

DOING THE BEST FOR OUR NATION, ON OUR OWN FEET



**Indonesian Heritage
Gathering 2021 Lasem**

**Orangutan Conservation
Through Our Eyes**

**Negative Interaction
Between Animals and
Humans**

The Patrol That Leads To A Trail

Peter Carey's Diary

Left Brain

Salam lestari!

October issue of YAD News comes to you bringing the spirit of the Youth Pledge. Embodying the spirit of young nationalists of the past who ignited the spirit of one Motherland, one Nation, and one Language, the young people in 2021 who gathered in Indonesian Heritage Gathering in Lasem also sparked the Lasem Declaration. This declaration aims to breathe a new life into heritage city for the welfare of the community. YAD is proud to be able to support this event alongside the Indonesian Heritage Trust (BPPI), as a longtime partner in the field of cultural conservation.



Another interesting piece in this issue is that of environmental conservation, especially orangutans. Every single member of ARSARI Orangutan Sanctuary Center (PSO) team share with us their views and experiences born out of their direct involvement in orangutan conservation projects in East Kalimantan.

The team from Prof. Sumitro Djojohadikusumo Conservation Area (AK-PSD ARSARI) in West Sumatra also has interesting tales to tell about their experience of patrolling conservation area. This time, they found traces of wildlife in vicinity, not only of Sumatran tigers but also tapirs. There is also an article by the Dharmasraya Sumatran Tiger Rehabilitation Center (PR-HSD ARSARI), who voiced their insights about negative interactions between humans and animals.

At the end of YAD News, we can also take a look into YAD's activities in the field of education and culture, especially the activities of Prof. Peter Carey, a prominent history researcher and adjunct professor at University of Indonesia. The historian's activities and achievements will be covered in YAD News every month to inspire and nurture our love in the history of our archipelago.

We hope you can enjoy this wonderful issue.

Dr. Catrini Pratihari Kubontubuh



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Indonesian Heritage Gathering 2021

Lasem

Lasem's story of heritage rebirth is an inspirational story of potential, which underlines the theme of TPI 2021: "Breathing New Life to Heritage City of Lasem: Living from Heritage".

Friday, 8 October 2021.

The sound of the gong rung by Mr. Mochamad Hanies Cholil Barro', Deputy Regent of Rembang Regency, at the RA Kartini Museum Rembang, officially opened the curtain for Indonesian Heritage Gathering (Temu Pusaka Indonesia / TPI) Lasem 2021

The Indonesian Heritage Gathering (TPI) is an annual event organized by Indonesian Heritage Trust (Bumi Pelestarian Pusaka Indonesia / BPPI), a conservation organization that accommodates conservation practitioners and activists, and also partners with the ARSARI Djohadikusumo Foundation in heritage conservation efforts in Indonesia. This annual event is a platform for all heritage conservation partners from various regions in Indonesia to gather and share success stories and challenges faced in conservation efforts for the whole year.

Even in the midst of Covid-19 pandemic, YAD and BPPI remain steadfast in carrying out various conservation activities adapted to the current situation, and TPI is no exception. In 2020, BPPI adapted by holding the first fully online TPI. And 2021 this will be

the first TPI to be held in a hybrid system; combination of online and offline while also complying with health protocols.

TPI 2021 was held in Lasem, a coastal city on the island of Java, which is known for recent efforts to revitalize and conserve





TEMU PUSAKA INDONESIA 2021 LASEM

Nafas Baru Kota Pusaka Lasem: Hidup dari Pusaka
8-10 Oktober 2021
Kombinasi Daring dan Luring Terbatas

TEMU SAPA TPI 2021 LASEM Jumat, 8 Oktober 2021 09.30-11.00 WIB Pendopo Museum Kartini dan Live Streaming Zoom	TEMU WICARA PELESTARIAN PUSAKA Jumat, 8 Oktober 2021 15.00-17.00 WIB Rumah Merah dan Live Streaming Zoom	URUN REMBURG BERSAMA MITRA LOKAL Jumat, 8 Oktober 2021 19.30-21.00 WIB Rumah Merah (Terbatas untuk peserta TPI 2021 Lasem)
JELAJAH PUSAKA & Workshop Batik Lasem 9-10 Oktober 2021 07.00-13.00 & 07.00-12.00 WIB Lasem (Terbatas untuk peserta TPI 2021 Lasem)	TEMU MITRA PELESTARI PUSAKA Sabtu, 9 Oktober 2021 15.00-17.00 WIB Rumah Merah dan Live Streaming Zoom	Temu Kreatif TPI 2021 Sabtu, 9 Oktober 2021 19.00-20.00 WIB Rumah Merah (Terbatas untuk peserta TPI 2021 Lasem)
RAPAT TAHUNAN DEWAN BPPI Minggu, 10 Oktober 2021 13.00-14.30 WIB Rumah Merah dan Live Streaming Zoom		TEMU PAMUNGKAS TPI 2021 LASEM Minggu, 10 Oktober 2021 15.00-17.00 WIB Rumah Merah dan Live Streaming Zoom



Pendaftaran:
<https://bit.ly/PendaftaranTPI2021Lasem>
 Info Lebih Lanjut : +62 878-2441-8895 (Widya)

Diselenggarakan:





