

INDONESIA WORLD MARITIME AXIS

Awakening of National Maritime Culture and a Patriotic Vision on The Restoration of Old Cities and Old Harbors's Local Wisdom, As a Part of National Mental Revolution

By Martono Yuwono

The Issues

We had been a maritime nation of a great maritime empire: the kingdom of Pajajaran, Sriwijaya, Majapahit, Samudra Pasai, Gowa Talau, Ternate and others in the pre-colonial era. How could this nation now change its maritime culture after more than 350 years of colonialism and independence? It was a tragedy that this nation then turned away from maritime character inherited from the ancestors as sailors. This is the black box of national problems that we rarely realize. While other nations, not rooted in maritime culture and known as continental countries, even some almost have no beach though, build as a maritime country, such as Russia, America, Thailand, China, Korea, and others.

Indonesia's history is a history of fighters, marked by the struggle for centuries to expel foreign powers throughout the archipelago, from the war in Aceh, Makassar war, Padri War, Diponogoro war, war Puputan in Bali etc. The physical wars were followed by diplomacies, i.e. the National Awakening (1908), the Youth Pledge (1928), up to Declaration of Indonesian Independence (1945) and culminated in the Revolution of Independence (1945-1949). These diplomacies were respected by the world. After the Independence, Juanda Declaration (1957) was launched in the fight for the nation's maritime identity.

Indonesia's history was built with the spirit of patriotism and heroism of the people to liberate from colonialism. However, since the reform era in Indonesia's politics in midst of 1998, there were fundamental changes evolved in almost the entire life of the nation, as the outbreak of various crises that hit the country. One of them dealt with the national development orientation, the former was more oriented to the mainland regions. The marine sector was almost untouchable, even though Indonesian marine resources and fisheries were very diverse and abundant in types and potentials.

We tend to slow in establishing Indonesia as a Maritime Nation, although the Ministry of Maritime Affairs and Fisheries had been established in 1999 and launched Nusantara Day on December 13th. Is there a link between the three and a half centuries of colonialism with the separation of maritime culture in the golden era of maritime kingdoms and sultanates prior to colonization and the non-maritime culture of Indonesia now? Why do we as willingly turn away from our identity as inherited by our ancestors as brave sailors who had sailed the oceans to

West Africa and Australia? We seemed bound and unable to rise and build the original identity of a strong maritime nation. Soekarno, first Indonesian President, said: *Never to forget history!*

But how can we build a nation, if it is still stigmatized as a nation of *inlanders*, insecure and lack of confidence? Soekarno said that Indonesia had weak characters. This was corroborated by the statement of Mochtar Lubis about the six characters of Indonesian people, namely (1) a hypocritical and sanctimonious; (2) reluctantly responsible for his actions; (3) feudal spirit; (4) superstitious; (5) artistic; and (6) weak character.

We will be tested in the capacity to continue the patriotic spirit of the founding fathers to build a strong maritime nation with a patriotic spirit and courage in the future. It was Joko Widodo and Jusuf Kalla, who declared Indonesia as a World Maritime Axis in a victory speech as the elected President and Vice President of Indonesia on July 22, 2014 aboard Phinisi at the old port of Sunda Kelapa in North Jakarta. To develop Indonesia as the World Maritime Axis, it is formulated that the Awakening of Maritime Culture is the first pillar of the five main pillars.

This paper discusses a decade of struggle of the nation ahead of the momentum of the World Maritime Axis (2014) to the achievement of Indonesia State Maritime (2025) and the role of old harbors and the relation with cultural strategy of city development. However, we need to first answer the question: is there any patriotism of the people to restore the maritime culture that has sunk as a historical fact?

Nationalism, A Universal Spirit of Nations

Now we are under the shadow of globalization with all the implications of the accompanying psycho-socio-cultural changes. The presence of individualism in national and city developments has separated us from the spirit of the founding fathers in the past. Globalization, with global economy as a vehicle, tends to build cities with a character of bulkheads exclusive and segregated cultural space, giving birth to an alien city character, as dictated by the market. The intrusion of new life style products encourage contemporary life styles of hedonistic and consumerism. While there is still a big gap between the rich and the poor, these product of new life styles are non productive, and are contrary to national character building.

