

## MARITIME CULTURE THE FOUNDATION OF THE MARITIME STATE OF INDONESIA

**Istin Marlana Dewi**

Sekolah Staf dan Komando TNI Angkatan Laut  
pusjianmari@gmail.com

### ABSTRACT

In the collective memory of the Indonesian people, the nautical era is usually associated with the heyday of the Sriwijaya kingdom and the Majapahit kingdom. These two empires instilled a sense of pride in such a way that it became a factor in forming Indonesian nationalism, could become an asset in realizing a sense of togetherness and a factor in the formation of national identity. Compared with geographic and demographic factors, history is the most difficult to form a solid basis for truly reliable observations. Methodologically, being a maritime nation must be based on maritime culture. The form of hard power in a maritime country must be accompanied by the dimension of soft power, strength that originates from cultural capital: the values and traditions of maritime culture shown in a historical perspective. The Indonesian nation has a strong desire to build a strong maritime nation based on maritime culture and frame of reference. The creation of a maritime nation, Indonesia, requires science and technology to protect the largest archipelago in the world.

**Keywords:** Nautical, Maritime, History, Culture

### A. INTRODUCTION

The words nautical and maritime are often used for the same purpose. Although in general these two words have the same meaning, namely about the sea, there are certain differences in meaning. The word maritime always has a meaning about the sea. Likewise, the word nautical has a different meaning in relation to the dimensions of time and tradition. Conceptually and in its true sense, maritime is more related to culture (maritime culture), while maritime is related to the state (maritime state).

In the collective memory of the Indonesian people, the maritime era is usually associated with the heyday of the Sriwijaya kingdom and the Majapahit kingdom. According to George McTurnan Kahin, these two empires instilled such a sense of pride that they

became the building blocks of Indonesian nationalism (Kahin, 1952).<sup>1</sup> This is relevant to the opinion of the historian Peter Munz that the past, however obscure, can be an asset in realizing a sense of community and a factor in the formation of national identity (Munz in Bentley, 1997:851).<sup>2</sup>

## B. HISTORY OF MARITIME COMMUNITIES

There are many important ports or harbors from various parts of the archipelago. There are also many cultural relics that describe the skills of Indonesia's ancestors as sailors. History also shows that the unity of the archipelago is caused by the size of the navy.

Signs of Indonesia's history as a seafaring nation can be seen from the traditions of the sea tribes who have made sea voyages for the past century. According to Notebook, sailors from West Sumatra regularly sail across the Indian Ocean to the east coast of Africa and Madagascar. Somatic evidence, language, plantation traditions and even music have similarities (Notebook, 1972:11).<sup>3</sup>

Regarding shipping and the influence of Makassar-Bugis culture on the north coast of Australia, according to A.A. Cense and Heren are proof that Indonesian sailors arrived on the continent earlier than Europeans. At first it was thought to have existed in the 16th century, until there were records of Dutch travelers in the 17th and 18th centuries who mentioned the existence of a boat route or Malay settlement (Cense and Heren, 1972:36).<sup>4</sup>

An important aspect of the Bugis' well-known tradition of traveling on extensive networked voyages is their ability to make laws and regulations. The Bugis Wajo tribe created a legal system for shipping and trade in Lontara. The hard work of a man named Amanna Gappa resulted in a book about this legal system (Tobing cs, 1960).<sup>5</sup>

## C. THE KINGDOM OF THE SEA

Two kingdoms during the heyday of maritime were the Kingdom of Sriwijaya and the Kingdom of Majapahit which Mr (Master in Rechten) Muhammad Yamin called the first and

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<sup>1</sup> Kahin, George McTurnan (1952) [1951], *Nationalism and Revolution in Indonesia*, Ithaca, NY: Cornell University Press

<sup>2</sup> Munz, Peter "Historiography" dalam Bentley, Michael ed. *Companion to Historiography*. London and New York: Routledge, 1997

<sup>3</sup> Nootboom, C. 1972. Sumatera dan Pelajaran di Samudera Hindia, terjemahan. Jakarta: Penerbit Bhratara.

<sup>4</sup> Cense, A. A. dan H. J. Heeren. 1972. Pelajaran dan Pengaruh Kebudayaan Makasar-Bugis di Pantai Utara Australia, terjemahan. Jakarta: Penerbit Bhratara.