TPI 2021 comprised of nine activities spanning over three days from Friday, October 8, 2021, until Sunday, October 10, 2021. The opening day presented national figures such as the Minister of Education, Culture, Research and Technology of the Republic of Indonesia, the Minister of Public Works and Public Housing represented by the Director General of Human Settlements, the Governor of Central Java represented by the Head of the Cultural Development Division of Central Java Province, and the Chairman of the Indonesian Heritage Trust

The next event was a visit to RA Kartini Museum in Rembang, housed in a building that Kartini used as a classroom where she educated women around her. Participants continued to Punjulharjo Ancient Boat Site, the world's largest in-situ conservation of wet wood ship

and the community to exchange perspectives and experience on conservation, inviting Yullia Ayu representing the younger generation of the conservation community in Lasem, Prof. Widjaja Martokusumo, a professor at the Bandung Institute of Technology as a mentor from academics, and Ir. Dwi Wahyuni Hariyati, MM, Head of Bappeda Rembang as a representative voice from



On the afternoon there was another event that brought together representatives from the government, academics,

policy makers. The series of events on the first day ended with a discussion with local communities, an exchange of ideas aiming to brainstorm activities that can be jointly carried out between BPPI and local partners in the future. Accompanied by steaming kopi lelet, community representatives from various backgrounds such as the Kauman Islamic Boarding

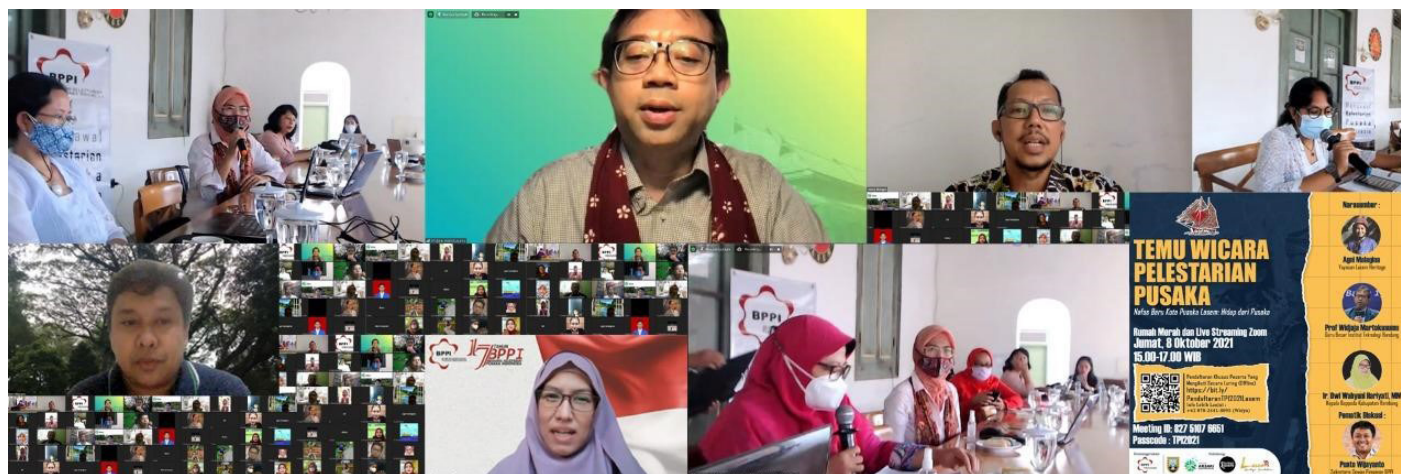
School, Padepokan Sambua, Bhre Lasem, Tri Dharma Places of Worship Foundation, Lasem for Cultural Heritage City Foundation, and other local communities conversed casually but seriously about the future of grassroots conservation in Lasem.

The highlight of the second day was Lasem Heritage Trail, which visited several historical witness sites in Lasem City. From a visit to Kauman Islamic Boarding School, seeing the old factory and the past glory of Rumah Tegel, meeting 9 angels who conserve the traditional ways of Gunung Ringgit Batik at Nyah Kiok Batik House, lighting incense at Poo An Bio Temple, and ending

The colorful evening ended with a thorough review of Lasem's gastronomy by Dr. Dewi Turgarini from the University of Education Indonesia, ,

with memorabilia from various historical timelines curated by Nyah Lasem Museum. Then day continued with Temu Mitra, an event to share success stories and challenges in implementing conservation during pandemic from all over Indonesia.

The second day peaked with creative night featuring Puspa Jagad Fashion Show performed by 8 models on the red carpet showcasing Oktavirasa designs, as well as hand-drawn batik from Batik Maranatha. The colorful evening ended with a thorough review of Lasem's gastronomy by Dr. Dewi Turgarini from the University of Education Indonesia, digging deeper into the philosophy of food and efforts to conserve traditional culinary.



CULTURE

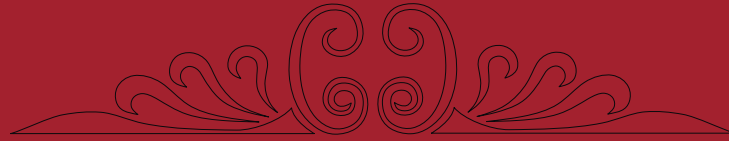
Truly a side of conservation that didn't just sit around discussion, but also showed action and creation.