Nationalism is the basis of the national resilience, especially in the developing countries facing tough global flows. This was stated by Mahathir Muhammad, also John Perkins in his best-selling book *"The Confessions of an Economic Hit Man"*. Two centuries ago the Japanese in Meiji era harness national spirit to maintain the dignity and character of the nation as a strategic force facing the outside world. Now Japan is one of the superpowers that have a strong identity and character of national prestige that is respected and honored by nations of the world.

A decade ago, we recall, nationalism had been demonstrated in the stage of world football championship (World Cup) in 2006, as a forum of battlefield for nations' honor and dignity.

Nationalism was also behind the defense of two nations, France and Algeria (Zidane' country of birth), including the Presidents, in a dispute between Zinedine Zidane versus Marco Materazzi.

Nationalism that is universal is expressed in various fields of life. Poland for example, through a piano concerto by Chopin Polonaise expresses national patriotism. Restoration of the old historic town of Warsaw is a symbol of resurrection of confidence and optimism of the Poland to build a future from a total destruction by Nazi Germany during the 2nd World War. Similarly, India with *doti* and *cider* as *swadeshi* movement against British colonialists and the Indonesian writer, Pramoedya Ananta Tour, in his book "Arus Balik" (*Reverse Flow*).

Another example of city scale is George Washington statue in Washington DC, the National Monument in Jakarta, Petronas in Kuala Lumpur, Freedom Tower in New York, Trafalgar Monument in London, Arch de Triomphe in Paris, the Brandenburg gate in Berlin, Columbus monument in Barcelona, and others. The three last monuments are monumental landmarks of three city historic corridors of national pride, namely De Champs Ellizees in Paris, Unter den Linden in Berlin and Rambla in Barcelona. They were used as a showcase gig pride of the nations, which we had watched on television during the World Cup of 2006.

Soekarno had captured the greatness of Indonesian independence struggle, called as the Revolution of August 17, 1945, to encourage patriotism spirit for current and future generations, and built a memorial i.e. the National Monument (Monas). Soekarno said: "*The Indonesian people are one of the great nations of the world. The Republic of Indonesia that covers the vast region from Sabang to Merauke was born from the struggle of Indonesian people for three hundred and fifty years. We build a national monument to commemorate the greatness of the Nation.*" (President of Indonesia, Soekarno, July 29, 1963).

Indonesian struggle for independence was also related to the third world solidarity against imperialism and colonialism, which was displayed in the Diorama Museum of the National Monument, marking the role of the sacred mission of the Monument as a wake-up call for the Third World. Soekarno's mission became a reality through the dramatic testimony of Perkins six decades later! The mission is included in the Preamble of our Constitution, reflecting Indonesian patriotism build the future, relying on the courage and national spirit of our national heroes.

Japan's Meiji era that built national character as a strategic foundation for national defense as an exemplary to face the outside world. United States also has a revolution pride: "*Courage, Patriotism and Constitution*" and a motto of pride: "*From the American Revolution towards the American Dream*". Indonesia has also a similar motto: "*From the Indonesian Revolution to the Indonesian Dreams*", based on the '45 patriotism spirit of our founding fathers bequeathed to future generations to lift up national confidence to face future challenges. We may say that, the spirit of Indonesian Revolution is similar to those of Japan, Poland and the US.

Critical Issues on Urban Development in Indonesia

The Youth Pledge and the Declaration of Independence are symbols of self-liberation of the peoples, which was admired by the 3rd world, as our achievement that we should be proud of. However, unconsciously, we are still in bondage that separates us from the spirit of our founding fathers, associated with the legacy of maritime culture of our ancestors as sailors. What is the relation to urban development in Indonesia? It turns out that most cities and old city harbors in Indonesia were relics of colonial towns, that we took it for granted as inherited without even trying to change it.

Three and a half centuries of colonialism had impacts on the city development and culture, beginning in the old harbors that were destroyed, eroded and even extincted, to be built as colonial cities upon them. Colonial cities were built by grafting foreign city characters on top of the ruins of the local city wisdom by VOC soldiers. The basis of these colonial cities in the Dutch East Indies era was further developed by Dutch architects imported from the Netherlands. As we know, local city wisdom is the basis of civilization for a nation's moral strength and resilience to build the future.

