Education in 2017 to his dedication in theatre and performing art. He is founder and director of Festival Sastra Kepulauan and former member of Makassar Art Council. He has been presented his works in Indonesia in many platforms from Taman Ismail Marzuki to small remote islands in Sulawesi. Along with Australian directors and playwrights, Julie Janson and Sally Sussman, he directed The Eyes of Marege, a play which devised from Janson's novel, Crocodile Hotel, a story of Macassan sailor married with Yolŋu woman. The production was initiated in 2003 and managed to be presented at Sydney Opera House for OzAsia festival with the members of Teater Kita Makassar and Bangarra Dance Theatre. The production has been identified and frequently discussed as an equal collaborative contemporary theatre production after 2000 in terms of Australian and eastern-Indonesian artists-to-artists connection.*

Chair: Professor Ian McNiven, Monash Indigenous Studies Centre

## **2.00-3.30**                      **Maritime Cultures, Trade and Beliefs**

### **Islam and Maritime Culture: Religion of Torosiaje's Bajo**

Deni Hamdani

The encounter of Islam and Bajo's maritime culture has formed a distinct entity of folk religion in the scattered Southeast Asian region. The experience of Bajo people in exploring seas by following ocean currents and tides, winds, fishing grounds and position of the sun, the moon and stars has forged a marine-based culture which differs to terrestrial communities. This research attempts to reveal the system of belief of Torosiaje's Bajo which becomes foundations of cultural system of the Sea People. Living on the stilt houses in the northern part of Sulawesi, the cultural practice of Bajo people shows an interesting amalgamation between Islam and local culture. While most studies on Indonesian Islam tend to focus on the manifestation of terrestrial Islam, this research scrutinizes the complexity of maritime Islam. Indicated by various rituals of life cycle, myths and the healing methods, the Bajo culture reflects a proof of dynamic Islam whose manifestation has absorbed elements of existing ideologies. This research investigates the daily life of Torosiaje's Bajo dealing with their cultural construction concerning interrelations between human, nature and spiritual entities.

*Deni Hamdani is a lecturer at Graduate School and Faculty of Social and Political Science of State Islamic University Syarif Hidayatullah Jakarta. His master degree is obtained from IAIN (State Institute for Islamic Studies) Syarif Hidayatullah Jakarta and doctorate degree from the Faculty of Asian Studies from the Australian National University (ANU), Canberra. He has academic interest on Muslim culture, social and political changes and Islam in Southeast Asia.. His current research was published in several journals such as *Defending Islam Nusantara at the Frontline: Experiment to shape moderatism among Non-structural Nahdliyyin Community*, *Islam Nusantara: Journal for the Study of Islamic History and Culture* 2, No. 1 (January 2021); *New Religious Preacher in the Changing Religious Authority (The Offline and Online Preacher of Ustadz Abdul Somad)*, in *Norsharil Saat and Najib Burhani (ed), The New Santri: Challenges to Traditional Religious Authority in Indonesia*, ISEAS-Yusof Ishak Institute, Singapore and LIPI - Indonesian Institute of Sciences, Jakarta (2020).*

## Salt and its Social-Cultural Implications: Inter-ethnic Relations, Maritime Routes, and Madurese Diaspora in Indonesia

Oleh Imam Syafi'i and Dedi S. Adhuri

Salt is an important commodity produced on Madura Island and has become a tradition that persists to this day. The convention that has existed for centuries makes salt not only as a commodity but also a cultural icon for the Madurese. The salt trade, which includes production and distribution activities, is closely related to the Madurese social-cultural construction. Unlike other scholars that see salt as a food or trade commodity, this paper discusses the social-cultural implications of the salt trade for the Madurese. In addressing the social-cultural impacts, this paper highlights the three main points. *First*, how the production and distribution of salt created an inter-ethnic relationship between the Madurese and the Chinese, who rented their land or boats. *Second*, how the skill of making salt opens up space for Madurese's interaction with other ethnic groups, especially the Javanese when they open salt fields on Java Island. *Third*, the inter-island salt trade has facilitated the formation of maritime networks and the Madurese diaspora in several salt shipping destinations in Indonesia. This reality creates a hybrid culture in which the Madurese are part of it and participate in coloring plurality in Indonesia.