On the final day, TPI participants read the Declaration "Breathing New Life to Heritage City for Community Welfare". This culmination of the three days of TPI 2021 Lasem was read out by participants at Caruban Beach. The entire events was then closed in the final gathering, which invited H.E. Heri Akhmadi as Secretary General of the Board of Trustees of BPPI, and Irini Dewi Wanti, S.S., M.SP. as the Director of Cultural Protection of the Ministry of Education and Technology. On this occasion, BPPI also submitted an MoU draft with the Rembang Regency as one of the steps forward in efforts to assist and facilitate heritage conservation capacity in Lasem.



Let us hope that conservation effort does not end in three days like TPI 2021 does; may TPI 2021 can be another step forward in future collaboration, and showing a spirit that does not falter in breathing new life to conservation efforts even in the midst of challenges such as Covid-19 pandemic. For conservation!

DECLARATION BREATHING NEW LIFE INTO HERITAGE CITY FOR COMMUNITY WELFARE



The annual Indonesian Heritage Gathering (TPI) in 2021 concluded with evaluation on heritage conservation movement of the entire year, and also brought forward the idea of conservation for community welfare in accordance with the vision of the 3rd Decade of Indonesian Heritage Conservation 2014 – 2023 regarding Conservation for Community Welfare.

Activists and observers of heritage conservation efforts from various regions in Indonesia who participated in TPI 2021 Lasem, both offline and online have conveyed various aspirations, experiences, challenges, and success stories in their respective conservation activities. Some of the highlights include:

1. Freedom of culture as an effort to recognize our own identity and explore, learn, and pass on the knowledge about conservation to future generations in order to create a strong and resilient cultural identity to face global challenges.
2. Conservation movement has developed not only to involve conservation of culture, but also to consider carrying capacity and quality of the environment.
3. Conservation focuses on the process, from planning to implementation, that should involve all relevant stakeholders.
4. Paradigm shift in conservation includes the expansion of discourse from tangible and single objects focused, to area-based concept that considers community values and activities.
5. Conservation of the Heritage City of Lasem begins with identifying the city's potentials based on its history, alongside identifications in order to prepare for conservation planning and management based on the abovementioned.

Considering various insight from Indonesian Heritage Gathering 2021 in Lasem, it is thus necessary to conduct the following:

1. Encouraging attitude adjustment from all parties to foster cooperation and breathe a new life in maintaining and striving for heritage conservation for community welfare.
2. Increasing involvement of the community, government, academics, business sector, and the media to establish a thorough conservation movement as a whole.
3. Developing heritage management clinic program as an effort to assist stakeholders in implementing the principles of sustainable conservation.

Lasem, October 10, 2021

On behalf of the participants of Indonesian Heritage Gathering 2021 in Lasem.





Negative Interaction between Animals and Humans

The Chairman of YAD, Mr. Hashim Djojohadikusumo, expressed his concern about the increasing conflict between animals and humans. "Of course, animals cannot be unfairly blamed as the sole cause, but instead, we humans also need to reflect on whether or not we have been destroying and disturbing the forests where they live."

Dharmasraya, 19 October 2021

Dharmasraya Sumatran Tiger Rehabilitation Center (PR-HSD), an environmental conservation unit managed by ARSARI Djojohadikusumo Foundation (YAD) has once again entrusted to rehabilitate a Sumatran Tiger (*Panthera tigris sumatrae*) fallen victim to human-animal conflict at PT. Uniseraya, Lanus Bay, Sungai

Apit District, Siak, Riau.

The evacuation process was carried out by Riau BBKSDA alongside YAD team both from PR-HSD and Riau Sumatran Tiger Conservation Center. After approximately eleven days, the Sumatran tiger, suspected of being a "man eater", finally entered the trap cage set by the evacuation team on Thursday, September 9. Then, she was

immediately transferred to a transport cage. After traveling for about 15 hours, finally on Friday, September 10, at 12.00 WIB, the tiger and the team arrived at the PR-HSD ARSARI site in Dharmasraya, West Sumatra.

The handover was carried out between Plt. Head of Conservation Section IV BBKSDA Riau Mr. Gunawan, S.HUT., M, Si. and the Head of

Conservation Section Region III of West Sumatra BKSDA, Mr. Novtiwarman, SP. From then on, the West Sumatra BKSDA entrusted the endangered animal to PR-HSD ARSARI, received directly by the Operations Manager, drh. Patrick Flagellata.

The Sumatran tiger, christened as Lanustika, will undergo medical checkup by the PR-HSD ARSARI medical team, and then onto rehabilitation. On September 13, the PR-HSD ARSARI medical team conducted the medical check-up on Lanustika. Based on the results of both medical and laboratory examination, Lanustika has metacarpal interdigital laceration of 1 dexter and neutrophilic leukocytosis with lymphocytopenia.