The buildings of colonial towns in the Dutch East Indies was not a cultural process, because it did not involve the local community, as it should in city development in Europe. Consequently, there was a clash of cultures on the lives of local communities who were marginalized. This had been going on since the colonial era up till now. This was revealed by Ronald Gill, a Dutch architect in "*Change and Morphology of Indonesia Towns*", 1988, citing de Jongh, Director of the Department of Public Works Dutch government, 1941 as follows.

*"The big Indies cities do not represent an organic entity which is common for European cities; it is a typical composite of ethnic groups traveling out in the surrounding rural land. It has no organic relation with land and people, is not filled with a historic tradition and task.....the big cities are strange elements occupying indigenous lands. They still have to find their task, place and tradition"...."The cities were a centre for thriving social-cultural life. Not for the Indigenous groups ...cities were places far from their cultural cradle". (Ronald Gill, *Change and Morphology of Indonesia Towns*, 1988).*

This is the critical issue at the root of the problems of urban development in Indonesia. We inherit the cities with foreign characters, especially the old city harbors and many towns inland, as the basis for future cities in Indonesia. The building styles of foreign characters were transplanted that we had taken for granted as Indonesian cities. This was a precedent that had been continued up till now by grafting foreign characters in the name of modernization for future city, thus aggravating the damage of city local wisdom, spurred also by globalization.

The supporting local community culture was increasingly marginalized to the periphery, and was called gentrification process. In contrast, the immigrant people occupy strategic places in city centers, which made them as places of poor character of local wisdom. As a result, the base

of community sustainability traces of civilization in a city and the civilization was uprooted. The global era of economic globalization as the main vehicle spur the development of market-oriented contemporary style with 'grafting' style of foreign characters that worsen the damage and impoverished the city characters.

A city is an organism of life as a unit, apart from the physical aspect, also has its soul as human life. Cities grow in line with the journey of human values, as the work of civilization of a community or nation in the dimensions of space and time, which is inherited from generation to generation. Therefore, a city is history laden of messages, symbols, and values on the meaning of human life and humanity.

City building means building a character of the city, that will impact on the character of the people and the nation: *"We shape our buildings: thereafter they shape us"* (Sir Winston Churchill). People yearn for a sense of safety, comfort and do not want to feel alien staying in the city, so they can organize their future. Historic preservation is an effort to establish a continuity of the history of the city and its values as a red thread of the past, present and future as a cultural process. The lack of historical and cultural continuity in a city could lead to *"future shock"* and a culture shock as a result (Alvin Toffler "Future Shock", 1971).

There are four pillars in city development. First, city rejuvenation for future development realizes a modern city. Second, city rehabilitation repair facilities, infrastructures and utilities from damages due to various reasons, whether natural or humans. Third, city development for the expansion of new territories to accommodate the city growing needs.

The fourth pillar is the preservation of a building or a site or an area of the old city, including the old harbor, as an invaluable and irreplaceable asset, which form the identity of the city and become the basis for future city growth. It is basically: *"The farther back you can look the farther forward you are likely to see"* (Sir Winston Churchill). To build the future of the city, we need to look back as the square off to jump ahead.

Therefore, we need to immediately give directions to city developments in Indonesia, which are likely to have foreign characters and are market-oriented, as it adopts architectural styles of cities abroad. It also tends to ignore the character of city local wisdom, in the name of modernization, as encouraged by globalization.

Restoration of City Local Wisdom as Cultural Strategies in Indonesian Urban Development and the Awakening of National Maritime Culture

Global era which aspires to realize a world without borders shows a paradoxical phenomenon. On the one hand, globalization tries to unite countries in a single economic, social and

technology. On the other hand it could threaten the existence of each nation's cultural values and resilience. Therefore, it is a necessary effort to build national cultural resilience, as shown by the Japanese through the Meiji restoration, also the Warsaw old historic city in Poland after the destruction of the 2nd World War, as well as the restoration of old harbors in United States.

Historic preservation is a cultural strategy in urban development to anticipate the impact of globalization. Past civilization is an indispensable moral power base for the formation of the identity of the city, the people, the cultural resilience, and even national security, for the confidence and optimism to step into the future. City local wisdom (*spirit of place, genius loci* or the authenticity of the site) is the base of character strength in city development, which makes the city able to compete with world cities. A cultural strategy is need in urban development for city restoration of Indonesian identity, which is based on the local wisdom, the history and cultural life, by involving the local community in city development, as a cultural process.