<sup>5</sup> Tobing Cs. Prof. Dr. Ph. O.L. 1960. Hukum Pelajaran dan Perdagangan Amanna Gappa. Makassar: Jajasan Kebudayaan Sulawesi-Selatan dan Tenggara.

second form of republican state, while Indonesia which was proclaimed in 1945 was the third republic (Yamin, 1951:137).<sup>6</sup>

The reign of the Sriwijaya Kingdom was around 5 centuries, the Majapahit Kingdom was around 3 centuries. The Sriwijaya Kingdom was one of the largest trade centers in Asia because products from its territory reached markets in West Asia, India and China. Its desire to become a trading center in western Indonesia diminished with the presence of Chinese merchant ships in the 12th century (Wolters, 1999:32).<sup>7</sup>

After 6 centuries of its heyday, the Srivijaya Empire fell. Explanations from a geographical/environmental perspective indicate sedimentation, so the port is far inland. The cities of the Sriwijaya Kingdom were not surrounded by an agrarian society; and population decline; Entry of foreign traders decreased, mainly due to dependence on forest products alone. The explanation for the political aspect lies in the internal strife between the local rulers who formed the confederation of the Sriwijaya Kingdom, particularly Palembang and Jambi, and external factors, as the capital city of Palembang was physically attacked at least five times by soldiers from outside the states of Raja Jawa and Cola India as Navy no longer support them. The Sriwijaya Kingdom could no longer control the naval fleet, only relying on sea tribes or scattered humans (Munoz, 2006).<sup>8</sup>

#### **D. AGRICULTURAL AND MARINE COUNTRIES**

The Majapahit Empire surpassed the Srivijaya Empire, although it was shorter in duration. There is no doubt that the greatness of the Majapahit Kingdom was manifested in the archipelago (Nusantara). While the Sriwijaya Kingdom was maritime in nature, the Majapahit Kingdom was a semi-commercial agricultural state (Djafar, First Printing 1978; 2010).<sup>9</sup>

The Majapahit Empire exported agricultural products from the interior of the kingdom, with a focus on East Java, and exported these commodities through several ports on the north coast of Java.

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<sup>6</sup> Yamin, Muhammad. Tanpa Tahun. 6000 Tahun Sang Saka Merah Putih jaitu hasil penjelidikan sedjarah dan arti jang dikandung Sang Merah-Putih sebagai warna kebangsaan dan bendera negera Republik Indonesia.

<sup>7</sup> Wolters, O.W. 1970. *The Fall of Kerajaan Kerajaan Sriwijaya in Malay History*. Kualalumpur & Singapore: Oxford University Press

<sup>8</sup> Munoz, Paul Michel. 2006. *Early Kingdoms of the Indonesian Archipelago and The Malay Peninsula*. Singapore: Tanpa Penerbit.

<sup>9</sup> Djafar, Hasan. 2012. *Masa Akhir Kerajaan Majapahit Girindrawarddhana dan Masalahnya*. Depok: Komunitas Bambu.

With these characteristics, the Majapahit Kingdom also controlled the marine aspects of the archipelago. Explanations for the collapse of the Majapahit Kingdom are given more from a political perspective, not as complete as the Sriwijaya Kingdom, which has many reasons. From the external side, internal conflicts in the form of civil wars to the Paregreg War (riot incidents) are considered as the main cause of the decline in shipping.

## **E. LAND AND WATER OF ARCHIPELAGO COUNTRIES**

The perspective of the history of shipping in the period of the Archipelago Kingdoms, at least from the 17th to the end of the 19th century, illustrates efforts to maintain sovereignty in supporting shipping and trade.

The concept of a maritime state fighting for independence cannot be separated from Muhammad Yamin who first presented the concept of *mare* in maritime substance at a meeting of the Investigating Agency for Preparatory Work for Indonesian Independence (BPUPKI) in mid-1945.

When the BPUPKI meeting discussed the country's territory and its borders, the term homeland became a concept which was later accepted to refer to the Indonesian archipelago. Abdul Kahar Muzakir, a member of the investigative body, reminded that an independent Indonesia is about how "to establish a yard and then fence it, guard the yard". According to Muzakiri, "should not be based on the question, whether we are able or unable, but also whether there will arise the ability to be independent or not" (BPUPKI Minutes, 1995:152-153).

Muhammad Yamin then explained the homeland as a unified concept that does not separate between "land" and "water", emphasizing that "talking about the territory of the State of Indonesia by paying attention to islands or the mainland, is actually the opposite of the actual situation". Yamin further explained that Indonesia's homeland is mostly an ocean area and has a long coastline. For a country that is divided into thousands of islands, the motto "mare liberum" (free seas) which is applied to the teachings of Hugo Grotius "cannot be carried out just like that, it must also be determined which area, which ocean water enters our territory and which sea water enters the oceans. let go" (Minutes, p. 75).