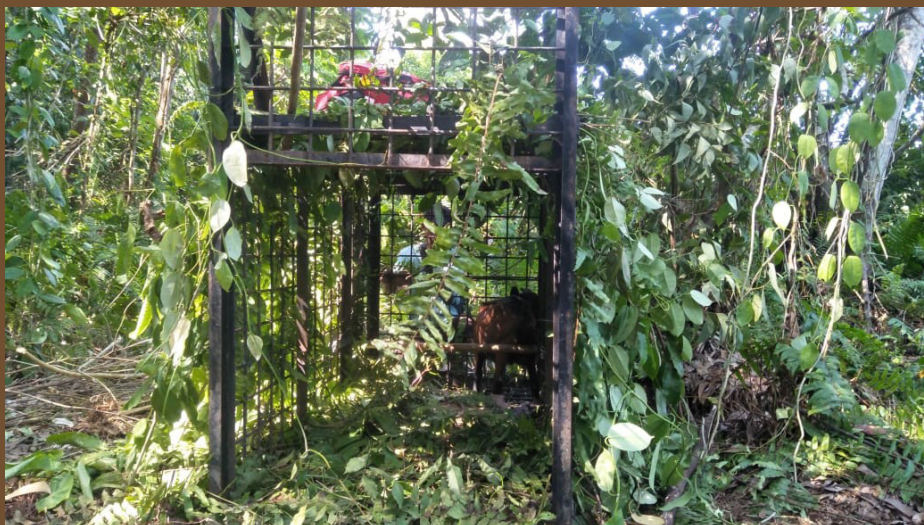
The Chairman of YAD, Mr. Hashim Djojohadikusumo, expressed his concern about the increasing conflict between animals and humans. "Of course, animals cannot be unfairly blamed as the sole cause, but instead, we humans also need to reflect on whether or not we have been destroying and disturbing the forests where they live." He



also ensured that the ARSARI Foundation will continue to contribute on conserving the environment and protecting wildlife, especially Sumatran tigers.

During the quarantine, on September 18, Lanustika experienced a brief decline in health (respiratory disorders) which resulted in loss of appetite and lethargic. Her previous leg injury and adaptation to changes in environmental conditions from relatively dry peatlands to the fairly humid highlands that

Her previous leg injury and adaptation to changes in environmental conditions from relatively dry peatlands to the fairly humid highlands that is the PR-HSD ARSARI site in were factors that contributed to Lanustika's declining health. PR-HSD ARSARI medical team organized intensive consultations with KKH KLHK, and did their best in treating her



Pemasangan kandang jebak oleh tim evakuasi di areal di PT. Uniseraya, Teluk Lanus, Kecamatan Sungai Apit, Siak, Riau



is the PR-HSD ARSARI site in were factors that contributed to Lanustika's declining health. PR-HSD ARSARI medical team organized intensive consultations with KKH KLHK, and did their best in treating her. Lanustika's respiratory disorders finally improved, her appetite and activities have returned to normal.

There are quite a lot of negative interactions or conflicts between humans and animals, especially on the island of Sumatra. There are many different factors behind this phenomenon. Therefore, it needs serious attention, including finding resolution to

conflicts and making the efforts to prevent the same incident from happening again. This should not be the role of only policy makers, conservation practitioners, or Sumatran tiger activists; but also the role of the entire community.

For conservation!

Drh. Patrick Flaggellata

ORANGUTAN CONSERVATION THROUGH OUR EYES

We all know that the orangutan is an endemic animal in Indonesia whose status is currently endangered. Various polemics in the world of orangutan conservation are challenges that we must overcome together. It calls for involvement from various parties, both from policy makers and general public.

ARSARI Orangutan Sanctuary Center (PSO-ARSARI) plays a part in orangutan conservation efforts, in this case, taking on a role as the executor who goes directly to the field. As deeply involved in conservation project as they are, of course they all have to understand the

importance of conservation, especially orangutans. Basic knowledge about the notion of conservation, the role of orangutans in nature, the impact that will occur if orangutans were to go extinct, the role of the younger generation, and cases of orangutans entering residential areas or plantations need to

be understood by all parties, especially conservation activists. Now, does every single staff in PSO-ARSARI are aware of the meaning behind orangutan conservation? Let us try to see through their eyes.



ODOM

Conservation is defined as a preservation, which includes managing and maintaining Natural Resources (SDA) in a planned and sustainable manner so as to create a natural balance between diversity and the process of evolutionary change in an environment. Conservation can also be interpreted as a process carried out continuously on natural resources, with the goal that they can be utilized by current and future generations. In conclusion, conservation is an activity to preserve and protect the environment in order to maintain natural resources. It is very important to understand that conservation has a goal, which is: an effort to protect natural resources against all forms of commercial exploitation, to restore, to correct past mistakes that are considered harmful to the productivity of natural resources. Conservation is about using natural resources as efficiently as possible, so that future generations can also have a share in its wealth. Conservation is carried out to find solutions for natural

resources which have been reduced or depleted.

Orangutans play an incredibly important role in forest regeneration through the fruits and seeds they eat and disperse, and they are also among one of the protected primates that are critically endangered in their habitat, the "forest". Orangutans also have an important role in maintaining the health of forest ecosystems. They are not only dispersers of seeds, but also making nests in trees which allows sunlight to enter through the dense tropical forest.

Indonesia has 3 species of orangutans, one from Sumatra Island (*Pongo abelii*), one from Kalimantan (*Pongo pygmaeus*), and one known as *Pongo tapanuliensis* which is a "new species", only found at Batang Toru ecosystem in 3 districts which are North Tapanuli, Central Tapanuli, and South Tapanuli. The species from Kalimantan consist of 3 subspecies: *Pongo pygmaeus pygmaeus* found in the northern part of Kapuas River

to the northeast of Sarawak, Pongo pygmaeus wurmbii found from the south of Kapuas River to the western part of Barito River, Central Kalimantan, and Pongo pygmaeus morio inhabits the area from Sabah to all the way south to Mahakam River in East Kalimantan.

What will happen if orangutans were to go extinct? They are a primary species for conservation that play such an important role in forest regeneration. There are no less than 40 types of plants whose seeds are spread by orangutans. Thus, if they become extinct, it will result in the loss of hundreds of plant and animal species in the forest ecosystem. The young generation needs to have sufficient information and knowledge to be able to continue to voice awareness and find a harmony between human life and wildlife, to maintain natural habitat, to inform the next generation of their love for

nature and the living beings in it.