Here city local wisdom that reflects the spirit of the nation as the background of historical preservation of the efforts plays an important role. Historic preservation approach is one of urban development strategies, which has become a trend in various countries around the world. Considering that local wisdom in many Indonesian cities, especially in the harbor areas, had been eroded and degraded, how should we restore the maritime indigenous character of the nation? How would we awaken the national maritime spirit, which inspire the revival of patriotism spirit of the people in the global era?

Read a note of Roland Silva, President of the International Council on Monuments and Sites, Paris, France, in a book "*Trails of Tropical Culture*", US ICOMOS, 1992, as follows.

Major cities around the world – whether Jakarta, Singapore, Colombo, Marseilles, Tokyo, New York – have come to resemble each other in so many ways. Contemporary buildings of steel and glass speak of a sleek and efficient global age. Unless the movement to erect new buildings in the most current styles is balanced by the preservation of historic structures and areas, little will remain to distinguish one city from another.

If we surrender completely to the imperative to modernize and so surrender evidence of our heritage, we will be impoverished. Our history will become invisible - only the testimony of the written word or the mortal memories of eldest generations will remain. We are faced with the challenge to preserve, at the very least, outstanding structures that speak of our heritage, that give a sense of depth in time and provide the keys to understanding and appreciating the achievements of our forebears.

According to Law No. 11 Year 2010 on Cultural Heritage, preservation is a dynamic effort to maintain the existence of the cultural heritage and its value in a way to protect, develop and utilize them. The objectives are: a) preserve the nation's cultural heritage and the heritage of mankind; b) increase the dignity of the nation through the cultural heritage; c) strengthen the

national identity; d) improve the people's welfare; e) promote the nation's cultural heritage to the international community.

Preservation of cultural heritage is not an issue per se, but also to reach the local wisdom or spirit of place/genius loci as values embodied in cultural heritage. City local wisdom values rooted in cultural roots of the ancestors, or the "*founding fathers*" and founders of the city, the nation and the State, passed on to us from generation to generation as a cultural process.

Historical preservation in urban scale aims to protect, maintain, and strengthen the character of the city impacting on the character of the people and the nation. It was shown by some countries in the restoration of historic cities in Europe, such as the Warsaw city which had been destroyed in the 2nd World War and many historic cities in the United States. The restoration effort was conducted in the spirit of nationalism to restore the dignity of the nation.

Historic and cultural preservation was not solely intended to beautify the historic buildings and the surrounding environment, with a nostalgic romanticism of European buildings of the past, especially by exalting the values of colonialism, which is now being done by the government, the architects and the community, without understanding the historical background of the Indonesian nation as a warrior nation. Preservation is also not solely for the sake of tourism economic business, but is aimed primarily to strengthen the character of the city, the dignity and national identity, in accordance with Law No. 11 Year 2010 on Heritage.

In the global era historic preservation also aims to balance city modernization in a most stylish contemporary and value-free, without empowering the community, which is increasingly spurred the marginalization of local communities to the periphery, the impoverishment of the city characters and rising unproductive lifestyles of consumerism and hedonistic, which is incompatible with the goal of the national character building.

Given the critical issues in the development of Indonesian cities, it turns out that it is built without even exploring the city local wisdom as the identity of the city. This is also true in the restoration of colonial heritage. Indonesia is rich with treasures of historical-cultural and natural wealth of the archipelago in the cities and the old harbors, villages and fishing villages.

These cultural heritage also include sites of urban centers of the maritime kingdoms and sultanates in the Hindu era during the 5th through the 15th centuries and Islam era in the 16th to 17th, the central site of spice trade in the Archipelago, the sites of fortified colonial towns, traditional shipbuildings, landing sites of Cheng Ho's fleet, the Portuguese, Dutch, English, Spanish United, towns, villages and coastal areas. These also include the scenery and natural beauty along the coasts, around the islands, as well as treasures under the seas, such as horticulture marine garden under the seas and the sunken ships, as incomparable maritime assets, as gifts of God that we ignore.

City developments are nuanced with technocratic and market spirits, which are value free on behalf of modernity, permissive, spontaneous, radical and sporadic anywhere and anytime! Here historical preservation as a part of city planning and development, finds its momentum to have a role of finding the solutions needed by the city and the nation.