*Imam Syafi'i is a researcher at The Research Center for Politics - National Research and Innovation Agency Republic Of Indonesia (BRIN). He joined the agency in 2014 as a researcher focusing on Local Politics and Maritime History. He studied in Department History for his bachelor degree in The State University of Malang (2007-2011) and completed his master's degree from the Department History, Diponegoro University, Indonesia, in 2013. Email: [imam.syafii@brin.go.id](mailto:imam.syafii@brin.go.id)*

*Dr Dedi Supriadi Adhuri has over 20 years of experience in research on social conflict, ethnicity, marine resource management/governance (community-based and co-management), fisheries conflict, post disaster coastal/fisheries rehabilitation/development and community development. In the last decade he also involves in studies on coastal communities and climate change and heritage management.*

## Boats amongst Tourism and Trading Sectors in Komodo Island, Indonesia

Laras Aridhini

Komodo National Park (KNP) becomes one of the popular tourist sites in Indonesia recently. There are 4 major islands and several small islands in KNP area; but only Komodo, Rinca, and Papagarang which are inhabited by local communities. In this article, I will discuss about local community of Komodo Island and their journey to trade the natural-marine products. Komodo Village is the only settlement in Komodo Island and it has been changed rapidly in nine years since my first visit on 2013. I conducted participant observation in Komodo Village about 3.5 months on 2013 and 1.5 months on 2016. Furthermore, I visited Komodo Village just for a week in the mid of July 2022 to see the latest cultural issues. Literature review becomes the most important way to analyze the ethnographic data because the informants and most of Komodo Villager accentuate their oral history based on their ancestor's journey. In the 19 th century, Komodo Island became the shelter for traders, fishermen, and pirates (Endjat Djaenuderadjat, ed., 2013; Nuryahman, 2014). At that time, the Komodo islanders had tamarind, honey, palm sugar, and dried fish as barter goods (Pradjoko, 2014). The arrival of conservation mission in 1970s united the Komodo islanders who were lived scattered in Komodo Island into the recent location which is known as Komodo Village (Blower et.al, 1977); then they become hybrid society today (Aridhini, 2016). In line with tourism wave, the Komodo Villagers still depend on the natural products and they have local beliefs regarding nature sustainability (Aridhini, 2020; 2022; Santasombat, 2003). There are several kinds of boat which are owned by Komodo Villagers based on their ventures; these are padewakang, bagan, jukung, and sampan. Some padewakang's owners modified their boat become public transport as they called it "kapal ojek". But, why do the villagers want to possess a private boat? There is an increasing of private boat ownership during these nine years.

*Laras Aridhini MA is an independent researcher with research interests on anthropology of death, maternal and child health, local community in conservation area, cultural studies, religious studies, and performing art studies. She achieved her master of arts on Anthropology at 2016 from Gadjah Mada*

University. At the moment, Laras pays attention to the issue of environmental and tourism in Komodo Village.

Chair: Suribidani Samad, BRIN

**3.30-3.45 Refreshment break**

**3.45-4.45 Closing Discussion**

### Encounters, Mobilities, Reflections and Futures

Lynette Russell, Ian J. McNiven, Lily Yulianti Farid, Leonie Stevens, Leigh T.I. Penman, David Haworth

In this closing session, researchers from Global Encounters Monash and Monash Indigenous Studies Centre invite all speakers and delegates at the symposium to join us for a group discussion. The discussion will reflect on the papers presented over the previous two days, look for synergies and connections, and consider future research and collaborations that may emerge from the symposium.