There have been cases of orangutans entering residential areas and plantations, initially because orangutans are looking for food or shelter. In Kalimantan, orangutans mostly live outside of protected areas, including industrial timber areas. Mining and plantation concessions take a toll on their natural habitat. In principle, animals need food, shelter, water, and a place to live, which is the "forest". Orangutans can experience hunger because it gets more difficult to get their natural food in the forest, so they approach village fields or looting to oil palm plantations. Orangutans may also start coming into settlements due to the impact of forest fires that occur almost every year. Illegal logging and land use conversion are also among the reasons why orangutans enter human settlements. The point is that

orangutans try to survive by looking for areas where there are still plenty of food.

adalah orangutan berusaha bertahan hidup dengan mencari kawasan yang masih banyak terdapat makanan.



Echa Openg

Conservation is an effort that should grow from within oneself to take action to restore the environment, in this case, the nature around us. So for me, conservation is inherently linked with effort or intention from the person involved.

Orangutans play a role in forest ecosystem regeneration because they eat forest fruits, thus spreading the seeds of the fruit and help them survive. And also because orangutans are arboreal animals (living on trees), they are helping sunlight access by naturally trimming branches or tree canopy, so that sunlight can enter and give life to plants living on the forest floor.

There are 3 types of orangutans in Indonesia: the Kalimantan Orangutan, the Sumatran Orangutan,

and the Tapanuli Orangutan. If orangutans were to become extinct, the forest ecosystem will collapse, affected food chain in nature, and Indonesia loses one of its unique endemic animals.

The younger generation must have awareness of their environment and start from themselves to avoid products that are not environmentally friendly as much as possible. The instances of orangutans entering human settlements and plantations is likely caused both from the damage in their forest or habitat, and also due to behavioral factors.



Mochamad Rajuli

Conservation is an effort made to maintain and protect the nature and our environment in a comprehensive and sustainable manner. The function of orangutans for nature is as an umbrella species with a very significant impact on nature and the environment. There are three types of orangutans, all three are Kalimantan, Sumatran and Tapanuli orangutans.

If orangutans were to become extinct, there will be an imbalance in the forest and

the surrounding environment. The younger generation must begin to learn to understand about conservation, especially orangutans, through direct involvement such as campaigns. Because orangutans losing their habitat and food, forests transformed into plantations, and so many humans building settlements, are the causes of orangutans making contact with residential areas and plantations.



Putu Suandhika

Conservation is an activity that aims to rejuvenate, protect, and save something, both in the form of tangible things and living things. Orangutan is an umbrella species, which means they protect nature and all living inside it. They are called "umbrella" because they plays an important role in natural regeneration, in this case the forest. Orangutans have a wide roaming area, where they spread the seeds of the fruits they eat for them to grow back.

Until now, Indonesia has recorded 3 types of orangutans, which are Kalimantan, Sumatran, and Tapanuli Orangutans. If they were to become extinct, it will cause an imbalance in the ecosystem. Then we will lose our identity, lose our endemic animals, and have to be hold ourselves accountable to our children and grandchildren in the future.

What can younger generation do to prevent orangutans from extinction? It can start from ourselves by stopping to do things such as littering that can damage nature and the

environment where orangutans live. Taking a step further, we can also act as influencers who can spread awareness about orangutan conservation. Another step further, we can also get involved directly, and joining PSO-ARSARI is one of them.

About the cases of orangutans entering residential areas and plantations? Of course, this is likely caused due to the forest where they live is increasingly being damaged by humans. The forest has been damaged, the food is reduced, to the point the animals inside will be forced to venture outside the forest to find fruits to eat.



Rr. Pangastuti Adimulyo

Conservation is an effort to support the preservation of the environment, both flora and fauna. Orangutans are animals that can maintain the balance of ecosystems in the forest by helping in dispersal of seeds from the plants they eat. There are 3 types of orangutans in Indonesia; the Kalimantan orangutan (*Pongo pygmaeus*), Sumatran orangutan (*Pongo abelii*), and Tapanuli orangutan (*Pongo tapanuliensis*).

If orangutans become extinct, Indonesia will lose its most unique endemic species because only Indonesia and parts of mainland Malaysia (Borneo) have these animals. Ecosystems in the forest will also take an impact because of the loss of such an important seed dispersal species. Future generations will also lose the opportunity to personally know this endangered species.

For now, as the younger generation, it is necessary to have sufficient awareness in the importance of conservation, especially orangutans. The younger generation can take part directly as volunteers in various conservation institutions to better understand the importance of

conservation. In addition, they can also share, educate, and disseminate information related to orangutan conservation. Another way to protect the existence of orangutans is by not hunting/consuming them.

The cases of orangutans entering residential areas and plantations is a conflict that often occurs between orangutans and local residents, especially those living in places bordering the forest. The forest has been gradually lost due to land conversion (turning them into residential areas, plantations, mine and so on). No wonder orangutans find it increasingly difficult to find food in their home and diminishing space. Finally, when the forests have less and less food sources, they inevitably end up entering settlements and plantations in search of food.



Wiwik Winarti Sintia

Conservation simply means preservation or protection. Orangutans play an important role in forest regeneration by helping to spread seeds, thus helping humans with reforestation. Reforestation is the replanting of trees in the forest. Indonesia has 3 types of orangutans.