We also need to study the impacts of globalization on the development progress and character of the city, noting the position of the old city and old harbors as the legacy of the past maritime empire, compared to its position as a legacy in the colonial era. Are the remaining traces of the past greatness still exists? Have the assets of old city harbors been vanished without leaving traces or scars? An old harbor is a very valuable asset for a city as a testament to the greatness of maritime civilization of the Archipelago. However, most of the old harbors have collapsed, and even extinct. It was a national tragedy though, that needs to be taken into consideration.

Why is necessary to awaken the Indonesian maritime culture as the first pillar of the Maritime Axis and what is the role of the old harbors of the Archipelago? The remaining old harbors is a witness of the heyday Nusantara maritime empire, which as a production tool transformed to serve the interests of the invaders on a mission to suck surplus archipelago the colonial era. Old cities or old harbors have a strategic position to expand the range of colonizations on the the Archipelago. The old harbors were first targeted by the Dutch VOC and amended as a network of VOC posts to export spices and agricultural products, farm and marine archipelago to Europe.

Old harbors in Indonesia, as the remaining witnesses of the glory of local wisdom of maritime culture, is also a symbol of the monument to keep the secret of drama the repression of maritime culture that had led to this nation turned away to the non-maritime character. Just look at the Sunda Kelapa old harbor which is slumped, abandoned and neglected.

We have not really restored the nation's maritime characters and culture, and the problem remains latent. In fact we are still stuck in non-maritime-oriented development, which in essence was the strategy of the colonialist to fetter the people's maritime culture by grafting colonial cities over the destroyed city local wisdom of the Archipelago. At the same time the local communities supporting the culture were evicted to the periphery. The transformation of the soul and character of the Archipelago people into a land oriented nation had happened within centuries. Hence, the reverse flow of cultural maritime revival is a mental and cultural issue, which is complicated, but need to be addressed.

It needs a cultural breakthrough as a therapeutic strategy, so that this nation could rise up and be able to build the Indonesian Maritime Nation of 2025. Historic preservation and the restoration of local wisdom in the old cities and the old harbors is one of the answers as a cultural strategy in urban development to build a strong maritime country, which is ready to face the fierce global era challenges among world cities. Restoration strategy for old cities and old harbors as a key to the revival of Indonesia's indigenous maritime culture, which is

characteristic of the Indonesian nation, as Cultural Rights. However, it is different from restoration strategies of historic cities in Warsaw and the US.

We shall start building cities with Indonesian identity, by restoring and revitalizing old cities and old harbors of colonial character that had lost their local wisdom. However, we need to learn from other countries how to restore old harbors, such as the Inner Harbor, Baltimore, Boston, etc.. We should also conduct survey of research on the Indonesian old harbors to obtain actual data prior to the restoration.

Some Basic Principles and Legal Basis

A city is a center of civilization, and is at stake on national development revival, in which the local wisdom would function as a base giving direction for future city development and national character building. However, seven decades after Indonesian Independence up to now, we are still spinning in place. There is no attempt to set up a cultural strategy in urban development.

As already described, building a city means building the city's characters that will give impact to the characters of its people and the nation as well. Thus, a cultural strategy in urban development should be seriously taken into consideration, since it has a direct relation with both national characters building and establishing the Indonesian Maritime Nation of 2025.

Historical preservation anticipates global era challenges by building or restoring sustainability of the historical culture of the city as a red thread to connect the past, present and future as a cultural process. The absence of historical-culture sustainability in a city will cause a future shock and resulting in a cultural shock (Alfin Toffler "Future Shock", 1971).

Historical preservation is a human approach based on city local wisdom, the culture and history of the nation, which will strengthen the city and nation character. It is necessary to face the fierce competition of world cities in the global era. Historical preservation as a cultural strategy is also a therapeutic strategy towards cities of colonial character and towards the impact of city modernization, which is value-free and market oriented.

Participatory approach in urban development is a cultural process that involves all stakeholders. In this forum, the local community supporting the culture should be empowered and involved in the development, as cultural rights and not be marginalized or ignored. City development is a cultural event, not solely economic. Cultural rights are guaranteed by the 1945 Constitution and in accordance with the World Convention on Civil Rights and Politics (1980).