The perspective of the island which is different from the perspective of the sea and because it is also included in it, is already a political concept of the country. How did the kingdoms of the past inspire in this context or even become a reference, which state model

is considered suitable for the unitary state of the Republic of Indonesia? As Lopian argues, because the Archipelagic Outlook also includes a maritime insight, it seeks more references to the concepts adopted by maritime powers rather than the principle of concentric kingdoms (Lopian 1999:86).<sup>10</sup>

## F. INDONESIA'S FUTURE ASPECT

Professor Dorodjatus Kuntjoro-Jakti about the future of Indonesia has three fundamental aspects as capital for determining the fate of the future, namely: geography, demography and history.<sup>11</sup>

Indonesia's geography is not a "destiny" because Indonesia's inherent geostrategy faces threats from parties trying to exploit its extraordinarily rich natural resources. Competition between deep sea fleets or "blue water fleet" between India and China is increasing in the Indian Ocean (Kuntjoro-Jakti, 2012:51) covering most of the surface of the Indonesian archipelago from the west coast of the northern tip of Sumatra through southern Java to the east of Nusa Tenggara-Maluku.<sup>12</sup>

According to Prof. Dorodjatun The formulation of geostrategy is an idea at the highest national level with an emphasis on national strategic issues related to the utilization of the nation-state's geographic location in the very long future. From now on this is reduced to geopolitics related to foreign policy and geo-economic attitudes related to life and natural wealth, the existence of the Indonesian archipelagic sea lanes and the expansion of airspace, etc. (Kuntjoro-Jakti, 2012:51-52).<sup>13</sup>

Compared with geographic and demographic factors, history is the most difficult to form a solid basis for truly reliable observations. Methodologically, Prof. Dorodjatun shows the constant struggle to identify historical facts in the life of the nation-state - especially in relation to interpretation. In interpreting and understanding the past, discussions inevitably arise among historians, where theory and conceptual references fit.

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<sup>10</sup> Lopian, A. B. 1999. *Orang Laut, Bajak Laut, Raja Laut: Sejarah Kawasan Laut Sulawesi*. Depok: Penerbit Komunitas Bambu.

<sup>11</sup> Kuntjoro-Jakti, Dorodjatun. 2012. *Menerawang Indonesia Pada Dasawarsa Ketiga Abad ke-21*. Jakarta: Penerbit Alfabet.

<sup>12</sup> Ibid, 51

<sup>13</sup> Ibid, 52

To support the Government's vision and mission, Ir. Joko Widodo, "Indonesia as the World Maritime Axis", needs to emphasize this definition or understanding. Of the three groups in the interpretation of the world's oceanic axis:

First, the group that defines the axis as the center or axis in relation to the vision of making Indonesia the center of world maritime activities.

The second group defines the maritime axis as a maritime shipping lane, so that Indonesia controls the shipping lane; Regarding the global ocean chain (Yani and Montratama, 2015: 35-36).<sup>14</sup>

The opinion of the third group seems to be the most compatible with the importance of the "red thread" of the history of the archipelago, because A.B. Lapijan explained about the active role of marine tribes in wading and making shipping routes, in his work "Nusantara Silang Bahari".<sup>15</sup>

## G. CONCLUSION

Being a maritime country must be based on nautical culture. The form of hard power in a maritime country must be accompanied by the dimension of soft power, strength that originates from cultural capital: the values and traditions of nautical culture shown in a historical perspective. For example, taking wisdom (lessons) from Sriwijaya and Majapahit is an appropriate method of analysis, even though Indonesia is not necessarily a continuation of the two kingdoms, ingredients and elements of previous experience can be used as reference material. From this historical analysis emerges the nation's intellectual ability to produce intelligent thoughts.

In national integration, the concrete form is political integration, as according to Prof. Sjamsuddin, maritime history approach, namely the term "homeland", plays an important role for a holistic view of Indonesia. From the perspective of maritime history, Indonesia is actually a collective memory of the nation that knits its islands, but many "historic islands" and archipelagic history are neglected (Zuhdi, 2010).<sup>16</sup> The Indonesian nation has a strong desire

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<sup>14</sup> Yani, Yan Yan M. dan Ian Montratama. "Indonesia Sebagai Poros Maritim Dunia: Suatu Tinjauan Geo-politik" dalam Jurnal Pertahanan, Universitas Pertahanan Indonesia (Unhan) Agustus 2015, Volume 5, No. 2 hlm 25-51

<sup>15</sup> Lapijan, A. B. 1999. "Nusantara Silang Bahari" dalam Henri Chambert-Loir dan Hasan Muarif Ambary (Ed.). Panggung Sejarah Persembahan Kepada Prof. Dr. Denys Lombard. Jakarta: EFEO dan Yayasan Obor.

<sup>16</sup> Zuhdi, Susanto. 2010. Sejarah Buton Yang Terabaikan: Labu Rope Labu Wana. Jakarta: Rajawali Grafindo.

to build a strong maritime nation based on maritime culture and frame of reference. With science and technology able to protect the archipelago.

The creation of a maritime nation, Indonesia, requires science and technology to protect the largest archipelago in the world.

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She joined the Indonesian Navy as a Career Soldier in 2003 and graduated as Navy Career Officer batch 11 in 2004. His early career in the navy began as an Information Officer for News and Radio Coverage at the Naval Information Service, then joined at Assistant Personnel officer Navy, she has also participated in a world peacekeeper mission (UNIFIL) as part of the military logistics staff - Maritime Task Force from 2020 to 2021.