Possible extinction of orangutans will reflect the loss of hundreds of plant and animal species in the rainforest ecosystem.

The younger generation plays a role in maintaining and protecting orangutan habitat, and prevent

forest destruction so orangutans can remain sustainable. Cases of orangutans entering residential areas and plantations are likely because of shortage of food, shelter, water, and damaged habitat.



Samsul

Conservation is about protection and preservation. Because orangutans can roam very far, they can disperse seeds from plants they eat and thus replant trees to places far and wide. There are 2 types of orangutans, the Sumatran and Kalimantan orangutan. What will happen if orangutans become extinct? Of course, the forest will suffer an impact. The role of younger generation to

prevent orangutan extinction is to always protect orangutans and their habitat.



M. Nur

Conservation can be interpreted as preservation and protection. Orangutan is an umbrella species for the forest because what they eat will replant and reproduce new plants and trees for the forest. There are 3 types of orangutan; the Kalimantan Orangutan, the Sumatran Orangutan, and the Tapanuli Orangutan. If orangutans become extinct, it will have a

negative impact on other species. The younger generation can play an important role in orangutan conservation efforts by always protecting them. There are cases of orangutans entering residential areas and plantations due to shortage of food and loss of land due to palm oil plantations and many others.



Fernando Rama

Conservation in general means efforts to preserve and protect. Orangutans play a tremendous role in forest conservation. Without us knowing, orangutans have been replant trees by eating fruits and spreading their seeds through their feces. As far as I know, there are 2 types of orangutans in Indonesia. If orangutans become extinct, it can

definitely damage forest ecosystems. The younger generation needs to take part in conservation and report to the authorities if they find hunters/poachers. The cases of orangutans entering residential areas and plantations can be caused by the destruction / declining of the forest.



Bertha Busa

Preservation or protection is the heart of conservation activities. Orangutans play an important role in forest regeneration through the fruits and seeds they eat. Indonesia has 2 types of orangutans, which is the Kalimantan/Borneo (Pongo pygmaeus) and the Sumatran Orangutan (Pongo abelii). Habitat destruction and forest conversion for palm oil plantations or other crops can lead to a decline

in the orangutan population, or even worse, it can lead to extinction. Therefore, the younger generation can take up an important role to prevent extinction of orangutans by protecting and safeguarding them.



LEFT BRAIN

It is an undeniable fact that all living things need to eat and also need space. This increasingly urgent needs lead to conflict; be it between human beings, between animals, and even between humans and wild animals.

The existence of Sumatran tigers, especially in Riau which was once considered to have a close spiritual relationship with humans as its ancestral spirit animal, protector of forests and even protector of villages from pests, today has undergone a shift. The carnivore that is standing at the top of the food chain as a predator in forest ecology, has now been toppled and even driven to near extinction due to the increasing pressure from human needs, the need for wider space and easier way to earn money.

No longer protector, now they're considered as pests. Forest protectors of today are required to display data in the form of a periodic table from their posts. Because forest trees are no longer what they used to be, but now instead have turned into industrial trees. Which, in time, displaced the original forest protectors.

Victims have fallen from both humans and tigers, and it is certainly preventable if only humans as sentient creatures can realize the benefits of co-existence with other species and willing to give them a little space.

Policy makers have been in touch with advocates both on individual and organizational level. However, the results and level of understanding is not yet significant. Requirements and implementation for holders of forests with rights to cultivate is not benefiting forest animals.

There have been actions to call for the public and community to pay more attention to the sustainability of Sumatran tigers. But what are the results...????

In 2021, these happened in Riau:

March 2021 - a female Sumatran Tiger died of snare wounds (Siak)

June 2021 - a human was attacked and slain by a tiger (Dumai)

August 2021 - a human was killed, presumably by a tiger (Siak)

Those who care, understand, and empathizing, are all still struggling.

For conservation...!!!

THE PATROL THAT LEADS TO TRAIL (Sumatran Tiger) *Panthera Tigris Sumatrae*



*In 2019, similar traces of a Sumatran tiger have also been found at a location close to the current one. Around the tiger footprint, the Wanadhyaksa team also found footprints of other wildlife such as tapirs (*Tapirus indicus*) and wild boars (*Sus scrofa*).*

The Wanadhyaksa team of AK-PSD ARSARI regularly carries out a routine patrol to protect Prof. Sumitro Djojohadikusumo Conservation Area (AK-PSD) ARSARI from potential threats and disturbances. On Wednesday, October 13, two Wanadhyaksa members rode their motorbikes to patrol the area. During the patrol, the duo found footprints of an animal, likely of a Sumatran tiger (*Panthera tigris sumatrae*). The trail was found on the

border of AK-PSD ARSARI area, specifically in area 72 (palm oil plantation area). It was on a road directly adjacent to the border between palm oil plantation and AK-PSD ARSARI. In 2019, similar traces of a Sumatran tiger have also been found at a location close to the current one. Around the tiger footprint, the Wanadhyaksa team also found footprints of other wildlife such as tapirs (*Tapirus indicus*) and wild boars (*Sus scrofa*).

Following the discovery, the team made further observations by measuring the footprints. Based on field observations, the team found tiger footprints of different sizes, and concluded there are estimated to be at least two tigers; one adult female and one cub. In addition, traces of other animals found around the tiger tracks led the team to believe that it is likely an adult female tiger teaching her cub how to hunt for prey animals. The team

will follow up on this discovery by monitoring using a camera trap.