According to Indonesian Law No. 11 Year 2010 on Cultural Heritage, Preservation is a dynamic effort to maintain the existence of the Cultural Heritage and its value in a way to protect, develop and utilize them. The goals are: a) to preserve the nation's cultural heritage and the heritage of mankind; b) increase the dignity of the nation through the Cultural Heritage; c)

strengthen the national identity; d) improve people's welfare; e) promote the nation's cultural heritage to the international community.

However, the Act does not sufficiently cover the broad range of preservation efforts in an urban scale. The Amsterdam Declaration in 1975, held after the 2nd World War, causing total or partial destruction of historic cities in Europe. It required the restoration or preservation efforts to include urban environment as a unit, such as parts or sectors of historic cities, and historic villages, also the scenic and beauty of the natural surroundings as well. It should also cover cities of colonial heritage with no or little indigenous local wisdom characters, since it should be treated differently with restoration in historic cities in Europe and the US, who have their own roots of city local wisdom. The Act should also include criteria of experts who carry it.

Jakarta Case Study: A Relay Batton from Ali Sadikin to Joko Widodo

Jakarta began as a small busy port of *Sunda Kelapa* in the 5th century to the 14th. It was then called *Jayakarta*, meang a victorious city, when Fatahillah built the city on June 22, 1527 - the day now celebrated as Jakarta's anniversary - after destroying the Portuguese fleet in the bay of Jakarta. The Dutch VOC destroyed Jayakarta in 1619, and built Batavia as a copy of Amsterdam. Batavia was famous for her beauty in the 17th century, and was called "*Queen of the East*". The city was called Jakarta in 1942 during the Japanese occupation until now. Many buildings and historic sites in Jakarta are of Batavia's legacy.

Ali Sadikin, Governor of Jakarta (1966-1977), learned from Warsaw, Poland and historic cities in the United States, before he started to restore the Old Town of Batavia. Following Fatahillah's spirit, he restored the Batavia colonial heritage and changed its name into Fatahillah Square. We may learn a lot from Ali Sadikin's patriotic vision and efforts. The restoration program was continued to other colonial heritage buildings and sites, and restored as monuments and museums, such as the Maritime Museum, Museum of National Awakening, the Youth Pledge Museum, the Museum Joang 45, etc. Likewise, restoration of traditional cultural heritage, such as Sunda Kelapa old harbor, Condet village, Tugu Portugues village, and Luar Batang village.

I was called to continue Ali Sadikin's vision, and had developed a concept of Sunda Kelapa Old Harbor Revitalization (the Sunda Kelapa-Jayakarta Waterfront) along with the revitalization of Jakarta's historical trails of city development and national struggle towards independence, called the Jakarta Historic Corridor or *Patriot Trail Jakarta*, which could not be separated.

Both concepts had been presented by the writer to the Governor Province of Jakarta, 2012-2014, Joko Widodo, which was immediately supported and approved the implementation. It was initiated with building of Nusantara Gallery as the prime mover through a crash program of Jakarta's local budget 2013 of the Culture and Tourism Jakarta Service. The winner of the auction had been announced. However, the project was not continued since 2014, when Joko Widodo became the 7th President of the Republic of Indonesia.

Here are Joko Widodo's statements to the reporter of DetikNews.

"Jakarta Old Town restoration project should be integrated with the Heritage Trail or Patriot Trail of Jakarta, to reflect the continuity of patriotism trail development by the founders, starting from Sunda Kelapa old harbor, and onwards to the south, as a reference and guide".

"Regions of historic-cultural trails in Jakarta should be connected, so it can tell the history of Jakarta, as that the cultural heritage of Jakarta support the tourism sector, such as the heritage trail, from Sunda Kelapa entering the Old City, the National Monument and to Ancol"

"Historical sites which describe patriotism in Jakarta to be revitalized the Patriot trail, such as Sunda Kelapa, Fatahillah Square, National Monument, Proclamation Monument, and those that related to heroism must be connected, so that we do not forget the historical and cultural roots " (After a meeting with PT Consortium Old Town and the writer of the Yayasan Pusaka Nusantara Raya to integrate the concepts of Old Town restoration with Yayasan Pusaka Nusantara Raya, at Jakarta City Hall, March 3, 2014).