*Professor Lynette Russell AM is one of Australia's leading historians and an internationally recognised expert on Indigenous histories. She has published over twelve books on topics as diverse as museums and museum displays, Aboriginal faunal knowledge, colonial history, and the early Australian whaling industry. She has held fellowships at both Cambridge and Oxford. Her research focuses on developing an anthropological approach to the story of the past, challenging not only what we know but how we know it. Her work is frequently collaborative and interdisciplinary. She is deputy director of the Australian Research Council's Centre of Excellence in Biodiversity and Heritage.*

*Professor Ian J. McNiven is an anthropological archaeologist at Monash Indigenous Studies Centre, Monash University. His research centres on understanding the long-term development of Torres Strait Islanders and their specialised maritime culture, especially spiritual and ritual relationships with the sea. As Torres Strait is a maritime cross-roads, Ian is also interested in cultural interactions between Torres Strait Islanders and New Guinea peoples over the past 3000 years, Indonesian seafarers over the past 1000 years, and European mariners over the past 500 years.*

*Dr Lily Yulianti Farid is a researcher, published author and art event producer with expertise in cultural links between Australia and Indonesia. She is a postdoctoral research fellow at Global Encounters Monash, Monash University, Australia. Her research interests include Australia - Indonesia's pre-colonial contacts, gender and media in Indonesia. She is also the founder and director of Makassar International Writers Festival and co-director of Rumata' Artspace. Before pursuing her PhD, Lily worked as a journalist at Australian Broadcasting Corporation (Radio Australia and Online News, Indonesian Service), Radio Japan, Japan Broadcasting Corporation, and Morning Daily Kompas, Indonesia.*

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*Dr Leigh T.I. Penman is an historian of ideas who received a PhD from the University of Melbourne in conjunction with the Max Planck Institute für Geschichte in Göttingen in 2009. Fluent in English, Dutch, and German Leigh brings important multilingual skills to the program. He has held teaching and research positions at the University of Oxford, University of London (Goldsmiths), and the University of Queensland. He is the author of Hope and Heresy: The Problem of Chiliasm in Lutheran Confessional Culture (Springer 2019), and The Lost History of Cosmopolitanism (Bloomsbury 2020).*

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**4.45-5.00**                    ***Closing Remarks***

Professor Lynette Russell, Global Encounters Monash; Dr Lilis Mulyani, BRIN

**5.00**                            ***Symposium concludes***



## Acknowledgements

**Pulau dan Perahu, Islands and Boats: Encounters and Mobilities within Maritime Southeast Asia and Indigenous Australia** is a collaboration between Global Encounters Monash (GEM) in Melbourne, Australia, and the Institute of Social Sciences and Humanities at the National Research and Innovation Agency (ISSH-BRIN) in Jakarta, Indonesia. We are grateful to BRIN for its support and for hosting this event at its Jakarta premises.

The GEM team respectfully acknowledges that we live and work in Naarm, otherwise known as Melbourne, on the unceded lands of the Kulin Nations. We acknowledge the traditional and sacred lands, waters and skies of Indigenous peoples around the world. We acknowledge and pay our respects to past and present traditional custodians and Elders of these Nations, and the continuation of cultural, spiritual and educational practices of First Nations peoples.

We pay our respects to First Nations delegates, and acknowledge the traditional custodians of the lands where each delegate resides or works. We also respectfully acknowledge the traditional custodians of all First Nations peoples featured in research presented at the symposium.

GEM is chiefly funded by the Australian Research Council (ARC), and gratefully acknowledges the support of the ARC's Australian Laureate Fellowships scheme (FL190100161). GEM is also grateful for the support of Monash Indigenous Studies Centre and the School of Philosophical, Historical, and International Studies at Monash University.



### Image acknowledgements

Above: "Padewakkang Nur Al Marege' (A commemorative voyage to Marege)". Credit: M. Ridwan Alimuddin, 2019.

Cover page: "Ocean as Country as Superhighway". Credit: Jacinta Walsh, 2021.

## Organising Committee

From Global Encounters Monash (GEM):

Professor Lynette Russell

Dr Lily Yulianti Farid

Dr David Haworth

Dr Leonie Stevens

Dr Leigh Penman

Jacinta Walsh

Fikri Yathir

Vanessa Fleming-Baillie



From the Research Center for Society and Culture (PMB), National Research and Innovation Agency (BRIN):

Dr Dedi Supriadi Adhuri

Dr Lilis Mulyani