The Wanadhyaksa team of AK-PSD ARSARI has installed a camera trap. The camera was installed in an area that is likely to be traversed by the tigers. The team hopes that with data and results from the camera, they can conduct individual identification and update ARSARI AK – PSD database with research material to see the distribution and population status of Sumatran tigers in AK-PSD ARSARI.



Antara Lawu dan Wilis

Arkeologi, Sejarah,
dan Legenda Madiun Raya
Berdasarkan Catatan
Lucien Adam
[Residen Madiun 1934-38]

BUKU INI adalah terjemahan dari serangkaian artikel yang pernah ditulis Residen Madiun Dr Lucien Adam (1890-1974; menjabat 1934-38) pada 1938 hingga 1940. Artikel-artikel tersebut mengandung informasi penting sejarah Madiun Raya sejak abad ke-10 hingga 19. Kini, wilayah Madiun Raya telah menjadi berbagai kota dan kabupaten, yaitu Madiun, Caruban, Ponorogo, Pacitan, Ngawi, dan Magetan.

Di dalamnya, pembaca dapat menemukan narasi tentang posisi penting wilayah ini pada periode Hindu-Buddha pra-1500, transisi menuju Islam pada abad ke-16 yang diwarnai perseteruan tokoh lokal dan pembawa ajaran agama baru tersebut, pengaruh berbagai konflik keraton Jawa tengah-selatan kepada daerah yang relatif terisolasi ini, perkembangan wilayah-wilayah bebas pajak—terutama di Madiun dan Ponorogo—yang berperan penting sebagai pusat studi Islam di Jawa, hingga pengaruh Perang Jawa (1825-30) yang secara tidak sengaja telah mengukir runyamnya percaturan politik antarbangsawati di Madiun Raya.

Terjemahan ini juga dilengkapi dengan catatan kaki baru, berisi informasi dan penelitian mutakhir dalam kurun waktu lebih dari delapan puluh tahun sejak penerbitan artikel asli. Kerja keras Lucien Adam untuk lebih memahami tata masyarakat Madiun Raya telah menjadi pintu gerbang bagi generasi baru untuk menggali sejarah lebih dalam.

Antara Lawu dan Wilis

Editor: Christopher Reinhart
Prolog: Peter Carey | Epilog: Nunus Supardi



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Peter Carey's Diary

Starting in this month, we will bring to you Peter Carey's Diary, detailing activities of the British-born historian who has been residing in Indonesia and contributed massively to historical research in the country. Not limited to his lifework research on the famous Prince Diponegoro, Peter Carey is also known for his deep and extensive research in various aspects of history in the archipelago.

As part of its education mission, YAD has cooperation with Faculty of Humanities, University of Indonesia by supporting Prof. Peter Carey as Adjunct Professor in the faculty since 2013. The

following is his diary of activities in October 2021.

The most important activity by far has been getting the first two volumes of the Trilogy Madiun Raya – namely Antara

Lawu dan Wilis: Akeologi, Sejarah dan Legenda Madiun Raya Berdasarkan Catatan Lucien Adam (Residen Madiun 1934-1938) and Kisah Brang Wetan: Berdasarkan Babad Alit dan Babadé Negara Pacitan off to the

printers after checking multiple page proofs in the early part of this month. Both volumes have been published by Kepustakaan Populer Gramedia with generous support from YAD along with the family of the penultimate Dutch Resident of Madiun, Lucien Adam (1890-1974; in office 1934-38). The official book launch will be held at the Pendopo Magetan on Thursday, 28 October, which will be attended by YAD Executive Director, Dr. Catrini Pratihari Kubontubuh. The first copies are due to roll off the Kompas-Gramedia press in Jatinangor on 20 October next, and will retail at IDR95.000 for ALDW and IDR57.000 for KBW. These are really quite modest prices for substantial books and this is largely thanks to sponsorship received from YAD and the Lucien Adam family. With the launch of these unique books on October 28 at Pendopo Magetan, we hope they will gain significant traction and become the go-to source for the history of Madiun Raya and the Brang Wetan for scholars and the general reading public.

Starting in this month, we will bring to you Peter Carey's Diary, detailing activities of the British-born historian who has been residing in Indonesia and contributed massively to historical research in the country. Not limited to his lifework research on the famous Prince Diponegoro, Peter Carey is also known for his deep and extensive research in various aspects of history in the archipelago.

Apart from this rather substantial editing task, Peter Carey has also written a 2,000-word Foreword (Prakata) to the retired LIPI social demographer turned public intellectual, Pak Riwanto Tirtosudarmo, whose fourth volume of his Mencari Indonesia