Jakarta's historic corridor is the backbone of Jakarta city character with the National Monument as the central landmark, which plays a strategic role, similar to the prestige historic corridors of world-class cities, such as Unter den Linden to the Brandenburg Gate as a landmark in Berlin, Avenue Des Champs-Elysees to the Arc de Triomphe in Paris, the Rambla Barcelona and the Columbus monument as landmarks in Barcelona, Spain.

This is a bottom up planning and should be conducted by empowering local community supporting the culture. They should not be ignored, displaced or gentrified. We may learn this participatory approach by empowering the local community from the Main Street Program of National Trust for Historic Preservation of the United States.

There are five components in Jakarta historical corridor or the Patriot Trail of Jakarta. Two of them are as follows.

1. **Historic Corridor of Jakarta Kota Joang (Patriot City):** started from Soekarno landing site in 1942 at the Fish Market, Sunda Kelapa up to the National Monument and Monument of Proclamation of Independence, as a showcase of historic trails of national struggle for national independence, expressing national pride. It will also honor and raised the prestige of the city, the country and nation, and as a reflection of the image of Jakarta's strength which is priceless and irreplaceable for the national pride to revive patriotism spirit;
2. **Historic Corridor from the National Monument to Sunda Kelapa Old Harbor:** to be developed in its strategic role as the backbone of the economic and cultural development of Jakarta maritime character, reflecting a symbol of the reverse flow Indonesian maritime spirit.

Restoration of Jakarta local wisdom and city character, especially the old harbor, as one of the Nusantara old harbors, is closely related with the national awakening of maritime culture. Nusantara old harbors have a role as the symbol of the Archipelago's past maritime glory. It could become an inspiration for the revival towards the Indonesian Maritime Nation in 2025. The role of the old harbors were very vital. Sunda Kelapa old harbor in North Jakarta is one of the remaining sites of maritime glory in the past.

I had also proposed Jakarta as a learning laboratory for the restoration of old harbors in Indonesia, which had been supported and approved by Joko Widodo. There are more than a hundred old harbors in Indonesia. They would form a network of old harbors with local wisdom characteristics as knots along the Archipelago supporting the Indonesia World Maritime Axis.

Revitalization of Sunda Kelapa old harbor could inspire the revival spirit of Indonesia maritime nation, as evidenced by the declaration of the World Maritime Axis by Jokowi-JK at Sunda Kelapa Harbor on July 22, 2014. This is a true evidence of the strategic position of the Sunda Kelapa old harbor in uplifting maritime spirit of the nation!

Enclosure

Here are some recommendations to the Government, both the central and regional, as follows.

1. Set up a cultural strategy in urban development in Indonesia, as a mental revolution by taking into consideration the city local wisdom characteristics and values, as a base for future character city development, and by empowering local communities supporting the culture, to increase the sense of belonging and pride of its citizens as cultural rights, and to give balance to the contemporary style of urban development.
2. Encourage the Regions of Indonesia to awaken the nation's maritime culture through the restoration of the old harbors as Waterfront Heritage, forming a local wisdom-based network of the World Maritime Axis, to restore the dignity and honor of the Indonesian maritime nation, and as tourist destination of the historic-cultural local wisdom and maritime culture, as an excellent source of foreign exchange and local avenue.
3. Revise the Law No. 11 Year 2010 on Cultural Heritage, to expand the scope, not only the objects of cultural heritage, but also the environment as a whole in a city, part of the city, sector of the city and villages, of historical value as cultural heritage, along with the scenery and the natural beauty of its surroundings as natural heritage to be addressed comprehensively and integrated as part of urban and regional planning referring to the Amsterdam Declaration in 1975.

4. Establish Preservation Boards at the central and regional levels, to manage integrated and comprehensive preservation efforts of the old cities and old harbors through regulatory policy planning, implementation, and monitoring, in collaboration with the private sector and the community supporting the culture, with Jakarta as a laboratory.

5. Encourage immediate implementation of Revitalization of Sunda Kelapa-Jakarta Waterfront and Patriot Trail which had been proposed by Yayasan Pusaka Nusantara Raya, as a relay baton of a patriotic vision from Ali Sadikin to Joko Widodo on the restoration of Jakarta Capital City character, and had been approved to be implemented by the Governor of Jakarta, 2012-2014, Joko Widodo. ***