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Sabtu, 9 Oktober 2021 15.00 WIB Jati, Juwana dan Jung Jawa : Geohistoris Pegunungan Kendeng dan Selat Muria Bukhori Masruri Melihat Alam Jawa : Eksploitasi dan Konservasi Masa Kolonial Soma Surya Persada Konsep Pelestarian Alam melalui Kebudayaan dan Kearifan Lokal Masyarakat Colo Muhammad Iqbal Faza	Sabtu, 23 Oktober 2021 15.00 WIB Membaca Alam Jawa melalui Sejarah Penerbangan di Surakarta Dadan Adi Kurniawan Watu Tumpang dan Persepsi Masyarakat Terhadap Situs Cagar Budaya di Pemalang Afiliati Ilahi dan Dhiana Putri Larasaty Gunung Klotok dan Mandala Kadewagurwan Priyo Joko Purnomo
Sabtu, 16 Oktober 2021 15.00 WIB Gunung-Gunung dalam Serat Centhini : Sebuah Catatan Etnografi Budaya Rendra Agusta Gunung Lawu sebagai Muara Dua Peradaban Kuno M. Ilham Wahyudi Gunung Pawitra : Arkeologi Alam Nusantara Dio Yulian Sofansyah	Rabu, 27 Oktober 2021 15.00 WIB Diponegoro dan Alam : Sekilas Hidup Ekologis pada Tatanan Lama Jawa (1785-1855) Prof. Peter Carey Garbasumondha : Konsep Penciptaan Manusia dan Alam Nadia Paramitha dan Wulan Cahya Anggraeni

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Kisah Brang Wétan

Berdasarkan Babad Alit dan Babadé Nagara Patjitan

KISAH BRANG WÉTAN: Berdasarkan Babad Alit dan Babadé Nagara Patjitan bukan hanya menyajikan sejarah Panoro dan Pacitan, melainkan juga seluruh Madiun Raya—bahkan sampai ke Surakarta, Trenggalek, Kediri, hingga Pajajaran di Jawa bagian barat. Kedua babad, Babad Alit (PN, 1911) dan Babadé Nagara Patjitan (Gandawadja, 1924), belum banyak dikenal. Dalam berbagai tulisan yang mengulas sejarah wilayah Brang Wétan (kini Jawa Timur), kedua babad ini belum dijadikan sumber rujukan.

Tampaknya, sebelum sempat dibaca banyak orang, kedua babad telah berpindah ke luar negeri dan menjadi bagian dari Perpustakaan Universitas Leiden di Belanda. Kini, keduanya telah “pulang kampung”, diterjemahkan ke dalam bahasa Indonesia dan diterbitkan menjadi satu buku.

Terjemahan ini juga disertai lampiran berupa catatan harian kapal Belanda, Pollux, yang sempat membuang sauh di Pacitan pada masa Perang Jawa. Dengan demikian, pembaca dapat dengan mudah menggali kesendirian teks-teks babad tradisional dengan sumber Eropa seperti ini.

Perkembangan penelitian sejarah kini telah menunjukkan bahwa historiografi tradisional seperti babad juga mengandung informasi penting, sehingga sejarah setempat dapat ditulis dengan lengkap. Karena itu, kehadiran buku ini diharapkan membuka kesempatan bagi sejarawan dan masyarakat merangkai kembali sejarah Madiun Raya yang lebih lengkap.

Penerjemah:
Karsono Hardjoseputro

series (published by LIPI) is about to appear. Entitled *Mencari Indonesia 4: Dari Raden Saleh sampai Ayu Utami*, this is due out in early November.

During this month of October, every Thursday evening for two hours Peter Carey has been giving weekly lectures on Indonesian history in the ESKUL series (<https://eskul.net>), a form of Open University/High School online lecture series, to enthusiastic audiences covering the period from the VOC period (1602-1799) through to the end of the Netherlands Indies (8 March 1942), the Japanese Occupation (1942-45) and the Independence War (1945-49). To date the following talks and PowerPoint presentations have been given (all talks in Indonesian):

Thursday, 7 October, “350 Tahun Dijajah? Mitos atau Kenyataan: Bagaimana VOC (1602-1799) Memperalat Struktur Kekuasaan Lokal?”

Thursday, 14 October, “Lahirnya Sebuah Negara Kolonial Modern: Daendels, Perang Jawa dan Pembentukan Hindia Belanda (1816-1942)”

Thursday, 21 October, “Mengapa Kolonialisme Belanda Dilawan dari Dalam: Pendidikan, Perkembangan Ekonomi, dan Ideologi Politik Baru.

At the end of the month (27 October), Peter Carey will also be participating in a public webinar on the history of the relationship between man and nature in Indonesian history from the 18th century to the present following the publication of the book entitled *Benantara: Bentang Alam dalam Gelombang Sejarah Nusantara* (Ed. Ahmad Bukhori Masruri), to which he contributed



PC's Eskul Lecture Series on Indonesian History which are being broadcast every Thursday evening in October 2021 for two hours (1930-2130) and have attracted enthusiastic audiences.

the lead article, “Diponegoro dan Alam: Sekilas Hidup Ekologis pada Tatanan Lama Jawa, 1785-1855”). As the discussion will take place just two weeks before the opening of the COP-26 Glasgow Climate Summit (8-10 November 2021), this may help to concentrate minds on this hugely important topic.

In other matters, Archipel, the Paris-based journal, has accepted Peter Carey's obituary of the ANRI archivist, Nona Mona Lohanda (1947-21), which will be published in their forthcoming (Archipel 102), and also his article on the extraordinary voyages (1824-38) of the corvette-of-war, Pollux, which took Diponegoro into exile in Manado in May-June 1830. This will be published in their spring 2022 (Archipel 103). Looking ahead, preparation for

manuscript of Peter Carey's new book *Percakapan dengan Diponegoro; Tiga Kesaksian* (KPG January 2022) is now being edited for publication, as is his joint volume with Farish Ahmad Noor entitled, *Ras, Kuasa dan Kekerasan Kolonial di Hindia Belanda, 1808-1830* (KPG December 2021).

Peter Carey
Serpong,
19 October 2021

